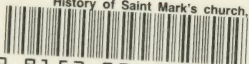


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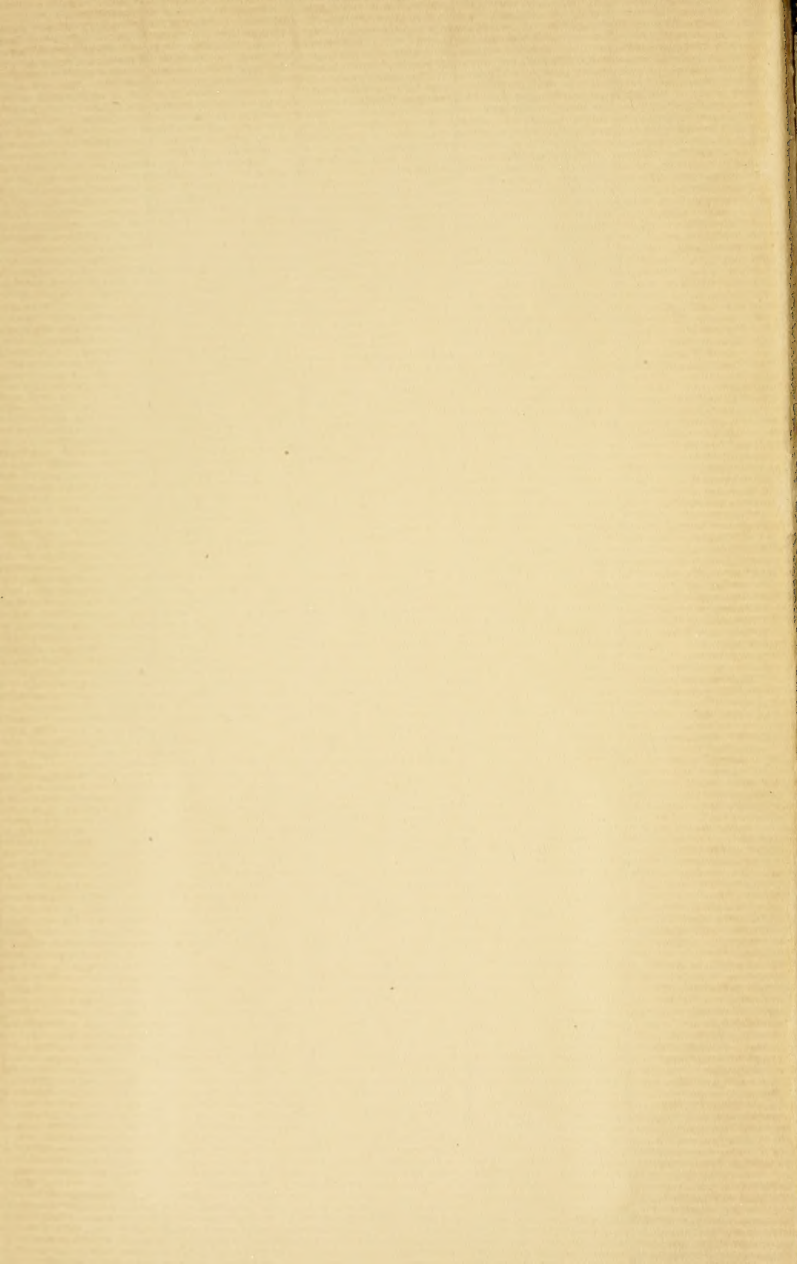
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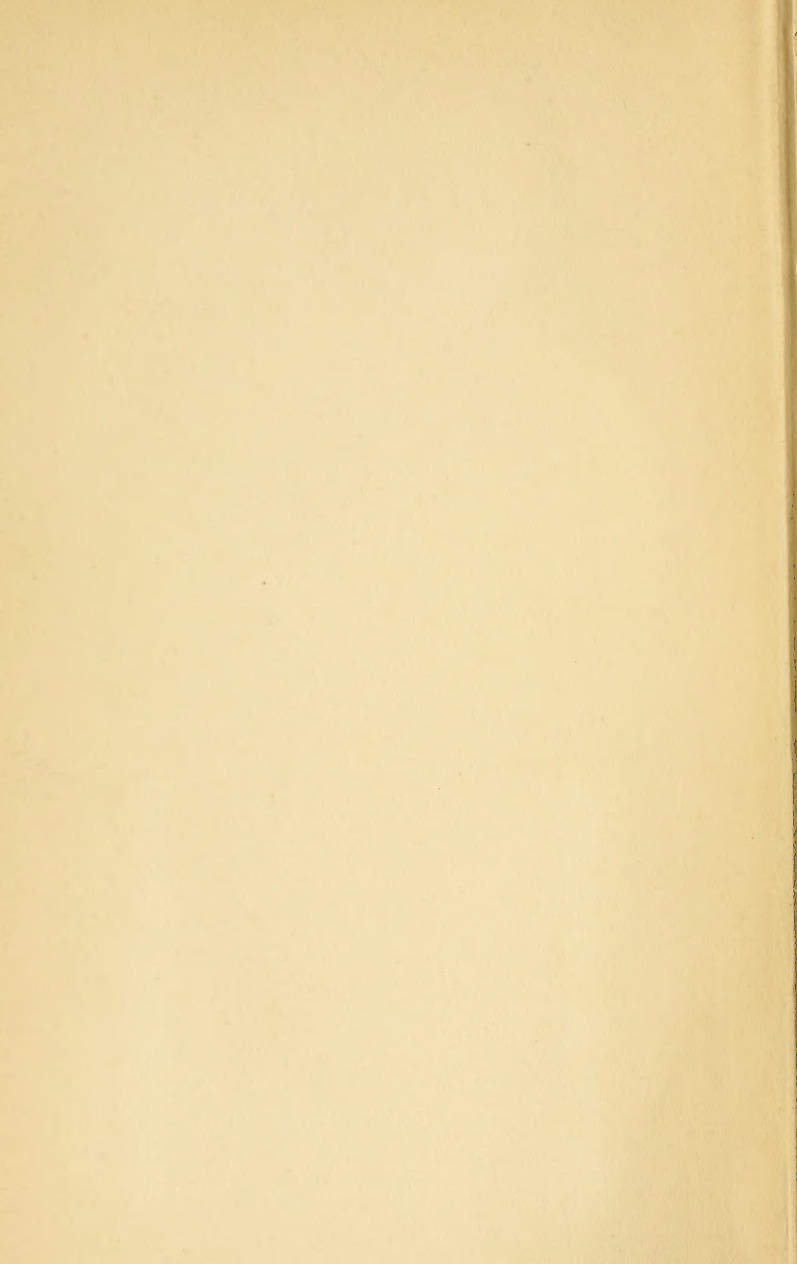


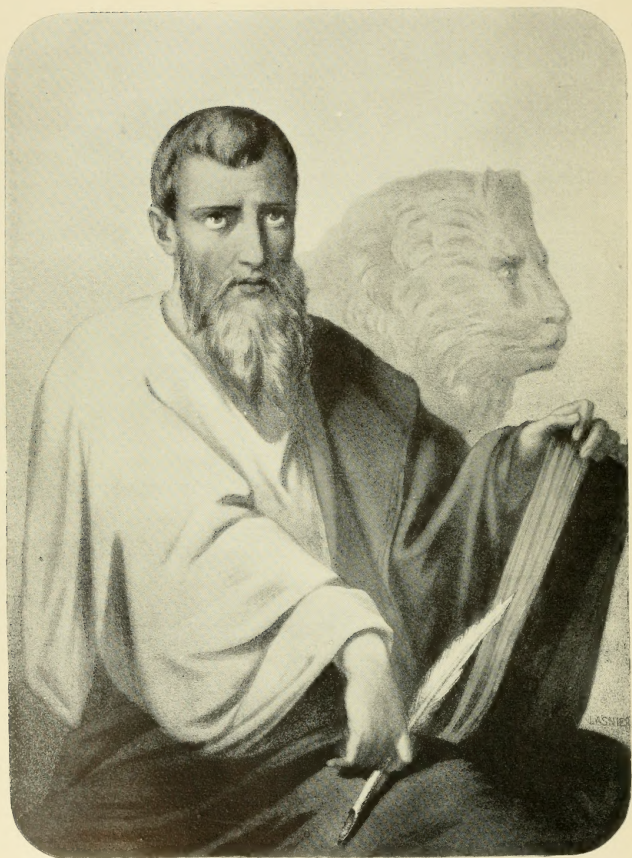
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SAINT MARK.

HISTORY
OF
Saint Mark's Church
NEW BRITAIN, CONN.
AND OF ITS PREDECESSOR
Christ Church
WETHERSFIELD AND BERLIN
FROM THE FIRST
Church of England Service in America
TO
NINETEEN HUNDRED AND SEVEN
By JAMES SHEPARD



NEW BRITAIN, CONN.
1907

"How beautiful and holy, in all its perfectness of obligation, is the spiritual connexion which subsists between a faithful minister of Christ, and the flock which he is appointed to feed with the pure word of God."

Bishop Blomfield.

TO MY WIFE,
CELIA ADELAIDE CURTIS,
A DEVOTED AND USEFUL MEMBER OF
SAINT MARK'S,
THIS WORK IS AFFECTIONATELY
DEDICATED.



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FOREWORD

It gives me great satisfaction to introduce this book and its author to various readers, because I can say things which ought not to go unsaid and yet cannot be said by the author himself.

The writer of the ensuing pages is a Pilgrim of the Pilgrims and approaches the records of the parish as a matter of local history in which he has been long interested, and in connection with which he has been well known.

But as he studied and followed facts to their sources, by sheer force of the interest of the subject and connection of local with larger fields, he was compelled to widen his scope and plan to include the diocesan and the national Church. There is a consequent freshness and vigor which are due to the point of view, and to the novelty of the facts to the author's mind. Matters not hitherto emphasized become salient points and stand out vividly because they aroused peculiar interest in the historian's thought. I venture to cite as examples, his mention of the entire absence of Scripture readings in the public worship of the Standing Order, his consideration of the early Connecticut laws, and the story of the Anti-Episcopal Convention.

The author is an expert in patent causes and has developed as such that genius for details without which no man can write history, (and especially local history,) accurately. He has during the last three years consumed numerous days, travelled many miles, spent sundry dollars, perused almost endless periodicals, ransacked various libraries, and consulted reliable authorities in order to make this volume full and accurate. Some may feel that there is an over-abundance of details, but experience seems to prove that these are, in after years, the most valuable and most sought after portions of such a record.

Mr. Shepard has done his work for the simple love of it, and because he realizes the necessity of securing at once a correct ensemble of facts which will soon cease to be procurable at all. The living grandchildren of the men and women of 1798 and the children of those of 1836 are very, very few. If the history

of Christ Church, Wethersfield and Berlin, and of St. Mark's Church, New Britain, was to be written with authority, it must not longer be deferred.

None can read the pages of this volume and fail to see that the author is a man of peace. He has avoided the bringing back afresh into the limelight or remembrance some sad and sorry episode of the days gone by. Suffice it to say that it has often been impossible for the parish priest with spiritual ideals and sense of responsibility to God, to coördinate his policy and preaching with the somewhat materialistic ideas of those vestrymen and laymen who hired the head of the morality department of their establishment as cheaply as possible, and sought to discharge him when they did not approve. The reader must content himself to take the hint when an ironic twinkle in the author's eye, or a pathetic quiver in his voice, bids one study between the lines.

Only one important detail has absolutely eluded every effort to run it down. No reason can be found for the adoption of the name "St. Mark's." The old parish was Christ Church, as is usual for the first parish in a given district. The old parish being dead and the old church demolished, why was not the new one called Christ Church too, as the lineal descendant would naturally be? There is no allusion or hint, direct or indirect, to lead to a satisfactory answer. Christ Church it was of old, St. Mark's it now is, and that is all we know with certainty.

Much valuable aid has been derived from the endorsements on old sermons showing when and where they had been preached. The sermons of Rev. Seth Hart were especially valuable in this respect. Letters written by him to his wife, who remained in Wallingford, Conn., while he journeyed to Cleveland, Ohio, in 1797, were exceedingly quaint and interesting.

These references will show how great are the obligations owed to the descendants and relatives of some of the chief characters in this book. As Rector of the parish, I have been delegated to make due acknowledgments in this place to all such helpful and patient friends, and to every one who has in any way assisted the author in his work. Special thanks are due to the Rev. Samuel Hart, D.D., Vice-Dean of the Berkeley

Divinity School, Middletown, Conn., and to the Rev. Joseph Hooper, Rector of the Church of the Epiphany, Durham, Conn. The undersigned has deemed it a privilege to read proof and to do the chores.

Lastly, because most important of all, I wish to voice the thanks of the Churchmen and women of New Britain for all time, and of the present Rector and of all his predecessors, to Mr. Shepard himself. If every copy of this edition is sold, the proceeds will barely cover the cost of issuing it. There will be no compensation for the devotion, and time, and toil, it has cost the indefatigable worker who composed it. Our gratitude is all we can offer for that, and we render it spontaneously and abundantly to one who is too modest to appreciate how much we owe him.

HARRY I. BODLEY,
Rector of St. Mark's Church.

NEW BRITAIN, CONN.
Lent, 1907.

Special thanks are also due to the Rev. Harry I. Bodley for his kind encouragement and advice; for his appreciation of my work; for listening always with interest to dry details of newly discovered facts, and for the aid given me in various ways from beginning to end, without which, the preparation of this volume would have been a much greater task.

THE AUTHOR.

I. THE CHURCH IN AMERICA



THE CHURCH IN AMERICA

HISTORY

Every English ship that came early to this continent or to its borders had on board a Chaplain of the Church of England whose duty it was to perform Divine Service daily, according to the rules of that Church. Without doubt John Cabot in 1497 carried with him to America in his ship "The Matthew" some minister of the Church of England. In 1498 a priest going to New Foundland was granted a royal bounty. Early in the sixteenth century, a canon of St. Paul's, London, was at St. John's, New Foundland, for a while. But these were of the unreformed Church.

In 1553 the explorers under Sir Hugh Willoughby had with them Master Richard Stafford, Minister of their three ships. This fleet was the first in America to have prayers and preaching under the reformed Church of England. The Chaplain of Frobisher's expedition performed Divine Service along the shores of Maine and the Provinces in 1577. On May 31, 1578, on the shores of Hudson's Bay, "Master Wolfall celebrated a Communion upon land" for the Captain and others. This worthy man was the first missionary priest of the Reformed Church of England who ministered on American shores and the ice fields of the North.

On June 21, 1579, the Rev. Mr. Fletcher, Chaplain to Sir Francis Drake, landed where California now is and performed religious services for six weeks. He was the first clergyman who used the Book of Common Prayer in the territory now embraced in the United States.

It was expressly stated in the first charter for an English Colony in America, which was granted to Sir Humphrey Gilbert in 1583, that the laws of the new settlement should not be "against the true Christian faith or religion now professed in

the Church of England" and the first law enjoined on taking possession of St. John's Harbor, New Foundland, was that the Colony's religion should be "in public exercise according to the Church of England."

In July, 1584, Raleigh's first expedition landed at Roanoke Island, North Carolina, where Divine Service was then performed.

Sir Thomas Hariot labored in Virginia, (now North Carolina,) and records his use of the Prayer Book among "the poor infidels" in 1585. He was one of the "first lay readers in the American Church." The first baptisms in America occurred in Raleigh's second colony, under Governor White. Manteo, an Indian Chief, was baptized Aug. 13, 1587, at Roanoke Island, N. C., and seven days later Virginia Dare was baptized, the first white child born in America of English parents. In 1589, Raleigh assigned his patent to a company of merchants and gave them one hundred pounds sterling "in especial regard and zeal of planting the Christian religion in those barbarous countries." This donation was the first contribution directly for missionary work in America.

In 1602 and 3, Gosnold and Pring commanded expeditions which landed on the New England coast. (Cape Cod and Martha's Vineyard.) They had as lay reader one William Salterne, who was ordained shortly after his return to England. He was the first to use the Book of Common Prayer in what is now called New England. Bishop Perry says there is every reason to believe that "the prayers and praises of the Leyden settlers . . . were anticipated by the forms of the Church of England in the very locality where the Pilgrim fathers lived and died."

In 1605, an expedition sailed from Bristol, Eng. under Captain Richard Weymouth, with the declared object of "promulgating of God's Holy Church by planting Christianity." They sailed up the Penobscot and erected a cross near Belfast, Me. The savages who attended their worship were much impressed. Some of these savages were taken to England and educated.

The first service of a permanent Church in America was at Jamestown, where the Virginia Colony landed, May 13, 1607, with the Rev. Robert Hunt, M.A., as their Chaplain. A rustic

altar was erected and the Holy Communion celebrated for the first time June 21, 1607. The Virginia charter provided "that the true word and service of God be preached, planted, and used, according to the rites and doctrine of the Church of England." Virginia never intermitted.

The first clergyman to preach the Gospel in the English tongue in New England was the Rev. Richard Seymour of the Popham Colony, who preached at the mouth of the Kennebec River, Maine, Aug. 9, 1607. The Indians who went to England in 1605 returned with the Popham Colony and are thought to have become missionaries among their fellow red men. These Episcopal Indians afterwards rendered valuable service to the Plymouth Pilgrims. The first church building in America was erected by this Popham Colony in the fall of 1607, a little in advance of the erection of the church at Jamestown, but the church in Maine was abandoned in 1608, when the Colony returned to England.

The first marriage recorded in America took place at Jamestown, Va., in 1608.

About 1610, a Church was organized at Hampton, Va., after which we have no religious history until the landing of the Pilgrims at Plymouth in 1620. Shortly after their coming the Rev. William Blackstone settled at Boston, Mass., and was the first Church of England clergyman to settle within the bounds of Massachusetts. Mather speaks of him as one of the "Godly Episcopalians."

In 1623, the Rev. William Morrell came over with Robert Gorges and a Colony was formed at Weymouth, Mass. He was the authorized Ecclesiastical Commissioner, but he returned to England in about a year. The first settlers in the New Hampshire Colony, 1623, were Churchmen.

In 1629, two brothers, John and Samuel Brown, worshipped with Prayer Books at their house in Salem, Mass., and were joined by some of their neighbors. They were denounced as ringleaders of a faction and sent back to England. Samuel Marverick, a Churchman in Boston, was about this time subjected to a number of persecutions. The same year, under the authority of Virginia, William Clayborn established a trading station on Kent Island, Maryland. The Rev. Richard James

of the English Church was with him and was the first Christian minister in Maryland.

In 1630, the Rev. William Blackstone of Boston sold his farm and removed to Rhode Island, settling a few miles north of Providence on the river which still bears his name. He was the first white inhabitant of that state as well as the first minister.

The charter of Maryland was granted June 30, 1632, to Cecilius Calvert, the second Lord Baltimore, whose company landed at St. Mary's, March 27, 1634. A chapel was erected here in 1635 for services of the English Church.

After the settlement of Rhode Island, 1635, the Rev. William Blackstone frequently went to Providence to preach the Gospel.

In 1636, William Gorges came out with a patent for the territory of Maine, which patent established the Church of England as the religion of the Colony. The first regularly settled minister was the Rev. Richard Gibson, 1637, who spent about seven years at Saco, Me. The Rev. Robert Jordan about this time served as an itinerant minister. In 1638 a church and parsonage had been built at Portsmouth, N. H., and the Rev. Mr. Gibson of Saco, Me., called as Rector. The parish was organized in 1640 and was probably the first organization of the kind in New England.

In 1638, Archbishop Laud designed sending a Bishop to New England, but his plans were thwarted by the outbreak of troubles in Scotland. [Hawkins' Historical Notices of the Missions of the Church of England, p. 376.]

In 1641, New Hampshire came under the authority of Massachusetts and Episcopalians had to suffer. The same year a report was made to Gov. Winthrop that the people of Saco, in Maine, "were much addicted to Episcopacy." In 1642, Richard Gibson of Portsmouth, N. H., was tried in Boston for baptizing infants and solemnizing marriages at the Isle of Shoals according to the ritual of the Church of England. He was banished by the Puritans and never returned. The Church at Portsmouth has no history for ninety years after this.

About 1642 certain Puritan ministers were recommended by the Governor of Massachusetts to the Council of Virginia, where pious people had invited them to labor, but the next year

they were forced to leave that Episcopal stronghold and return to Massachusetts.

In 1644-5, Massachusetts by law forbade under heavy penalties the use of the Prayer Book in public or private, and all copies of it were to be delivered up.

In 1646 a Swedish Episcopal church was built at Tinicum, which was the first church in Pennsylvania, and its Rector, the Rev. John Campanius, was at work nearly forty years before William Penn's arrival. In this year also petitions were presented at Boston for permission to use the Prayer Book, which were answered by punishing the petitioners for sedition. These petitions were repeated in 1664 with the same result.

In 1648, the Congregationalists formed a Church in Virginia with 118 members, but its Elder, Mr. Durand, was soon banished, and afterwards its pastor, Mr. Harrison, was obliged to depart.

On October 16, 1660, the Rev. Robert Jordan, who lived thirty-one years at Falmouth (now Portland), Me., preaching, except when silenced by the Puritans, was before the General Court of Massachusetts for baptizing children and warned not to repeat the offence. He was finally imprisoned.

In 1661, Robert Boyle, Esq., was appointed the first governor of a company incorporated by His Majesty "For the Propagation of the Gospel among the Heathen Nations of New England." This grew out of a missionary society which was formed in England in 1649.

There was no Episcopal Service in New York until the English came there to reside, when it was expressly stipulated that liberty of conscience should be enjoyed by all. The first service of record was by the Rev. Charles Wolley, 1678, but it is probable that the English used the Dutch church in the Fort for their Prayer Book service. The service in the Fort was all the footing that the English Church had in New York for more than thirty years. The Rev. Alexander Innes succeeded Mr. Clark as the "orthodox" chaplain at the Fort.

In 1679, Robert Jordan, the itinerant preacher of Maine, died. He was the sole priest of the Church in New England who was faithful to his ordination vows. The words of Common Prayer were not heard again in Maine for eighty years,

aside from that of John Gyles, a lay reader who read prayers at the garrison from 1683 to 1688.

About the time of Jordan's death, 1679, several persons petitioned the Bishop of London that a Church of England be allowed in Boston, which was granted, and King's Chapel was established among as bitter enemies as the Church has ever encountered on this continent. About this time Bishop Compton, of London, made inquiry as to how the Foreign Plantation was provided with clergymen and found that there were not above four ministers of the Church of England in North America.

The first clergyman of the Church to appear in South Carolina was the Rev. Atkin Williamson, about 1680.

The Charter to William Penn of Pennsylvania, 1681, provided that if twenty persons should apply to the Bishop of London for a clergyman, that he might reside in the Province without any denial or molestation.

The first church in South Carolina was erected about 1682 on the site now occupied by St. Michael's Church, at Charleston.

The Church in America was without a head until 1685, when the Rev. James Blair, D.D., came as missionary to Virginia under the Bishop of London. He was for nine years Rector of Henrico Parish and in 1689 was appointed Commissary and performed such oversight of the clergy for the Bishop as he could without actually being a Bishop.

On May 23, 1686, the Rev. Robert Ratcliffe read Common Prayer and preached in his surplice at the Town House in Boston, which was so great a novelty to the Bostonians that he had a very large audience. On June 15, the members of the Church of England assembled for organization. They held their services in the town hall for some time, but finally arranged to hold them in the South Meeting House after the Puritans were through.

The first New England Almanac with the holidays of the Episcopal Church noted in its calendar, was published by John Tulley of Saybrook, Conn., for the year 1687 and afterwards until 1702. It was also the first one that began the year with January instead of March. It was printed in Massachusetts,

as there was no printing press then in Connecticut. [Albert C. Bates in Connecticut *Quarterly*, Vol. IV, 409.]

In 1689, King's Chapel was erected on the site of the present edifice and was opened for service June 30.

During the revolution against the King, the Governor and others were imprisoned and the Chaplain was obliged to flee. The chapel was mutilated and subjected to the grossest indignities. The Prayer Book was held up to ridicule in a series of pamphlets and those who continued its use were denominated "Papist dogs and rogues, idolaters, and the like."

The King's instructions to Governors Andros of Massachusetts and Dongan of New York were that they should "take especial care that God Almighty be devoutly and duly served throughout your Government; the Book of Common Prayer . . . read each Sunday and Holy day, and the Blessed Sacraments administered according to the Rites of the Church of England."

In 1691, the Rev. James Blair of Virginia was sent to England for a charter for William and Mary College to be a seminary for the education of fit men for the sacred ministry. The first commencement was held in 1700.

Christ Church, Philadelphia, the first in that place, was erected in 1695, and the first clergyman to officiate in it was the Rev. Richard Sewall of Maryland. Its first Rector was the Rev. Thomas Clayton.

The earliest permanent Church in Rhode Island was Trinity Church of Newport, under the preaching of the Rev. Mr. Lockyer and the patronage of Sir Francis Nicholson, who has been called the founder of the Church of Rhode Island.

An act was passed in South Carolina in 1698 "to settle a maintenance on a Minister of the Church of England in Charleston." Outside of Charleston there was but one clergyman of the Church in 1700.

The Rev. Dr. Bray returned to England in 1701 and had the honor of obtaining the charter of the Society for the Propagation of the Gospel in Foreign Parts. This Society is referred to in history as the S. P. G.

The charter recites that it is our duty "to promote the Glory of God, by the instruction of our People in the Christian

religion" and to accomplish that end, arranged that "a sufficient maintenance be provided for an Orthodox Clergy to live amongst" the people in those parts. At this time South Carolina had 7,000 souls besides negroes and Indians living without any minister of the church. North Carolina had 5,000 without any minister. Virginia had 40,000 divided into 40 parishes with about half the number of clergymen. Maryland had only about 25,000 and only about 13 clergymen. Pennsylvania had 20,000 with only 700 who attended church and only 250 communicants. New York had 30,000 with 1,200 church attendants and 450 communicants. The two Jerseys had 15,000 with 600 church attendants and 200 communicants. Connecticut had 30,800 with 150 church attendants and 35 communicants. In the other New England Colonies there were 90,000 with 750 church attendants and 150 communicants.

About 1702, a church was built near Eden, N. C., and Dr. Bray sent the Rev. Daniel Brett there as the first minister of the Church in that Province. In the same year the Rev. Samuel Thomas was sent to South Carolina as the first missionary there of the S. P. G. The Rev. George Keith, Rev. Patrick Gordon, and Rev. John Talbot arrived in Boston, June 11, 1702. The two former were missionaries of the S. P. G., and Talbot joined with them. Gordon went to Jamaica and organized the first parish of Long Island. Keith and Talbot made a tour of nearly all the colonies. Talbot became Rector of St. Mary's Church, Burlington, N. J., but continued to work in various places.

Prior to 1700 there were but few Churchmen in New Jersey. The Rev. George Keith arrived and held his first service of the Church at Amboy, Oct. 4, 1702. Prior to his coming the Rev. Alexander Innes had officiated in the Jerseys. Mr. Keith first came to America in 1682 and was a Quaker preacher at Monmouth, N. J. The line of reading and argument which he pursued with reference to Quakerism led him into the Church of England. In 1694, he went to England for holy orders, which he received in 1700.

In 1702, the Church in Maryland was established by law and the Book of Common Prayer was required to be read in all the churches having an income from the Government. A

prior act had required the use of the Prayer Book in every place of public worship in the Province. This was repealed for the benefit of the Roman Catholics and Quakers.

In 1704, the Rev. James Honeyman was appointed Missionary of the S. P. G. and sent to Newport, R. I. This was the first place in New England that the Society provided a minister for.

A petition for a Bishop in America was signed by fourteen clergymen of New York, New Jersey and Pennsylvania at Burlington, N. J., 1705.

The second church in Rhode Island was erected in the Narragansett country in 1707, where there had been Churchmen since about 1700. This church is still standing (1906), and is believed to be the oldest Episcopal church in the northern part of the United States.

In 1713, the ministers, wardens and vestrymen of Trinity Church, Newport, R. I., petitioned the Queen for the establishment of Bishops in America.

In 1715, the S. P. G. Society repeated its request for Bishops with the proposition to establish four Sees, two in the colonies, one of which was to be at Burlington, N. J., and the other at Williamsburg, Va. About the same time bequests of £2,000 became operative towards the settlement of two Bishops, one of which was for America.

It is claimed that John Talbot of New Jersey and Dr. Robert Welton of London were consecrated Bishops by the non-juring Bishops in England. Talbot returned to New Jersey and Dr. Welton came over and was Rector of Christ Church, Philadelphia, 1724 to 1726. It is certain, however, that they never exercised Episcopal jurisdiction.

A most remarkable event took place at New Haven, Conn., in 1722. Dr. Samuel Johnson, formerly the tutor at Yale College and then Congregational pastor in West Haven, met other ministers of the Standing Order and joined them in the study of questions suggested by the Prayer Book. The result of their studies appeared the day after commencement, in 1722, when seven ministers made a declaration that some of them doubted the validity of Presbyterian ordination. Messrs. Samuel Johnson, Daniel Brown, the tutor, and Timothy Cutler,

the Rector of the College, determined to seek holy orders at the hands of a Bishop. They were soon followed by Mr. James Wetmore. These men were promptly removed from their positions and hotly abused by their former companions. They were called "cudweds," "highflyers," and other names. On Oct. 2, 1722, the committee of Christ Church, Boston, wrote to Dr. Cutler, congratulating him and his friends on account of their recent declaration in favor of the Church, and invited Dr. Cutler to settle in Boston. They also promised to pay for the passage of Messrs. Cutler, Johnson and Brown to England for holy orders and to provide for the support of Mr. Cutler while there. They were ordained in 1723 and Dr. Cutler arrived in Boston to take charge of Christ Church, Sept. 24, 1723. Dr. Johnson settled at Stratford, Conn., and Mr. Brown died in England. This Episcopal accession from Yale College brings to mind that Elihu Yale doubted "whether it was well in him being a Churchman, to promote an academy of dissenters," but on reflection concluded "that the business of good is to spread religion and learning among mankind, without being too fondly attached to particular tenets."

One of the foremost advocates for an Episcopate was John Checkley of Boston. He was in England with Johnson and Cutler in 1723. To counteract the baneful influences of infidelity which he encountered he published, first in 1719 and second in England, 1723, Leslie's famous "Short and Easie Methods with the Deists" together with his "Discourse concerning Episcopacy." He urged that a Non-Episcopal ministry was "not only invalid, but sacrilege and rebellion against Christ." His book was denounced by the Puritans as a "false and scandalous libel." In the lower court he was adjudged guilty without a hearing and on appeal he was fined £50, imprisoned and ordered to keep quiet. In 1727 he was in England for ordination but was defeated by reason of letters from two Congregational ministers of Marblehead, Mass. At last he received holy orders in 1739 at the age of 59 and was appointed missionary of the S. P. G. at Providence, R. I., where he remained until his death in 1753.

A reprint of his book, together with an account of his trial, was published at Windsor, Vt., in 1812.

In 1725, Samuel Johnson, Dr. Cutler, and other clergymen of New England, petitioned the S. P. G. for Bishops. In 1727, largely through the efforts of Dean Berkeley, a charter and a grant for a Bishop in America was obtained, but the king died before it was sealed.

In 1732, Queen's Chapel at Portsmouth, N. H., was begun. The Rev. Arthur Brown was its Rector from 1736 until his death in 1773. Of the six hundred families in Portsmouth, less than sixty were Episcopal, but all the Churchmen in New Hampshire were Mr. Brown's parishioners. In 1767, his church was the only one in the Province.

Georgia was the first and only Colony where the Church was founded wholly by charity. General James Oglethorpe obtained a charter for a colony and with the first emigrants landed there in 1733. Twenty-one disinterested noblemen and gentlemen constituted its trustees and over one hundred ministers received commissions to take up collections in England in behalf of Georgia. In December, 1735, John and Charles Wesley came there, full of zeal for the conversion of the Indians. Mr. John Wesley was made Rector of Christ Church, Savannah, and here he established the first Sunday School, nearly fifty years before Robert Raikes established them in England. In 1738, George Whitefield, as missionary of the S. P. G., started for Georgia to assist Wesley, but they crossed each other on the way. Whitefield arrived at Savannah, May 7, 1738. It was not long before he instituted such a series of irregularities as to lose the sympathy of the more pronounced Churchmen. In 1748 the Rev. Bartholomew Zouberbudler, Rector of Christ Church, Savannah, was the only minister in Georgia.

Those who opposed the appointment of Bishops in America argued that it would lead to a separation of the Colonies from England. A letter to the Bishop of London from Dr. Samuel Johnson, Nov. 3, 1738, says there is no "disposition towards an independency on our mother country from our general desire of Bishops to preside over us, the reverse of this is the truth . . . we must patiently submit and wait upon Providence till it shall please God to enlighten the minds of men, and send us better times."

In consequence of the unreasonable opposition of the Anti-Episcopal ministers to the appointment of Bishops in the

Colonies, the Bishops in England, who in 1750 advocated such appointment, took pains at the outset to disarm all possible hostility by having the authority of Colonial Bishops specifically limited to the Church of England congregations, and that no taxes be laid upon the people for the Bishop's support.

The first missionary of the Church to Africa was the Rev. Thomas Thompson, who left New Jersey for Africa in 1751.

Funds were raised for King's College of New York, (now Columbia College,) in 1746 to 1751. In the latter year these funds were vested in ten trustees, one Presbyterian, two Dutch Reformed, and seven Episcopalians. In 1753 Dr. Samuel Johnson of Stratford was elected its first President. On July 17, 1754 he opened the College with a class of eight in a vestry room belonging to Trinity Church, New York.

In 1755, all of the students of Yale College were compelled to worship at the College Chapel, so that Episcopal students could not attend Trinity Church on Sunday. The two sons of Missionary Punderson were forced to comply with this rule. Scholars were fined for attending Church of England service, communicants only being excepted and that only on Christmas and Sacrament days.

On April 2, 1756, the College of William and Mary conferred the degree of Master of Arts upon Benjamin Franklin. This was the first honorary degree ever given by the College.

The passage of the stamp act was taken advantage of about 1764 and 5 to raise a fresh clamor against an Episcopate in America.

About the last effort of the Episcopalians before the Revolutionary war to secure a Bishop for America was on May 21, 1766, when 14 clergymen met in voluntary convention at New York. They were from New York, New Jersey, and Connecticut. Samuel Seabury of Westchester, N. Y., was Clerk. They wrote a letter to the Secretary of the S. P. G. referring to the loss of Wilson and Giles, saying—"This loss brings to our minds an exact calculation made not many years ago, that not less than one out of five who have gone for Holy Orders from the Northern Colonies have perished in the attempt, ten have miscarried out of fifty-one. This we consider an incontestable argument for the necessity of the American Bishops." About

this time, the Episcopate was largely discussed in the newspapers, in pamphlets, and in sermons, both by Episcopalians and their opponents. In the same month that this Episcopal Convention was held, the Presbyterian "Synod of New York and Philadelphia" at their annual meeting, originated a plan of concerted action to prevent the establishment of an Episcopate. The "General Association of Connecticut," (Congregationalist,) at their June meeting at Guilford, 1766, received an invitation to join the Presbyterian Synod of New York and Philadelphia, in convention for "Consultation about such things as may have a hopeful tendency to promote and defend the Common Cause of Religion against the attacks of its various Enemies." The invitation was accepted and delegates appointed. Accordingly a convention was held at Elizabeth, N. J., beginning Nov. 5, 1766, and their organization perfected. Twenty members were present from the Synod and eight from Connecticut. They provided for a general convention of the pastors of the Congregational, Consociated and Presbyterian Churches in North America, consisting of delegates chosen by their respective bodies, to be held annually, and agreed that the next convention should be held at New Haven, Sept. 10, 1767. The general design of the convention was to gain information and unite in "spreading the Gospel, and defending the religious liberties of our Churches, keep up a correspondence throughout this united body and with our friends abroad" and to "cultivate and preserve loyalty" to the king. It was also agreed that letters be sent to the Rev. Ministers of the Congregational and Presybterian Churches of Massachusetts, New Hampshire, and Rhode Island, and the Dutch Reformed Churches of New York, New Jersey and Pennsylvania, "informing them what we have done at this General Convention and invite them to send delegates to New Haven." Appended to the minutes of this meeting is a supposed letter from a gentleman in the Colonies to his foreign correspondent, setting forth at length what a terrible calamity it would be to have a Bishop in America and his great anxiety on that account. Also a letter from Mr. Francis Alison to Mr. Sproat, setting forth his reasons for being persuaded that there was a determination or fixed resolution in England to send Bishops to America.

This was probably the first General Convention of any religious body ever held in America and it met annually for ten successive years. The only enemies of religion referred to in their proceedings were Episcopalians, and from beginning to end the only business before the Convention was for the purpose of preventing a Bishop, or Bishops, being established in this country. The invitations to attend were broad and included every religious body in the whole country who either feared or hated an Episcopal Bishop. In short, it was a great uprising of all who were opposed to an Episcopate and it may be properly designated as the Anti-Episcopal Convention.

Its Journal was printed by E. Gleason, Hartford, Conn., 1843, under the direction of a committee of the General Association of Connecticut, and entitled "Minutes of the Convention of Delegates from the Synod of New York and Philadelphia and from the Associations of Connecticut held annually from 1766 to 1775, inclusive."

Their ten Conventions were held in September, October or November, as follows:—1766, '68, '70, '72 and '74 at Elizabethtown, N. J.; 1767 and '69, New Haven, Conn.; 1771, Norwalk, Conn.; 1773, Stamford, Conn.; 1775, Greenfield, Conn. Massachusetts, Rhode Island and New Hampshire were represented at their second Convention and several other colonies were represented later. Committees were appointed to carry on a correspondence with "our friends," (Dissenters,) in England and the pastors of the various colonies. Long letters to and from the committee of Dissenters in London were before the Convention nearly every year. Correspondence was also extended to Scotland and Ireland, and throughout the American Colonies. They wrote to Maryland, Virginia, Georgia and the Carolinas for "all instances of Episcopal oppression they can find in said colonies," to the Eastern Colonies for "instances of the lenity of their government with regard to Episcopal Dissenters therein." Committees were appointed for the various colonies, including Nova Scotia, Canada and West Florida, to examine their laws and charters relating to ecclesiastical affairs, with reference to the religious liberties of any denomination, and particularly "to ascertain the number of

inhabitants in each of the Colonies with the proportion of the Episcopalians to the Non-Episcopalians."

Reports on these matters were received from New York, Connecticut, Massachusetts, Virginia, North Carolina, South Carolina, New Jersey, Pennsylvania, Rhode Island, Maryland, Georgia, Nova Scotia and Barbadoes.

Their letter to the Dissenters of London in 1773 stated that the "Episcopalians in the colony of New York bear the proportion of about one to twenty of its present population, Connecticut a greater proportion. In New Jersey and Pennsylvania their proportionate numbers are less." In Massachusetts, Rhode Island and New Hampshire, "they are much less still." In the Southern Colonies, Maryland, Virginia, North Carolina, South Carolina and Georgia, "the Non-Episcopalians are in some of them a majority, and in the rest a large and growing proportion."

The report of the Rev. Elizur Goodrich of Durham, Conn., as to Connecticut, is the only one preserved and is printed in full in the appendix. It makes the Episcopalians of Connecticut in 1774 number about one to thirteen of the whole number of inhabitants.

The object of this census was to belittle the Episcopalians and show "the vast superiority in numbers of the Non-Episcopalians," in the hopes that if such facts were known in England the chances for an American Bishop would be lessened. The numerous letters to and from their friends in England show how alarmed they were "from the restlessness of the missionaries and their bigoted adherents," and although the Episcopalians were apparently quiet, they said, "We have reason to believe that the bigoted Episcopalians on this side of the water have by no means dropt the project, but will ever be restless in their attempts to accomplish their purpose." One letter says Dr. S. (Episcopal) "told me that they would have Bishops settled in America in spite of all the Presbyterian opposition, and added that the Quakers and Baptists would join them against us." The Convention admitted repeatedly that they would not oppose Bishops "provided other denominations could be safe from their severity and encroachments, but this we think

impossible," and because they thought this impossible they determined to oppose the Episcopate with all their might.

They refer to our forefathers as having "seen and felt the tyranny of Bishops' courts," and added: "Such tyranny if now exercised in America would either drive us to seek new habitations among the heathen . . . or excite riots, rebellion and wild disorder. We dread the consequences as oft as we think of this danger." "We can not but tremble at the prospect of the dreadful consequences that could not be prevented from taking place upon the establishment of an American Episcopate," and all this, they say, "without doing any real service to religion or to the Episcopal Church."

Again, they complain of the S. P. G. for granting considerable salaries to "missionaries in the most populous parts of our colonies even where there are faithful ministers of other denominations settled, and but few families of their religious persuasion." We may here state that there is not a single instance in which this Society ever appointed a missionary to any parish in America until the parish asked them to do so.

One letter to the committee of Dissenters in London says:—"The peculiar care of the Episcopalians among ourselves, where they have influence, to fill all places of power and trust in our various governments with those of their own denomination . . . seems calculated to promote their grand design . . . These considerations make it evident to us that their views are not so much to promote Christianity as the establishment of Episcopal Church government in the colonies, and therefore engage our constant watchfulness lest they should take the advantage of our being off our guard to accomplish a design, which however pleasing to them, will be attended with the most lamentable consequences to the interest of true religion and liberty among us."

The number of those who belonged to the Church in America was never so large as some supposed. At the beginning of the war there were only about 80 clergymen to the north and east of Maryland. These, except in Boston, Newport and Philadelphia, were mainly supported by the S. P. G. There were not more than six in Pennsylvania outside of Philadelphia. In Maryland and Virginia the Church was supported by legal

establishment. There were more Churchmen in the other Southern Colonies than in the north, but not so many as in Virginia and Maryland.

All efforts on the part of the Episcopalians for a Bishop practically ceased in 1776. The Episcopalians were closer to the king than any other people in America, and as hatred to the king increased with the excitement and hardships of the Revolution, the Episcopalians were despised, hated, persecuted with greater zeal, and finally almost silenced.

In 1782, the Rev. Dr. White, (afterwards Bishop,) believing that the war would be indefinitely protracted, published a pamphlet advocating the adoption by the Episcopalians of a Presbyterian form of government.

In March, 1783, ten of the fourteen clergymen of Connecticut met at Woodbury and decided to reply to Dr. White's pamphlet and to elect a Bishop. The Rev. Jeremiah Leaming was their first choice, but on account of his infirmities, they elected Dr. Samuel Seabury, who went to England for consecration, arriving in London, July 7, 1783.

On Aug. 13, 1783, the Churchmen of Maryland met in convention at Annapolis and adopted a document concerning fundamental rights and liberties "of the *Protestant Episcopal Church*." This is claimed by some to have been the first use of the name *Protestant Episcopal*, but Bishop Perry's History says that a convention met at Chestertown, Md., Nov. 9, 1780, and voted that the "Church known in the province as 'Protestant' be called 'the Protestant Episcopal Church'."

The first step towards forming a collective body of the Episcopal Church was at New Brunswick, N. J., in May, 1784, by clergymen from New York, New Jersey and Pennsylvania, who arranged for a larger meeting at New York in October of that year.

The Rev. Samuel Seabury, by reason of the "Erastian notions which prevailed in the Church, the machinations of English politicians, and the arguments of influential Congregationalists in Connecticut," failed of consecration in England and consequently turned to Scotland, where he was consecrated Bishop, at Aberdeen, Nov. 14, 1784. On Aug. 2, 1785, Bishop Seabury met his clergy at Middletown, Conn., and four persons

were made deacons. This was the first ordination in America. Three days later a committee was appointed to act with the Bishop in proposing necessary changes in the Prayer Book. The New York Convention of October, 1784 had agreed to "adhere to the liturgy of the . . . Church as far as shall be consistent with the American Revolution."

The first General Convention of the Church in America met at Christ Church, Philadelphia, Sept. 27, 1785, and consisted of clergy and lay representatives from seven states. Bishop Seabury and his clergy declined to attend this Convention. Many radical changes in the Prayer Book were proposed. The book was published in 1786, and was known as the "Proposed Book," because the changes made therein had never been formally adopted. The Scottish Bishops who consecrated Bishop Seabury desired that he should use the Scotch Communion Office as far as practicable, and accordingly he prepared such Office, which was printed at New London in 1786 and distributed for general use.

The first consecration of a church in America was at Norwalk, Conn., July, 1786.

On Sunday, Feb. 4, 1787, the Rev. William White, Bishop-elect of Pennsylvania, and Rev. Samuel Provoost, Bishop-elect of New York, were consecrated at London. A special act of Parliament had to be passed before this could take place, and this act was limited to the establishment of a College of Bishops for America. A union of the Dioceses was effected at the General Convention held July to October, 1789, at Christ Church, Philadelphia, when the Constitution of the Church was adopted and the Prayer Book revised, thus perfecting the organization of the Church in America. The first House of Bishops consisted of Bishops White and Seabury, and nothing was admitted into the Prayer Book that was not approved by both. The new Book went into use Oct. 1, 1790. Methodism was first introduced in America at New York in 1766. This child of the Church continued to use the Book of Common Prayer until about 1790.

The Rev. James Madison, D.D., was elected Bishop of Virginia and consecrated at Lambeth Palace Chapel, Sept. 17, 1790. Of the Church in America in 1790, there were 7 Dio-

ceses and 190 clergy; in 1904, 62 Dioceses, 23 Missionary Jurisdictions with 91 Bishops and 5,058 clergy.

In the year 1790 thirty Congregational families at Claremont, N. H., joined the Episcopal Church in a body.

The first consecration of a Bishop in America was at New York, Sept. 17, 1792, when Thomas John Claggett, D.D., was consecrated as Bishop of Maryland.

In 1794, the Rev. Samuel Peters, D.D., formerly of Connecticut, but then residing in England, was elected Bishop of Vermont and attempted to receive consecration in England. This was denied him for various reasons, some of which were that it was contrary to the act of Parliament of 1786, and that it would be disrespectful to the American Bishops.

Shortly after the Revolution, King's Chapel in Boston had been appropriated by the Unitarians, so that in the year 1797 there were only two Episcopal parishes in Boston, Trinity and Christ Churches.

The first Almanac designed especially for Churchmen was published in 1816, by T. & J. Swords, New York City. It contained a list of all the clergy in the United States together with the Dioceses, parishes and various organizations. It has been continued by the Swords and their successor, Mr. Thomas Whittaker of New York, up to the present time.

In the strongholds of the Congregationalists, Massachusetts and Connecticut, Episcopalians and others after a while were "tolerated" by law, and Connecticut recognized them as "sober dissenters" in 1708, but it was not until 1818 that all religious denominations were placed on precisely the same footing in Connecticut, and it was not until 1830 that Congregationalism ceased to be the established religion in Massachusetts.

Authorities: Bishop Perry's History of the American Episcopal Church; Bishop Coleman's History of the Church in America; The Church Cyclopedia; Dr. Beardsley's Life of Samuel Johnson; Documentary History of the Church in Vermont; Journal of the Anti-Episcopal Convention, 1766-75; Records of Convocation, Diocese of Connecticut; Wilberforce's P. E. C. in America; History of the S. P. G. Society.

II. THE CHURCH IN CONNECTICUT



Annuel, by virtue of our Commission, Bishop
of Connecticut & Rhode Island. To our Belov-
ed in Christ, Seth East Church, Greeting,
We do hereby, give & grant unto you, our
chose learning, sound doctrine, diligence, &
prudence we do fully confide, our Licence
and Authority to use Lawfully during our
pleasure, to exercise the Office of Priest
in the Church of Connecticut, & wherever
else you shall be lawfully called thereto —
You conforming yourself to the Liturgy,
Doctrine, Discipline of, & continuing in
Communion with the Protestant Episcopal
Church of America, & obeying such lawful
directions as you shall from time to time
receive from us. In Witness whereof we
have hereunto affixed our Episcopal seal
at New-London, the first day of November
1792, & in the eighth year of our Confe-
ration. x x x x x.

CERTIFICATE BY BISHOP SEABURY.

THE CHURCH IN CONNECTICUT

HISTORY

The early towns or plantations in Connecticut were first settled as religious societies. These societies each brought with them their minister, and the ministers and people, who had been educated and trained in the Episcopal Church, were dissenters. It was only in matters of worship and Church government that they dissented. In all the cardinal doctrines of religion their beliefs were the same. Even as late as 1774, the Rev. Elizur Goodrich of Durham, a prominent Congregationalist, declared that the principles and faith of the Congregationalists was in general the same as that contained in the doctrinal articles of the Church of England. But in matters on which the Puritans dissented, they were very emphatic and radical. To worship in their own way and manage their Church affairs without reference to any one else, was the main object of their coming to America. In this way, the people of the several towns were practically all of one mind, both as to their civil and religious government. While the Church was, in a sense, separate from the town, the distinction was not clear, and there was practically no distinction between the town and the ecclesiastical society, all matters relating to the society being voted upon in town meeting until about 1657. Until 1669, there was precisely the same number of ecclesiastical societies in the Colony as there were towns or plantations. Every town before 1658 was, for anything in the laws of the Colony, free to establish worship according to the practices of any denomination, (excepting such as were considered notorious heretics), but no one expected to follow any other than the "Congregational way." Laws for the support of ministers were passed in 1644; compulsory attendance on "Gospel service" and respect for the ministers was enacted in 1650. No exceptions were made, so that every

one had to attend service, and all males over 16 years of age, whether saints or sinners, had to pay their due proportion for supporting the minister. When part of the people were dissatisfied with the Gospel Service, and their number was large enough, they banded together, went to some new field and established a new plantation and ecclesiastical society by themselves.

In 1657, for local causes not necessary to mention, a party led by Elder Goodwin attempted to withdraw from the Church at Hartford and start a second Congregational Church and society in that town. The Legislature was equal to the occasion and all persons were prohibited from embodying themselves "into Church estate without consent of the General Court and approbation of the neighboring Churches." After this date new ecclesiastical societies applied to the General Court for permission to organize. But, for the particular benefit of the Hartford seceders, the General Court further enacted a law forbidding the people from attending any ministry or Church administration "distinct and separate from and in opposition to that which is dispensed by the settled and approved minister of the place." This resulted in the removal of the seceders to Hadley, Mass. In 1656 severe laws were passed against "Quakers, Ranters, Adamites, or such like notorious Heritiques," and this is the first mention by name in the statutes of any religious sect or denomination. There were no such sectaries then in Connecticut, but Quakers had arrived in Boston and this law was passed at the recommendation of the Commissioners for the United Colonies.

The first record of the name of any denomination not considered heretical is dated October, 1664, when William Pitkin, John Steadman and Robert Reeve, of Hartford, Michael Humphreys, James Enno, John Moses, and Jonas Westover, of Windsor, presented a memorial to the General Assembly stating that they were members of "the Church of England"; that they were not given the Communion, and that their children were not baptized; and praying that "no law shall make us pay or contribute for the maintenance of any minister or officer in the Church that will neglect or refuse to baptize our children and to take care of us as members of the Church." [Ecclesi-

astical manuscripts, Vol. 1, Doc. 10, *b.*] Whether these men were in fact Episcopalians or not depends upon when they were members of the Church of England, for that Church was legally Presbyterian from 1645 to 1660. Whatever they desired, it is clear that they did not expect nor ask for the establishment of worship in accordance with the usages of the Episcopal Church. The Court recommended the ministers and Churches to entertain persons "who are of an honest and godly conversation" by an "explicit covenant and that they have their children baptized." Stiles' "Windsor," Vol. 1, p. 196, says that a copy of this recommendation or act was sent to every minister in the Colony. This was the beginning of the legal establishment of the so-called half-way covenant which culminated in legalizing the Saybrook Platform, in 1708. The standard of morals and religion that would entitle one to have his children baptized is not stated in the act of 1664, but presuming the law to have been applicable to the memorialists, we may say that the General Court acknowledged members of the "Church of England" to be persons "of an honest and godly conversation."

Two years later, (Nov. 22, 1666,) this same William Pitkin and John Steadman with four others, viz., Joseph Fitch, Nicholas Olmstead, Jno. Gilbert and Edward Grannis, called on Mr. Whiting, (minister of the First Church of Hartford,) and requested full privileges "in all the ordinances of Christ," on account "of a union they had already," referring to their Church membership in England. Mr. Whiting knew of no such union but agreed to consider the matter. [Walker's History First Church, p. 200.] The first mention by name in the laws of the Colony of any orthodox denomination is in the act of May, 1669, whereby the "Congregational" Churches (profession and practice) were approved, and others "orthodox and sound in the fundamentals of Christian religion, may have allowance of their perswasion and profession in church ways or assemblies without disturbance." This in effect prevented the law of 1657 from being applied to any ministry or Church administration other than Congregationalists.

Such application of the law was also prevented by the law of 1665, which gave all persons full and free liberty to worship

God in the way they think best, provided they make no disturbance of the public or minister's support. Thus the way was open for all denominations to organize new societies, subject to the approval of the General Court. In October, 1669, the Second Church at Hartford was legally established and given permission to "practice the Congregational way without disturbance." This is the first instance in Connecticut of two ecclesiastical societies in one town. For more than ten years the "half-way covenant" had been agitated, so that there were two kinds of Congregationalists then in the Colony, the old and straight kind that would baptize the children of none but those who were "fit for the Lord's Supper," and the new and large kind that would baptize the children of those who were "not yet fit for the Lord's Supper," provided they were persons "of an honest and godly conversation," or, according to the General Assembly of 1664, provided they had as much religion as members of the Church of England were supposed to have. The Second Church of Hartford was the first in the Colony that made a special issue of straight Congregationalism in its formation, but notwithstanding this fact, it was overcome by the raging tide that swept over nearly all the Congregational Churches in the Colony, and it began immediately to practice the half-way covenant.

By request, Gov. Leete reported to the English Commissioners for Trade and Foreign Plantations on July 15, 1680, that "in our corporation are 26 towns and there is one and twenty churches in them. In one of them, (Hartford,) we have two churches. Our people are some strict Congregational men, others more large Congregational men, and some moderate Presbyterians; and, take the Congregational men of both sorts, they are the greatest part of the people."

"There are 4 or 5 Seven day men and about so many more Quakers."

These Seven-day men and Quakers were probably the Rogerenes of New London, founded about 1675. They were variously called Quakers and Baptists, and no other Seven-day men or Quakers are known to have been in the Colony at that date. The Rogerenes were the first disturbing sect within our borders. The Presbyterians and Congregationalists were so

nearly alike as to be considered practically the same, and apparently there was no trouble as to taxes, with the sinners who may have resided in the Colony. The first general complaint against compulsory minister's support came from the Rogerenes, in the memorial of Richard Steere *et al.* of New London, to the General Assembly, dated Jan. 16, 1694-5. It was a tirade against the Colonial Government, based largely on alleged violations of the English act of toleration. We quote the following:

"For do not the Presbyterian party here being most numerous and powerful forcibly seize by Distress the estates of some and threaten to do the like by others of their fellow dissenters, viz., Baptist and Quaker, for the building of a Presbyterian meeting house and for the maintenance of a Presbyterian minister. Nor are such who are of the Church of England Communion like to fare any better, though the same is contrary to nature, reason and the laws of the realm of England."

Their expression of contempt for the civil authority seems to have been the main object of this memorial, rather than relief from taxes, and Steere was promptly called to answer for his contempt. The reference to "the Church of England Communion" in this memorial was probably for effect, as no Churchmen were known to have been in the vicinity of New London at that date. There were, however, about ten or fifteen families then at Stratford, "who had been born and bred in England" and were already Episcopalians. From them came the first expression in this Colony of a desire for the services of the Church. Some of them were in Stratford about 1675, but it was not until 1702, after the Society for the Propagation of the Gospel in Foreign Parts had been organized, that they petitioned for a missionary.

The first preaching in Connecticut by Episcopal ministers was Sept. 13, 1702, when the Rev. John Talbot, missionary of the S. P. G., preached at New London in the Congregational Church in the forenoon, and the Rev. George Keith, his companion, in the afternoon. They were invited to preach there by the minister, Rev. Gurdon Saltonstall, who entertained them at his house. After the morning service they were invited to dinner by Governor Winthrop, who also entertained them at

his house "then and the next day." This was the only stop in 1702 of these missionaries in Connecticut.

On Oct. 26, 1704, the Rev. Mr. Vesey of Trinity Church, New York, wrote to the Secretary of the S. P. G. that "Mr. George Muirson, a sober, ingenious youth designs, God willing to receive Holy Orders and is recommended by my Ld. Cornbury & the Reve'rd. Clergy convened at New York." Some-time in 1705, the Churchmen of Stratford, Conn., applied to Mr. Vesey for services at Stratford. Mr. Muirson was stationed as missionary at Rye, N. Y., before Nov. 21, 1705, on which day he wrote that he had "lately been in ye Government of Connecticut where I observe some people well affected to ye Church." The people of Connecticut were then attending services at Rye on Sundays.

On Sept. 2, 1706, Missionary Muirson came in company with Col. Caleb Heathcote to Stratford, and Mr. Muirson preached both forenoon and afternoon to a numerous congregation and baptized about twenty-four persons. Inasmuch as Keith's Journal makes no mention of services at New London in 1702, other than preaching, this service at Stratford is supposed to have been the first in Connecticut, in accordance with the Book of Common Prayer. The Churchmen of Stratford applied to the authorities for the use of the meeting house, (which the Churchmen had helped to build,) but this request was refused. Mr. Muirson says that the people of Stratford "ignorantly called" the Church "Rome's sister." Col. Heathcote writes to the Society that they found the "Colony much as we expected, very ignorant of the constitution of our Church and for that reason great enemies to it."

At the second coming to Stratford of Messrs. Muirson and Heathcote, (they were there three times before April 4, 1707,) Mr. Joseph Curtice and James Hudson read a paper to Mr. Muirson forbidding him, under threats of fine and imprisonment, from holding service or administering the Sacrament, the purport of which paper Mr. Muirson says "was to let me know that I had done an illegal thing in coming among them to establish a new way of worship, and to forewarn me from preaching any more. And this he did by virtue of one of their laws." Mr. Muirson asked for a copy of the paper and was

refused. The day following, Curtice and others stood in the highway and forbade any to go to the assembly of Churchmen. The ministers and magistrates were remarkably industrious, going from house to house and persuading the people from hearing Mr. Muirson and threatening fines and imprisonment to all who should go to hear him. Mr. Muirson describes the law that the officers read to him with such accuracy as to clearly identify it as the act of March 8, 1657-8 that was enacted to suppress the seceding Congregationalists of Hartford, and which prohibited people from entertaining or attending any ministry or Church administration "distinct and separate from and in *opposition to*" that which is dispensed by the settled and approved minister of the place. A minister or Church administration could not be in opposition to another, unless they were both of the same persuasion. The true intent and object of the law was to regulate the Congregational Churches. It could not have been intended to apply to any other denomination, for there was not then in the Colony any body of people of any other persuasion. The toleration act of 1669 gave all Dissenters from the Congregational way, who were orthodox and sound in the fundamentals of Christian religion, the right to worship in their own way "without disturbance." But this act was omitted from the revision of 1702 and no substitute for it was enacted until 1708, and thus, at this particular time, (1707,) there was no law to modify the law of 1657, which was so vaguely worded as to be improperly applied to suppress Churchmen, although it was never so intended. This one instance at Stratford is the only record we have of any attempt to so use this law. There never was a law of the Colony that could have been properly used to prevent Episcopalians having a minister in orders from assembling and worshipping God in accordance with the rules of the Church.

Beardsley's "History of the Church in Connecticut" says: When the Commissioners of Charles Second visited Connecticut in 1665, they reported to England that the Colony "will not hinder any from enjoying the Sacrament and using the Common Prayer Book, provided they hinder not the maintenance of the public minister." "But the Commissioners could not have meant by this statement that there was any legal pro-

vision for such liberty. . . . For there was no letting up of the Puritan rigor, nor relaxation of the rule that none should have liberty to worship God publicly, except after the order of the religion established by the civil Government until 1708." In this Beardsley was clearly in error. The law of April, 1665, (which had just been enacted,) provided for that liberty of worship which the Commissioners reported, and so did the law of 1669, while it was in force. In fact the toleration act of 1665 was the most liberal of all and applied to "all persons of civil lives" giving them full liberty to "worship God in that way which they think best." The act of 1669 was restricted to persons "orthodox and sound in the fundamentals of Christian religion," while the act of 1708 was still farther restricted, and encumbered, each successive toleration act making liberty to "worship God in that way they think best" still more difficult than it had been before. "Quakers, Ranters, Adamites, or such like notorious heretiques," are the only sectaries that were ever prohibited, or against whom any law was ever directly enacted, and the law against them was repealed in May, 1706. Mr. Muirson wrote to England that the laws here "deny a liberty of conscience to the Church of England people, as well as to others," and that such denial is "repugnant to the laws of England." He therefore disregarded the attempted application of the law to him because such an application was a clear violation of the English toleration act, which guaranteed to all freedom to worship God in their own way. The people of Stratford were not intimidated by the acts of the authorities. On the contrary, more and more came to hear Mr. Muirson and to receive baptism and the Holy Communion, many of whom had never received it before.

Mr. Muirson writes to the Secretary of the S. P. G. under date of April 4, 1707, that on invitation, he had lately preached in a private house at Fairfield and baptized some children. The Rev. Mr. Evans of Philadelphia was with him. He also asks the Society to send over some Common Prayer Books and some small treatise in defense of the Church. For years after, this request for Church books was often and earnestly repeated by the several missionaries. The Church at Stratford was

organized by Mr. Muirson, and wardens and vestrymen elected in April, 1707.

Under date of April 14, 1707, Col. Heathcote writes that Mr. Read, the minister at Stratford, had come over to the Church and had been dismissed. Again, under date of Feb. 24, 1707-8, he says: "I acquainted you in my former letter that there was a very ingenious gentleman at Stratford, one Mr. Read the Minister of that place, who is very inclinable to come over to the Church. By reason of this, he has undergone persecution by his people who do all in their power to starve him." Mr. Heathcote desired Mr. Read to go to England for orders, and writes that in case of "any proposal of his coming over for ordination, his family, which is pretty large, must be taken care of." This was the Rev. John Read, Congregationalist minister at Stratford. In Orcutt's "History of Stratford" we find that he was called to Stratford in May, 1703, and very soon after, Sept. 25, 1706, "perhaps before, some talk was indulged in by the public which Mr. Read resented and demanded inquiry." "No indication as to what was said offensive to Mr. Read . . . has been found except the intimation that he had made overtures to join the Episcopal Church." He resigned March 27, 1707. He was the first Congregational minister in Connecticut to go over to the Church and also the first person to do so whose name is known. Perhaps he was one of the ministers who had opposed the services of the Church at Stratford.

He was born 1673, graduated at Harvard 1697, married Ruth, daughter of Major John Talcott of Hartford, preached at Waterbury, 1698-9, at East Hartford two years, then at Stratford, 1703 to 1707, removed to New Milford and settled in a log hut, bought large tracts of land of the Indians, was involved in large and unsuccessful land litigation and was finally rewarded by a grant of 20,000 acres of land from the General Court. Part of this land was in the present town of Redding, (originally spelled Reading,) the town being named after Mr. Read, whose son John was one of its first settlers. The people at New Milford used Mr. Read's house as a place of worship, Mr. Read himself preaching there occasionally. He was admitted to the bar in 1708 and then both preached and

practiced. In 1712 was appointed Queen's Attorney for the Colony; removed to Boston in 1722, where he was a successful lawyer, Attorney General of that Colony, and a Communicant at King's Chapel. He died at Boston, Feb. 14, 1748-9. [D. C. Kilbourn in Connecticut Magazine, and Orcutt's History of Stratford.]

Mr. Muirson extended his services into several places in Fairfield County and was so well received that the Rev. John Talbot, (who had probably preached there about that time,) writes to Mr. Keith in February, 1707-8, that "Norwalk and Fairfield are ready to break open their meeting house doors and let him, (Mr. Muirson,) in if he would suffer it." And also that they had "taken measures at Stratford to build a church, which never was seen in that country before. I pray God sent them an able minister of the New Testament for they have been long enough under the old dispensation."

Mr. Muirson writes that the people of Connecticut "say the sign of the cross is the mark of the beast and the sign of the devil, and that those who receive it are given to the devil." The Society finally transferred Mr. Muirson from Rye to Stratford, but he died Oct. 12, 1708, before he learned of this appointment. The parish with about 30 communicants and a respectable number of families was left to the occasional services of missionaries who chanced to visit them. In 1710 the Rev. John Sharpe, Chaplain to the Forces in the Fort of New York, officiated frequently at Stratford and several other places in Connecticut. He records in his diary the baptism at Long Hill, Jan. 27, 1710, of "Isaac Styles, the first Man Child born in the Colony of Connecticut, a man of 80 years of age." In this year the people of Stratford petitioned for a missionary and at length Rev. Francis Philips was appointed, arriving there just before Christmas, 1712, and staying part of the time till the mid-summer of 1713. He left without orders from, or the knowledge or consent of the Society whose agent he was. But the Church continued to grow, and on April 9, 1714, they write to Col. Heathcote that they "have at last got the timber felled and do hope to have it raised in three months time," meaning a house of worship. In order to prevent as much as possible the growth of the Church in Stratford, the Standing Order,

after consulting the rest of Connecticut and the wise men of Boston, determined that one of the best preachers that both Colonies could afford should be sought and sent to Stratford to counteract the growth of the Church. Accordingly the Rev. Timothy Cutler, then of Boston, or its vicinity, was settled at Stratford. But while the Congregationalists were thus supplied with an able minister, the poor Episcopalians had none. Their house of worship did not materialize, and the venerable Society failed to send them a missionary, although they promised in 1720 to do so. Two years afterwards the Rev. George Pigott was sent to them and on May 29, 1722, they say of "his care over us, we are well satisfied that it will be to the advantage of the Church." But about five years before Mr. Pigott came, the Rev. Mr. Cutler had become the Rector of Yale College, and little did the wise men who had placed him at Stratford to check Episcopacy, dream that in eight short years he would be the means of imparting to the Church in Connecticut its first substantial growth, whereby the one poor struggling Church in a single town was soon multiplied many times, and extended throughout the western part of the Colony. Not only in Connecticut, but throughout all the Colonies was there great consternation when it became known, in 1722, that Timothy Cutler, the Rector of Yale College, Daniel Brown the tutor, and the Rev. Samuel Johnson, pastor of the Congregational Church at West Haven, had declared for Episcopacy and were going to England to receive ordination by a Bishop. At this time there was not an Episcopal house of worship in Connecticut and the little band at Stratford was the only organized Church. The Rev. James Wetmore, Congregational minister in North Haven, soon followed the others to England for Episcopal ordination. Mr. Brown died in England, Cutler and Johnson returned in the fall of 1723, Mr. Cutler going to Christ Church at Boston, while Mr. Johnson relieved Mr. Pigott at Christ Church, Stratford, the latter being transferred to Providence. Mr. Wetmore eventually settled at Rye, N. Y. Referring to the conversion of Dr. Cutler and his three companions, Mr. Pigott says Oct. 3, 1722, "This great onset towards a reformation in this deluded country has brought in vast numbers to favor the Church of England." Newtown and

Ripton, if not Fairfield, he adds, intend to petition the Society for ministers. On Nov. 6, 1722, Mr. Pigott writes, "The subscribers at Ripton have been of long standing inclined to the Church, yet among them there are some lately brought over. But those of Newtown to a man have been induced by my means to embrace our profession. I believe two missionaries might serve all four towns, that is one might attend on Stratford and Fairfield and the other on Newtown and Ripton, alternately." During the year ending June, 1723, sixty-seven new communicants were added to the Church at Stratford, and when Mr. Johnson arrived there to take charge on Nov. 1, 1723, he found seventy-nine communicants and a house of worship in progress of construction. The Churchmen of Stratford gave what they could for building the church, to which was added liberal contributions of several pious and generous gentlemen of the neighboring provinces, and something from travellers who passed through the town. Mr. Pigott's labors in addition to Stratford, Fairfield, Ripton and Newtown, had been extended to Norwalk, North Haven and perhaps other places, and this so disturbed Deputy Gov. Nathan Gold of Norwalk, that he proposed to the General Court a law to prohibit Mr. Pigott practicing the function of a minister in any place in the Colony other than Stratford. But no such law could be passed. Dr. Johnson under date of Jan. 18, 1723-4 writes that the Churchmen are chiefly in six or seven towns and "yet there is not one Clergyman of the Church of England besides myself in this whole Colony." He was obliged to ride about to other towns, (some ten, some twenty miles off,) "where there is as much need of a minister as at Stratford. . . . A considerable number of young men, five or six, I am sure of would be ordained, but for want of Episcopal ordination decline the ministry and go into secular business." About a year later Dr. Johnson refers to a young man of Fairfield, (Mr. Henry Caner, grad. Yale 1724,) whom the Doctor was preparing for the service of the Church. This is the first person studying for the ministry of the Church in Connecticut of whom we have any account. He was probably brought up in the Church, as he was born in England, about 1703. In 1725, Dr. Johnson writes "Sundry of the young candidates for the ministry repair

to me frequently for books and conversations upon religious subjects. People are poor, (many of them,) and thirst after Prayer Books, Catechisms, &c. but these books are not to be had in this country even if they had money to purchase them."

The church at Stratford, the first Episcopal church in Connecticut, was so far finished as to be opened for Services on Christmas day, 1724; the second church was opened at Fairfield, in the fall of 1725, and the third church was opened at New London on Dec. 9, 1730.

Gov. Talcott wrote to the Bishop of London under date Dec. 1, 1725, that "there is but one Church of England minister in this Colony and the Church with him have the same protection as the rest of our Churches and are under no constraint to the support of any other minister." He refers to "some few persons" in other towns "who have declared themselves to be of the Church of England; and some of them that live 30 or 40 miles from where the Church of England's minister lives" have made some objection to compulsory minister's support. It may be true that the Churchmen of Stratford were not under "constraint to contribute to the support of any other minister," but if so, it was through the leniency of those in authority, as before May, 1727, the law, if enforced, would have compelled them to do so.

Mr. Johnson writes to the Bishop of London, Sept. 26, 1726, as follows: "I cannot but think it very hard, that that Church of which our most gracious King is the nursing father, should not, in any part of his Majesty's domains, be at least upon a level with the Dissenters and free from any oppression from them."

"As soon as any stranger, though an Englishman, comes into any town, he is according to their laws, immediately warned to go out, which they always do if he is a Churchman, and it is in the breast of the selectmen of the town whether they will accept of any bondsman for him. Neither can he purchase any lands without their leave, and unless they see cause to allow him to stay, they can, by their laws, whip him out of town, if he otherwise refuse to depart. By this means several professors of our Church, for no other crime but their profession, have been prevented from settling here."

In January, 1726-7 Mr. Johnson writes that he has been to Fairfield "to visit a considerable number of my people in prison for their rates to the dissenting minister. . . . I wish your Lordship, or some of your sacred character, could have been by to behold the contempt and indignity which our holy religion here suffers among an ungrateful people." "Unless we can have relief and be delivered from this unreasonable treatment, I fear I must give up the cause, and our Church must sink and come to nothing." And yet these people were legally put in prison and could not reasonably have expected any other treatment as long as the law remained as it then was. Referring to Church and State in Old England and in New England, one writer says "The real difference was, that in Old England the Church was subordinate to the State; but in New England the State was subordinate to the Church."

"This mode of government answered a tolerable purpose so long as the community continued Christian, and so long as the people were united in sentiment," and we may add, in religion. Such unity had been the case for nearly one hundred years, but it no longer existed. The Baptists came to Groton in 1704 and organized a Church in 1705, although it was about twenty-five years before a second Church was organized. The Quakers of New York state had also crossed our borders, and the Congregationalists had split up into two factions, those adopting the Saybrook Platform of 1708, and the dissenters therefrom, known as Separatists. These with the Presbyterians and Churchmen made six different religious denominations then in the Colony, besides the Rogerenes of New London. These new conditions made the old law for the minister's support both unreasonable and unjust. The toleration acts of 1665, 1669, and 1708, in terms complied with the law of England by extending freedom of worship to persons of all denominations, but the laws in general were so framed that those who elected to worship in any other than the Congregational way were subjected to various annoyances and made to pay for it so dearly as to discourage all other worship, as far as it could be discouraged without actual prohibition. Mr. Johnson considered the law of the Colony for the minister's support to be contrary to the indulgence granted the Colony "by their charter, which

forbade them to do anything contrary to the laws of England." The toleration act of 1708 expressly provided that dissenting worshippers should not be "excused from paying minister's rates", for the "way" established by law.

The Church wardens and vestry of Fairfield petitioned the General Court which assembled May 15, 1727, for some act to "excuse us from paying any dissenting minister, or to the building of any dissenting meeting house." Also requesting that the money formerly taken from them by distraint, (as they say "contrary to His Honor, the Governor's advice,") be restored to them again. A law purporting to give Churchmen relief from taxes was passed, and it is difficult to conceive how any law for such purpose could have possibly been so framed as to give as little relief. It was the first law to name the Church of England, and the first law granting any relief from taxes to those who were not of the Standing Order. It has been stated that this law was passed at the request of Churchmen, but they never requested this law. It was like asking for bread and receiving a stone. The rights of Episcopalians under the laws of the Colony have generally been misunderstood, and the importance of this act of 1727 in the history of the Church is so great as to warrant an extended discussion.

The preamble to the act shows that it was granted "Upon the Prayer of Moses Ward of Fairfield, Church Warden, and the rest of the Church Wardens, Vestry Men and Brethren, representing themselves under Obligations by the Honorable Society, and Bishop of London, to pay to the Support of the established Church," and that "said Ward appeared, and by his attorney declared to this Assembly, that he should not insist on the return of the money prayed for."

The law enacted "That all persons who are of the Church of England, and those who are of the Churches established by the laws of this Government, that live in the bounds of any Parish allowed by this Assembly, shall be taxed by the parishioners of the said Parish, by the same rule, and in the same proportion, for the support of the Ministry in such Parish." The conditions here imposed are the controlling features of the act. It is imperative that Churchmen shall be taxed to support the

ministers of the Standing Order, "by the same rule, and in the same proportion" as all others, and further, the conditions of this act are applicable only to those "that live in the bounds" of the particular Congregational parish where the tax was laid. The omission to notice this condition has been one of the chief causes of misunderstanding the law.

The law gives no conditions for relief to the tax payer as to taxes for supporting ministers of the Standing Order. The only relief is directly for the Episcopal Minister and is as follows:

"But if it so happens that there be a Society of the Church of England, where there is a person in Orders according to the Canons of the Church of *England*, settled and abiding among them, and performing divine service, so near to any person that hath declared himself of the Church of *England*, that he can conveniently, and doth attend the public Worship there, then the Collectors, having first indifferently levied the Tax, as above-said, shall deliver the Taxes collected of such persons declaring themselves, and attending as aforesaid, unto the Minister of the Church of *England*, living near unto such persons; which Minister shall have full power to receive and recover the same, in order to his support in the place assigned to him."

But before the Episcopal minister could recover the taxes paid by the members of his flock to the Collector of the Standing Order, he must prove that he "is a person in orders according to the canons of the Church"; that he resides in the same Congregational parish with those Churchmen whose taxes he demands; that he has regularly performed Divine Service in that vicinity; that the persons whose taxes he demands have "declared" themselves to be Churchmen, and that they have regularly attended services at the public worship conducted by this minister.

The remainder of the act is as follows:

"But if such proportions of Taxes be not sufficient in any Society of the Church of *England* to support the incumbent there, then such society may levy and collect of them who profess and attend, as aforesaid, greater Taxes, at their own discretion, for the support of their Minister.

"And that the parishioners of the Church of *England*, attending as aforesaid, are hereby excused from paying any Taxes

for building Meeting Houses for the present established Churches of this Government."

The provision for further taxing Churchmen for their own support requires no explanation, but the relief from paying meeting-house taxes applies, by reason of the words "attending as aforesaid" only to such Churchmen as have fulfilled the conditions named in the previous portion of the act, and therefore only those Churchmen who resided in the same Congregational parish that the Episcopal Minister resided in, could properly claim exemption from meeting-house taxes.

In the spring of 1727 when this act was passed, there were only two Episcopal houses of worship in use within the Colony, one at Stratford and an unfinished one at Fairfield. There was another in the process of building at New London. These three towns had each organized a parish or society; so also West Haven, Ripton, Ridgefield, Newtown, Norwalk, North Haven, Poquonnuck, (North Groton,) Green's Farms, Greenfield, Chestnut Ridge, (Redding,) and Danbury, either had parishes or had laid the foundations for a parish, and yet, to take care of all these fourteen places, there was only one Minister "in Orders according to the Canons of the Church of England settled and abiding among them", and Stratford, where the Rev. Samuel Johnson resided, was the only place in the Colony where Churchmen could get any relief under this law.

Fairfield, however, was soon added to the list by the appointment as missionary of Rev. Henry Caner, who had been studying for the ministry for three years last past and had also performed good service as catechist and lay reader. He returned in the fall of 1727 from England, where he had been for ordination. His first report to the Society is dated March 15, 1727-8. He says the heavy taxes levied for the support of dissenting ministers renders his people "almost incapable of carrying on the Church." Under the same date he writes to the Bishop of London that "the Dissenters in this government have lately passed an act to exempt all professors of the Church from paying taxes to support their ministers, yet they take the liberty to determine themselves who may be called Churchmen, and interpret that act to comprehend none that live a mile from the Church minister, but of its revenues likewise, we are entirely

deprived of the benefit of; and the favor which they would seem to do us proves, in reality, but a shadow."

Under date of April 2, 1728, Mr. Johnson of Stratford writes to the Bishop of London, that "The Government have pretended to make a law in favor of the Church, whereby all that live near our parish churches are exempted from paying taxes to dissenting ministers, and it is of some service to such, but those that live scattering in the country are yet persecuted as bad as ever, and in this law they still call themselves the Established Churches, and treat us as Dissenters."

Mr. Caner mentions nearness to the Church minister as the controlling condition for exemption from taxes, but in fact, the bounds of the established parish where the Church minister resided was the real limit of exemption, while the words "near to" in the law relate to the place of worship and not to the abode of the minister. The law itself defines what "near to" means, so that if a person could and did attend worship in any place he was "near to" that place within the meaning of the law. We are at a loss to see on what ground the taxes of the Churchmen of Fairfield who attended Mr. Caner's services there should not have been paid over to Mr. Caner, unless they were assessed before Mr. Caner's return from England. It was certainly the rule to give Episcopalians the benefit of this law in all places where the Episcopal ministers resided, and in most other places Episcopalians legally suffered. The authorities might however have claimed that a general missionary for two or more different places was not a minister "settled and abiding" in any particular place according to the intent of the law. That a minister should have several parishes to serve alternately, was foreign to the conceptions of the Standing Order. They might well have raised the question as to who were "declared" Churchmen. The only law bearing on the declarations of dissenters was the toleration act of 1708, which required those who desired to worship God in a way different from that of the Standing Order, to qualify themselves at the County Court "according to an act made in the first year of the late King William and Queen Mary." We find no record of any such qualification in Hartford County and do not know that any one ever qualified under it except a few Straight Congregational-

ists in New Haven County. The words "hath declared himself of the Church of England" as used in the act of 1727 could be fairly construed as so declaring under the toleration law of 1708. We do not know that the law ever was so construed. On May 9, 1728, the Church wardens and vestrymen of Fairfield presented a memorial to the General Assembly saying that the act of 1727 "is not fully understood" and particularly they did not understand "what part of the professors of the Church of England are exempted, all being within the district of the Rev. Mr. Johnson and Mr. Caner's ministry, within the county of Fairfield." They ask for an explanation, and also for a law that taxes be granted "by the book of canons . . . and not by your collectors." No action was taken on this petition.

A little before April 1, 1728, Mr. Johnson preached at New Haven. He says, "Great pains were taken to hinder people from coming to Church and many well wishers to it were overpersuaded not to come; however, I had near a hundred hearers." After sermon, "some ten of the members of the Church there subscribed one hundred pounds towards the building of a church in that town."

The act of 1727 encouraged the Quakers to apply for relief from taxes, which was granted at the May session in 1729 and the same favor was extended to the Baptists in October, 1729. We presume the law makers preferred Quakers and Baptists to Episcopalians, for the most objectionable features of the law of 1727 were omitted from these acts of 1729, whereby all Quakers and Baptists that attended their respective meetings were wholly exempted from taxes on behalf of the Standing Order. The Straight Congregationalists had no relief whatever from the oppressions of the Standing Order until 1777.

The Rev. Samuel Seabury, father of Bishop Seabury and the Congregationalist minister at North Groton, (now Ledyard,) declared for Episcopacy, went to England for ordination, and returned as missionary to New London, Dec. 9, 1730. The Rev. John Beach, Presbyterian minister at Newtown, soon followed, and was returned here as missionary for Redding and Newtown in 1734.

The people of North Groton consoled themselves over the loss of the Rev. Samuel Seabury by securing the services of the

Rev. Ebenezer Punderson, and they were so well pleased with him as to say "we looked upon ourselves as favorites of Heaven," but in about two and a half years he "publicly declared himself to be a conformist to the Established Church of England," and they say some "ten or twelve of the people of our Parish and heads of families have signed his paper and contributed money to him to have his expenses" to England paid for him "to be ordained by a bishop." [Ecclesiastical Mss., Vol. 4, Doc. 51.] Mr. Punderson was recommended by the clergy of Connecticut, who said there was "a good prospect that many of his former parish will go with him." He came back in 1734 as missionary for North Groton and parts adjacent. In December, 1733, Mr. Johnson wrote to the Bishop of London that he believed two or three worthy young ministers of this Colony "will in a little time declare for us," and that "two of them especially have hopes that the most of their congregation will conform with them." One of these two was Mr. Punderson and the other was Jonathan Arnold, who had succeeded Mr. Johnson at West Haven. In 1734 Mr. Arnold returned from England with the appointment of itinerant missionary of the Colony, and the Standing Order at West Haven, like the people of North Groton, were grieved at the loss of two successive pastors and part of their congregation.

The honorable Society for the Propagation of the Gospel in Foreign Plantations of the Realm of England breathed into the Church in Connecticut the breath of life, and by its fostering care sustained the Church until it was strong enough to stand the shock of the American Revolution. Each missionary was requested to "keep a constant and regular correspondence" with the Secretary of the Society, besides making semi-annual reports. It is by this correspondence that we have such a complete history of the Church. The missionaries were paid from twenty to seventy pounds sterling per annum, and each missionary was allowed a library valued at ten pounds sterling with five pounds worth of tracts. Of the 83 missionaries on the Society's list in New England more than one-fourth were brought up Dissenters. In Connecticut there was a much larger percentage of those who had come over to the Church. Of the first nine missionaries appointed to stations in Connecticut, six of them had been dissenting ministers.

The missionaries were instructed "that they take special care to give no offence to the Civil Government, by inter-meddling in affairs not relating to their own calling and function."

"That they particularly preach against those vices, which they shall observe to be most predominating in the places of their residence."

No missionary was appointed to any place without first being petitioned for, and without being recommended by some missionary or other person known to the Society. Even then no missionary was sent until the Society knew "whether those places are able and willing to contribute towards the maintenance of a missionary," and those places which were most willing to contribute were always supplied first. Ripton and Newtown in 1722 both asked for a missionary and referred to certain lands for Church support, but did not state specifically how much they could do. Two years later they were informed that the "Society are inclined to send them a Missionary, but write first to know what the value of the land is . . . and what they will contribute further annually?"

The people soon learned that it was necessary to offer the Society something substantial towards supporting a missionary before they could have one, and even then only a few missionaries were to be had.

There was at Hebron in 1736 "a numerous congregation who attended the services of the Common Prayers with great seriousness" when Missionary Seabury of New London, thirty miles away, came to visit them. They could not get a missionary and so desired Mr. Seabury to "administer to them four times a year until one could be sent."

In 1740 the "Church newly planted" at Wallingford was served only once a quarter by a minister and every Lord's day besides they were served by a lay reader. They knew that Mr. Morris could not come to them oftener, but, say they, "we hope God in his providence, will so order it that we may at last be oftener attended." Mr. Morris writes that upon Mr. Arnold leaving, the people "seemed to despair of having another to succeed him." . . . "Should I give an account of the geography of my mission you would find it large enough for a Diocese."

In 1741, Mr. Morris visited Simsbury, (Bloomfield,) where "they are in hopes of having a minister at last, and have accordingly prepared some timber to build a church." He arranged with the other missionaries to assist him so that Simsbury might be served "eight times a year." He agreed to attend Wallingford three times a year, "which they seem satisfied with, for they know it is as much as I can do."

In October, 1743, Mr. Beach speaks of attending about twenty families at New Milford and New Fairfield, where he goes several times a year "but seldom on the Lord's day." They frequently go fifteen miles to attend church at Newtown.

In April, 1744, the Church wardens of Simsbury write to the Society that they have "nothing so much to object against as the want of a settled minister." Mr. Punderson of North Groton writes, "I am at present the only missionary in this half of the government and part of Rhode Island," and urges the Society to fill the vacancy at New London occasioned by the transfer of Mr. Seabury to Long Island. Other removals occurred, so that in 1747 Dr. Johnson says, "I am now alone here on the sea coast, without one person in orders besides myself for more than a hundred miles." The Church wardens of Litchfield asked for a missionary in 1747, and say they are remote from all the missionaries, except the Rev. Mr. Gibbs, twenty-seven miles away, and Rev. Mr. Beach, between thirty-five and forty miles away.

In 1756, the people of Norwich were desirous of having a missionary, and before they had one the Mohegan Indians petitioned the Society to have this missionary give them a share of his time, "that we may be taught to go to that good place when we die, as well as the white man." They would pay something but they could not pay much save a few oysters, fish, etc. In 1764 the Rev. Mr. Viets, missionary at Bloomfield, was thirty-five miles from any other Episcopal minister.

In 1768, the Church wardens of Guilford tell a long story about having tried in vain, since 1744, to have a minister settled among them, but could get nothing but transient service, although some came and staid long enough to greatly encourage them, and left soon enough to grievously disappoint them. They conclude as follows:—"We have labored under the

greatest discouragements for upwards of twenty-three years and built a church, purchased a Glebe and "obtained everything that we have so "long struggled for except the Society's patronage." We "are stripped of our minister and left to mourn our loss, and to be the derision and scoff of the dissenters." They asked to have Mr. Tyler, who was going home for orders, sent to them. But still again they were disappointed, for Mr. Tyler came back as missionary to Norwich and adjoining parts. He opened the church at Pomfret, (Brooklyn,) April 12, 1771, the last church built in the Colony, and which is now, (1906,) standing. [Mention is made of this old church by the Rev. George Israel Browne, with illustrations, in the Conn. Magazine, Vol. X, p. 69, etc.] It was built by Mr. Godfrey Malbone, an ardent Churchman, who for years had without murmur paid one-eighth of all the taxes in the parish. When he began, in 1769, to build the church, there were but two Churchmen that he knew of besides himself. The Standing Order decided to build a new meeting-house, which Mr. Malbone objected to as unnecessary, but he was told that they would build it and compel him to pay for it. His lawyer, a Churchman, advised him that as the laws stood he could not help himself, unless the Episcopalians had a church and minister of their own.. Consequently Mr. Malbone decided to have both a church and a missionary. In October, 1770, this Church was legalized by the General Assembly. With a little outside aid the building was ready, as before stated, in 1771. About twenty heads of families, brought up in the Dissenting way, joined with them before the church was completed, and more joined later, for there was not another church nearer than Norwich, twenty-two miles away.

But the great difficulty which Mr. Malbone encountered was to get a missionary. He applied for one in 1769 and engaged to pay one hundred pounds annually. Without a minister settled there the people were bound by law to pay for the meeting-house and minister's rate of the Standing Order. Failing to have a missionary sent to him by the Society, he employed the Rev. Mr. Moseley, a chaplain in the British Navy, but still they were not freed from taxes as the Dissenters would not admit that Mr. Moseley was "in orders in accordance with the Canons of the Church." In 1772 Mr. Moseley withdrew in favor of

the Rev. Daniel Fogg, a missionary of the S. P. G., and then the Churchmen in the parish of Brooklyn were relieved from further taxes to the Standing Order.

There never were in the Colony half as many missionaries as were being earnestly begged for, and all the while that this cry for more ministers was heard throughout the land, the Dissenters were complaining about the S. P. G. sending ministers where they were not wanted. Dr. Blake's "Separates" of New England says that the S. P. G. was a society for aiding the Church of England in America and for planting "its Churches where the ground was abundantly occupied and supplied with the ministrations of the Gospel, though not after the Episcopal order." The great Anti-Episcopal Convention, 1766 to 1775, complained of the S. P. G. for paying considerable salaries to missionaries where the Convention thought they were not wanted. There was no minister of any denomination at Redding, when Mr. Henry Caner first ministered to the people there. At the present day it is hard to realize how much the S. P. G. did for the Church in Connecticut. The Rev. John Beach in 1743 said: "I bless God for the pious care and charity of the venerable Society . . . and had it not been for that, we have reason to think there would not have been at this day as much as one congregation in this Colony worshipping God according to the Church of England."

The missionaries frequently represented to the Society the great want of schools for the instruction of children in the principles of religion and convenient learning. The Society from the first paid salaries to several catechists and school masters, particularly in the Provinces of New York and Massachusetts.

The school masters were to instruct the children in reading, writing and arithmetic, also in the Catechism, reading the Holy Scripture and in the use of the Prayer Book. They were required to frequently consult and advise with the ministers; to take all their scholars regularly to Church, and to teach them to join in the worship.

They were to teach the children special morning and evening prayers for use in school, and also for private use at home; a short prayer for every child to use when they first come into

their seats at church and before they leave their seats. Also "A Grace before" and "after Meat."

The first mention found of a catechist in Connecticut is Nov. 6, 1722, when the Rev. Mr. Pigott asks to have a French gentleman of Fairfield appointed as catechist. He refers to Dr. James Laborie, a Huguenot who was ordained at Zurich, Oct. 30, 1688, removed to England, and was licensed by the Bishop of London for teaching grammar and catechising in the parish of Stepney. He officiated in several French churches of London for nine or ten years and in 1698 came to America and was settled in the ministry at "New Oxford", Mass., with a commission from Bishop Compton to instruct the Indians there, which he did with great success. He removed to New York and had charge of the French Church there from Oct. 15, 1704, to Aug. 25, 1706. He then engaged in the practice of medicine and removed to Stratford, Conn. about 1709. He was Surgeon for the Colony at Wood Creek, 1709, and in the expedition to Port Royal and Nova Scotia, 1710, being also Chaplain on the Brigantine "Mary." He removed to Fairfield about 1716. Here, without any salary, he continued his labors and began to teach both Whites and Indians. He says he was interrupted by Lieut. Gov. Nathan Gold, "a mortal enemy to the Church and violently compelled to surcease my endeavors" on the ground that "my commission extended no farther than Boston Colony." After the arrival of missionary Pigott in 1722, he worked with him and instructed the people at his own house on the Lord's Day when Mr. Pigott could not be present. On Jan. 13, 1723-4, the latter writes that "Dr. Laborie's industry there, (Fairfield,) takes off the present necessity of a missionary for that town. He is an excellent preacher, but Episcopacy cuts off his practice in physic." Although he became a Churchman, he does not appear to have ever received Episcopal ordination. His name is not found in the annual reports of the S. P. G. and although called a catechist his work was in the nature of a missionary. Sometimes lay readers who were preparing for the ministry were called catechists when not in the employ of the S. P. G. This was the case with Mr. Ebenezer Thompson of Simsbury, 1742. The only other record we have of a catechist is that Dr. Johnson

was paid ten pounds a year for a catechist at Stratford, from 1746 to 1755, inclusive.

Rev. Samuel Johnson of Stratford writes, June 23, 1724, to the Bishop of London "that this town, and indeed the whole colony, is destitute of any Episcopal school, by which means our youth are trained up in prejudice against the established Church, and since your Lordship hath expressed so pious a care as to enquire concerning the state of schools, I have been encouraged to recommend this honest gentleman, the bearer hereof, Mr. Thomas Salmon, to your Lordship and the honorable Society; he is one of our Church wardens and is well qualified for an English school master, and hath kept the school for several years in this town to the universal satisfaction of both the Church people and Dissenters." It does not appear that he was ever appointed.

Mr. Johnson writes to the Secretary, Sept. 16, 1726, that Mr. Henry Caner of Fairfield "designs about two years hence to wait upon the honorable Society for orders and a mission," meanwhile the people would be very thankful if the Society would "grant him a small encouragement for the pains he takes in instructing that people and their children in the principles of religion as catechist." Instead of waiting two years, Mr. Caner was ordained and returned as missionary at Fairfield within a year. Mr. Johnson writes Sept. 20, 1727, that he "should be very glad that the same salary which was allowed to him, (Mr. Caner,) as school master at Fairfield, might be allowed for a school in this town, (Stratford,) where there is great need of one, and it might be of good service, not only for forming the minds of children to a sense of religion, but likewise for a resort for such young gentlemen, successively, as from time to time leave the College here. . . . They might while they keep school, improve themselves in the study of Divinity, till they are qualified for higher business." And so Mr. Caner was paid a school master's salary in remuneration of his services to the Church at Fairfield until he could be appointed as missionary. His service as schoolmaster was less than one year and hence does not appear in the annual reports of the S. P. G.

In the same letter, Mr. Johnson says, "The Dissenters have two poor schools in this town, but the Church hath none."

Again, Oct. 23, 1727, he says, in my "last I informed the Society of what service it might be to the interest of religion to have a school here, and that Mr. Bennett (who has for above half a year kept school among the Dissenters here, and been rejected by the greatest number of them upon conformity to our Church,) would be very serviceable and acceptable, . . . We have already raised nigh thirty pounds per annum" and could give a good support to a school which he asks for, as "nothing could so happily contribute to the enlargement of our Church."

Mr. Johnson writes, Nov. 20, 1729, that he finds "in the abstract of the proceedings of the Society last year, mention made of a salary for a school at Stratford but have never received any letter or otherwise any intimation from the Society about it, . . . However, I should be very thankful if there was a salary appointed for that purpose, and there is great need of it, yet since we want ministers more of the two, than school masters, I would not desire that the providing for a school should stand in the way of providing missionaries."

An anonymous letter dated Stratford, Oct. 30, 1727, was sent to the Bishop of London, discouraging the school. It purported to have been written in the interest of Churchmen and claimed that a school would be "a prejudice and a wrong to us," by disturbing the "friendship between us and the committee of the schools," who now employ "a man of our persuasion in one" of the schools. Mr. Bennett was not appointed, but finally the prayer for a school master at Stratford was granted and Mr. Johnson writes to the Bishop of London, Dec. 10, 1733, thanking him for his "interest with the honourable Society for settling a school in this place." The school at Stratford was practically the first sectarian school for general education ever set up in the Colony, aside from the schools of the Standing Order. All the public schools of the Colony were controlled by ecclesiastical societies of the Standing Order, although other denominations were permitted to vote. Episcopalians could have no vote on school matters without attending the meetings of the Congregational Societies. In the report of the S. P. G. for the year 1733, Mr. Joseph Brown is put down as "School Master" at Stratford with a salary of fifteen pounds per annum,

and he is so reported for twenty-one consecutive years. Mr. Brown was one of the vestrymen of Christ Church and subscribed thirty pounds for building the church in 1742-3.

On the first Monday in February, 1733-4, the Rev. Samuel Johnson, in behalf of the members of the Church of England in Stratford, asked for liberty to erect a "School House on the Common near the southeast corner of Lieut. Joseph Beach's house lot," and the town voted to grant his request. [Orcutt's Stratford, Vol. 1, p. 322.] Probably the house was built and this is where Mr. Brown taught.

In May, 1728, a law was passed requiring the Treasurer of the Colony to "deliver the sum of forty shillings upon every thousand pounds in the list of the respective towns" to the school committee of the said towns "to be by them distributed to the several parishes or societies in each town for the benefit of their respective schools."

In October, 1737, a law was passed permitting certain school funds to be appropriated "to the support of the Gospel ministry, as by the laws of this Colony established." This of course all went, said Dr. Johnson, to support ministers of the "Presbyterian or Congregational persuasion, (being those that are peculiarly countenanced by the Laws of this Government,) to be divided in proportion to their several lists and this in such manner that we of the Church of England cannot lay claim to any share of them for the support of our Ministers or Schools."

By reason of these laws, a long memorial, drafted by Dr. Johnson, was presented to the General Court at their May session, 1738, praying "that we may be secured of our proportion of those public monies toward the support of our Ministers & that our schools also, where we have any peculiar to ourselves, may have their proportional benefit of the said act, as also the 40 shillings on the £1000, which has hitherto been denied to the School of the Church of England at Stratford." [Ecclesiastical Mss., Vol. 10, Doc. 324.] The objectionable law was repealed in 1740. This memorial gives us positive proof that there was, in 1738, an Episcopal school at Stratford, which was of such a general educational character as to warrant a demand for their share of "the 40 shillings on the £1000", given for public schools.

Mr. Richard Caner appears in the annual reports for the years ending February, 1740 and February, 1741, as "School Master at Fairfield." In November, 1739 he reported thirty scholars. In the report for 1742 he was reported as missionary, thus showing that his salary as school master was in remuneration for missionary work. In 1742, the Rev. Timothy Allen was conducting a school at New London known as "The Sheperd's Tent" and which was designed for educating young men to become exhorters, etc., for the so-called New Lights. An act passed in October, 1742, (and said to have been aimed at these "New Lights",) imposed heavy penalties upon any one who should teach, keep, or maintain "any public school whatsoever," other than as "established or allowed" by law. This law, (which was enacted for four years only,) was broad enough to have suppressed the Episcopal school at Stratford, but the authorities do not appear to have had any desire to do so.

The school was finally discontinued at the request of Dr. Johnson, as appears from his letter to the Society dated April 14, 1751, stating "that, as it is now much less charity to provide for a school in this town than heretofore," and "Mr. Brown tells me he is willing to resign", he advises the Society to appoint a missionary for Ripton in place of the school master at Stratford.

Mr. Hutchinson appears in the reports of the S. P. G. as school master at North Groton, (Ledyard,) from 1745 to 1764 inclusive. A school master whose name is not given was paid for work among the Narragansett Indians from 1767 to 1777, inclusive. On June 5, 1765, the Rev. Matthew Graves of New London recommends "to the care of the Religious Society" for a school master "Mr. Bennett, the school master among the Mohawks," who designs "to return when the small pox is abated." The Digest of the Reports of the S. P. G. says that Cornelius Bennett of the Mohawk mission, New York, labored among the Narragansett Indians for a short time.

On June, 1770, Dr. Johnson writes the Secretary from his old home at Stratford, thanking him for ordering Mr. Somasters to be placed at Stratford, and says: "This happily falls in with a design I have entertained of holding a little Academy, or resource for young students of Divinity to prepare them for

Holy Orders. Have now four, Marshall, Fingley, Perry and Jones. Marshall will go next fall to Woodbury. This I shall continue while I live with the assistance of Mr. Kneeland." Mr. Somaster's name is not found in the annual reports of the S. P. G. No doubt the Somaster's Library which was transferred from the Church at Stratford to the Episcopal Academy at Cheshire and then back again to Stratford, originally belonged to this teacher. The foregoing account includes all the Episcopal schools in Colonial Connecticut of which we have any record.

Referring again to the laws of the Colony, a fine of 20 shillings was imposed by the law of 1721, on those who should assemble in any public meeting-house without the consent of the minister and congregation. This made it more difficult for the Episcopalians to get permission to use the meeting-houses which they had helped to build.

The poorer Churches of the Standing Order were also favored by having their county rates remitted to them or by otherwise receiving substantial aid from the Colony. In 1728 the county rates were remitted to the parish of Redding, where Mr. Caner had preached when there was "no minister of any denomination whatsoever" there, and this favor was continued for twenty years or more. In October, 1730, the Society of Horse Neck, (Greenwich,) petitioned the General Court for aid, saying that "of our small number not a few have listed themselves under the banner prelatical and also not a few under the banner of yea and nay and how far the leaven may spread we fear more than we are sure of." The county rates collected in the town of Greenwich for the year 1730, (from Episcopalians and others,) were ordered to be paid over to the treasurer of this Congregational parish.

We have already referred to the withdrawal of two ministers in succession and many of the people from the societies of the Standing Order at North Groton and West Haven. The former asked for aid in 1734 and fifty pounds was granted them. West Haven petitioned for aid in 1735, showing "the broken circumstances of said parish by reason of their ministers one after another declaring themselves to be of the Church of England principles and carrying from them considerable estate and

inhabitants, whereby they are incapable to maintain the gospel." A committee was appointed to investigate. [Ecclesiastical Mss., Vol. 10, Docs. 51 and 271.] Many other places were granted favors and their memorials asking for aid appear in the archives of the State. They often give the number of inhabitants in their respective parishes with a statement of how many Episcopalians, Baptists or Quakers they had in order to show how the ranks of the Standing Order had been diminished.

We have before referred to the money appropriated for schools being refused the Episcopal school at Stratford, and to the school funds belonging to the State, (including the Episcopalians,) being devoted to the support of the Gospel ministry for the Standing Order, without giving any portion of it to the Churchmen. The lengthy memorial of 1738, in protest of these practices, is very interesting reading. It gives numerous reasons as to why the Churchmen should receive their "proportion in the said public monies", the first reason being as follows:

"Because the Doctrines and Principles of the Church of England do professedly and most certainly tend, (at least equally with those of any other persuasion,) not only to fit and prepare men for eternal happiness in the life to come, but also to promote the public good of society in this world, by teaching them to be sober, virtuous and industrious in their callings, serious and devout towards God and just and charitable towards men, and in every respect to be good Christians, kind neighbors, upright magistrates, dutiful subjects and faithful and conscientious in every relation and condition of life, and consequently Her professors ought to have the like equitable and favorable treatment with those of any other denomination of Christians."

It closes with a prayer for equal rights and then says: "In hopes of which, (as in duty bound,) we shall ever pray for the health and happiness of your Honors and all the members of this Assembly and for the peace and prosperity of this Colony."

The memorial was signed, (so says the document,) "to the number of about 636." [Ecclesiastical Mss., Vol. 10, 324.] We thus have the autographs of nearly all the Episcopalians over 16 years of age residing in the Colony in 1738. Dr. Johnson says more names could have been added if there had

been time. The names are arranged as from Greenwich and Stamford under Rev. Mr. Wetmore; of Groton under Rev. Mr. Punderson; of New London under Rev. Mr. Seabury; of Hebron under Rev. Mr. Seabury; under Rev. Mr. Arnold; under Rev. Mr. Beach; under Rev. Mr. Johnson of Stratford; and under Rev. Mr. Caner at Norwalk and Fairfield. Nothing was granted.

The law as to attendance upon the worship of the Standing Order was of course applicable to Churchmen who did not attend a service of their own, but we do not think that it was generally enforced against them. Mr. Morris, in 1740, writes that two warrants were issued before his time "to take up two men in Waterbury for not attending their meetings, and when one of them offered to give his reasons why he could not go to their extempore prayers he was silenced and ordered to prison or pay his fine." Under the law the accused could be fined unless he should "make it appear that he did attend . . . or was necessarily detained therefrom." Mr. Beach writes, in 1743, that the people of New Fairfield when they had no preaching on the Lord's day meet together "and one of their number reads some part of the Common Prayer and a sermon" and that they were "lately prosecuted and fined . . . for their meeting to worship God according to the Common Prayer."

"The case of these people is very hard, if on the Lord's day they continue at home, they must be punished; if they meet to worship God according to the Church of England, in the best manner they can, their mulct is still greater, and if they go to Independent meeting they must hear the Church vilified."

They could have been lawfully prosecuted for staying at home, or for leaving home except to worship "in some Congregation by law allowed", or in "some place by law allowed for that end." After 1727, every Church of England congregation and place of worship was "by law allowed", but by a narrow construction of the law, a private house with service by a lay reader, might have been held not to be a place or congregation allowed by law, inasmuch as the law of 1727 legalized the societies of the Church of England only "where there is a person in orders according to the canons" of that Church

"settled and abiding among them." There was no such minister at New Fairfield and hence the laws which were passed in 1721, to prevent noisy itinerant persons, who had no authority whatever to preach, from preaching in private houses and on the streets, were made to do duty against this devout band who from necessity were without a minister. This is the only instance we have found of prosecuting those who attended Prayer Book service by a lay reader, and perhaps this circumstance was the cause of adding the proviso to these laws in 1750: "That this act shall not be taken or construed to hinder the meeting of such Persons upon any Religious Occasion."

The law of 1740 forbade "any person not a settled and ordained minister" from holding services in any parish without being expressly invited by the minister of the parish, and in 1767 the Rev. Mr. Boardman of Middle Haddam unsuccessfully tried to use this law to keep Episcopal ministers out of his parish.

The most serious grievance the Churchmen had was the failure of the law of 1727, or any other law, to give relief from taxes for the Standing Order. Such relief was asked continuously from 1727 until 1775.

The first relief from ecclesiastical taxes of the Standing Order came from New London in 1726, when the rates of all other denominations in that town were paid by voluntary contributions. This was continued for three years and in October, 1729 the selectmen of New London petitioned the General Court for permission to leave out of "the minister's rate" all those who are of the Church of England, the First and Seventh-day Baptists, and some "which we call Quakers." The petition was granted in the Lower House provided that persons so exempted cannot vote in "Society Meetings," but it was dissented from in the Upper House.

As to relief under the laws of 1727, Missionary Punderson writes in 1750, that the law is "expressed in such limited and ambiguous terms as to be the occasion of many disputes and difficulties to the messengers of peace to whose care they belong." There is no doubt but that many Episcopalians were released from taxes that could not have been released had the law been strictly and rigidly enforced. It was the general rule

that collectors accepted certificates of the missionaries as to the payment of rates, the same as if they had themselves collected them and paid them over to the missionary, provided the amount so paid was equal to the tax assessed and that no question other than such payment was involved. After 1728, there was no trouble within those parishes where the missionaries resided. No matter how long a society had been organized, nor how large a parish they had, if no missionary abided among them they were by law compelled to pay rates to the Standing Order, while under the law these rates were always assessed even when the Standing Order had no minister to support. Under date of March 30, 1750, Dr. Johnson writes to the Secretary that "the people must be forced to pay the dissenters till they have ministers of their own in orders." That the law was so construed has also been stated by missionaries Gibbs, Graves, Punderson and others, some of whom had been advised by lawyers who were Churchmen. The minister's rates for the Standing Order that was paid over about 1763 to Missionary Winslow at Stratford amounted to thirty pounds sterling per annum. Missionaries Gibbs, Wetmore and others sued collectors of the Standing Order for the rates of their parishioners outside of the parish where the missionary resided, and in each case were defeated. Mr. Gibbs refused to pay the cost and was put in jail according to law, and so barbarously treated by the officer who took him to Hartford, that he was incapacitated for life. The cases of Episcopalians put in jail for non-payment of ecclesiastical taxes of the Standing Order are too numerous to mention. The people of Wallingford about 1740, or before, petitioned for redress to the Governor, who had proved a strong opponent to them, and they say that "when the other party hath applied to him for advice how to proceed against us, he hath lately given his sentence to enlarge the gaol and fill it with them" (that is, fill it with Churchmen). They even followed a Churchman for ecclesiastical taxes after he was dead. The Society of North Guilford laid taxes for building the meeting-house in 1748 and for minister's support for four years against Samuel Fowler "a Professor of ye Church of England", but failed to collect the same in his lifetime. They sued his executors in the New Haven County Court and it was decided that

action did not lye against them. A special act was passed by the General Assembly in 1753 to enable these taxes to be collected from the estate. [Colonial Records, Vol. X, p. 182.]

In 1738, forty-one Churchmen of Greenwich and Stamford who attended worship in the borders of New York petitioned for exemption and were refused, although such exemption was granted to Connecticut Quakers who worshipped in the borders of New York. In 1740, Samuel Johnson, J. Wetmore, Henry Caner, John Beach, Jon. Arnold, Samuel Seabury and Ebenezer Punderson, ministers of the Church of England, renewed their petition for relief. In 1742, twenty-seven Churchmen of Simsbury petitioned for exemption and organization. In 1743, forty-five Churchmen of Simsbury renewed this petition. In 1744, thirty-eight Churchmen of Waterbury petitioned for relief. In 1745, thirty-three Churchmen of Redding petitioned for relief. In 1748, thirty-eight Churchmen of Redding renewed their petition, reciting the favor that the General Court had extended to the Presbyterians of Redding for twenty years, and "disclaiming any suspicion that the Assembly will be partial or their charity confined to Christians of one denomination to the exclusion of all others. Nor can we suppose that their wisdom will account our worshiping God in the manner established in our mother country such a crime as to forfeit and render us unworthy of enjoying for a short season that charity which our fellow parishioners have ever and do enjoy." Negatived in both houses. [Ecclesiastical Mss., Vol. 10, Docs. 334, 336, 337, 339, 340 and 341.] Other petitions of a similar character failed to receive any favor.

The missionaries and others complain that "it is found by repeated experiments, that a poor Churchman can expect no redress in any court here;" that, "the Independents by force and under pretence of authority, have carried away our estates, to support their teachers, to build their meeting houses and to procure their parsonages," that "The Church people, your Lordship's sons, are imprisoned, arrested and non-suited with prodigious cost, contrary to the laws of God and man; . . . a cruel injustice and usurpation imposed on no other society;" that they are "totally discouraged and discredited" but "had our religion the same privileges throughout this Colony, that

the Baptists have, we would flourish and increase like the lily of the valley and the cedars of Lebanon." Complaints of this character, it is said, arrived in London almost with every ship. The complaints about unfair decisions and biased judges came largely through a belief that the law of 1727 was for the relief of Churchmen, whereby relief was expected in cases for which the law gave no relief. As the Colony laws were framed, we do not know of a decision as to taxes that was improperly rendered against Churchmen. Missionary Punderson had grievances, but was advised by a lawyer who was a Churchman that he had no case. However unjust the law may seem to have been, its enforcement did not show that antagonism to Episcopacy that was shown at Stratford in the early days of the Church. Missionary Caner says, in 1733, that "the spirit and temper of the people formerly so hot against us very much abates and that they begin to treat us in a much more friendly manner than they were wont." Missionary Seabury says, in 1735, that "the dissenting party are very civil and obliging to me." Missionary Punderson says, in 1739, that the dissenting brethren, many of them, "are brought to have a good opinion" of the Church "and occasionally attend our worship." Missionary Johnson says, in 1746, that "there seems a very growing disposition towards the Church in the town of New Haven as well as the College." In 1746 there was no dissenting minister at Stamford and Missionary Dibblee was given the use of the meeting-house, where the people of all sorts generally attended when he preached there. Missionary Hubbard, in 1772, says: "I have the happiness to see the greatest unanimity reigning amongst us and the denominations with whom we live." Missionary Beach says: "The rising generation of the Independents seem to be entirely free from every pique and prejudice against the Church."

In 1752, the law makers began to look upon Episcopalians with more favor when special privileges were granted to the Churchmen of Newtown. The parishioners of Trinity Church, Fairfield in 1761, those of St. John's Church, New Milford, and of the Church in Brooklyn in 1770, were incorporated in Church estate by acts of the General Court, with substantially the same rights as Churches of the Standing Order. No other

favours were granted until 1784, when it was enacted that upon filing a proper certificate and attending church, all Churchmen could be relieved from paying Congregational taxes. Before this more than half of all the Churchmen in the Colony were compelled to pay double taxes.

One of the most unreasonable accusations ever made against the Churchmen of the Colony was that imputing to them the insincerity of being Churchmen for the sake of smaller taxes. And strange to say, these charges sometimes came from Churchmen, instead of their enemies.

The first record found of such a charge is in the letter of missionary Philips to the Society, dated Sept. 9, 1713, excusing himself for leaving Stratford so abruptly, and in which he says that he found "the greatest part of those who pretended to be of the Church way were only so to screen themselves from taxes imposed on them by Dissenters." On Dec. 1, 1725, Gov. Talcott of Connecticut wrote to the Bishop of London, saying that there are some few persons, outside of Stratford "who cannot well be judged to act from any other motive than to appear singular, or to be freed from a small tax, and hence have declared themselves to be of the Church of England." Prior to 1727, the particular denomination of Christians a person belonged to, or did not belong to, made no difference whatever as to the amount of his taxes to the Standing Order, and hence it is utterly inconceivable how these charges could have then been made. After the law of 1727 which purported to grant relief, the charge does not seem so strange, but was still unreasonable. It was often made by people who ought to have known better, as for example the Rev. Elizur Goodrich of Durham, who in his report on Connecticut to the Anti-Episcopal Convention in the year 1774, says of Episcopalians that their ministers "as may be feared sometimes beguile them with promises of discharging their rates, if they become Churchmen." It is true that some men will do mean things in order to lessen their taxes, but when there is no possible chance for one to accomplish that object there is no reason for imputing to them any such motive. All persons throughout the Colony were assessed alike without regard to what denomination they belonged. Episcopalians, under the law, were com-

pelled to pay this assessment and no collector would cancel their rate until he knew that it had been paid in full. The amount was the same whether the rate went to the Congregational or Episcopal minister, so that it was utterly impossible for any one to reduce the amount of their ecclesiastical taxes by being a Churchman, even when they had the full benefit of exemption from taxes to the Standing Order. But only a few Churchmen could have this exemption, so that most of them paid double rates for the privilege of being Churchmen, one rate to the Church and one rate to the Standing Order. The Standing Order was large and strong, and received substantial aid from the Government, while the Church was small and weak and received aid from a charitable society that helped only those who helped themselves. Consequently the demands of the Church on its members were greater than those of the Standing Order even when Church rates only were paid, so that it cost more to belong to the Church than it did to be a sinner, or belong to the Standing Order. The Rev. John Beach of Newtown and Redding writes to the Society in 1746 that "it is very certain that our people generally expend more by far for the support of religion than their neighbors of the dissenting persuasion." He also certifies to this before the General Court in 1748, as to the members of the Church at Redding and also that he holds "in the utmost indignation" any "insincerity in matters of religion in order to save purses." The taxes raised by the Standing Order from non-professors and from professors of all denominations, together with other benefits from the Government, made the religion of that order, in a financial sense, the cheapest religion in the Colony and consequently it was the only religion of which a person's motive for adoption could be reasonably imputed to a desire to save purses.

The law under which the Dissenting minister of Middle Haddam attempted to keep the Episcopal ministers out of his parish was made in 1742 to suppress the great number of vagrant preachers and sundry illiterate persons that appeared after the coming of Whitefield, and some of which had no authority whatever as preachers. Missionary Punderson of New London wrote in December, 1741, that "there are at least twenty or thirty of these lay holders-forth within ten miles of

my house, who hold their meetings every night except Saturday." Even Whitefield's preaching was not pleasant to many, as is shown by a letter of six members of the Church in Plymouth, 1744, who were formerly Dissenters, but who say they "fled to the Church of England" after reading the Prayer Book and hearing Whitefield's "extemporaneous jargon." Several missionaries write in substance that the wild enthusiasm drove many Dissenters into the Church.

In 1742, there were fourteen churches built and building, and seven clergymen. When Dr. Johnson came to Stratford there "were not one hundred adult persons of the Church in this whole Colony, whereas now (1742,) there are considerably more than two thousand, and at least five or six thousand young and old." At the commencement at New Haven in 1748, "there were nine of our Clergy together" there and "among the candidates for their degrees there were no less than ten belonging to our Church."

At the beginning of 1756 there were twelve missionaries of the S. P. G. in the Colony. In 1760, Dr. Johnson says there were thirty Churches in the Colony, though but fourteen ministers. President Stiles' sermon on Christian Union of the same date gives twenty-five parishes and fourteen ministers. In 1761, the Rev. Mr. Beach says that in twenty-nine years the Church "is increased more than from one to ten, and what is of much greater importance, their conduct for the most part, is a credit to their profession" and is also an advantage to the "Independents, for they who live near to the Church of England acquire juster notions of religion and become more regular in their worship." In 1766, Mr. Viets said that "the proportion of Church people to the Dissenters in Simsbury is nearly as one to three." In 1768, he writes that "there are 52 Congregational ministers in this County, viz., Hartford, (which then included Middletown, the Haddams, Chatham, Colchester, Bolton, Somers, Tolland, Willington, Hebron and Stafford). In all the four New England Colonies there are 586 Congregational ministers, 38 of the Church Clergy, 39 Anabaptists, 10 Presbyterians, 30 Quaker assemblies and about 50 congregations of those called Separatists, somewhat resembling the old Independents."

In 1769, Mr. Beach says: "There are in these two parishes, (Newtown and Redding,) about 2400 souls of whom a little more than half profess the Church of England. Here are about 50 negroes most of whom have been baptized. Here are no heathens or infidels, no Papists or Deists." Of Newtown, he says: "It is of some satisfaction to me to observe that in this town of late in our elections, the Church people make the major vote, which is the first instance of this kind in the Colony, if not in all New England."

In the annual report of the S. P. G. for 1777, the missionaries of Connecticut were Ebenezer Kneeland, Stratford and Milford; Christopher Newton, Ripton and North Stratford; John Sayre, Fairfield; Ebenezer Dibblee, Stamford; Matthew Graves, New London and Charlestown; John Beach, Newtown and Redding; Bela Hubbard, New Haven and West Haven; William Gibbs, Simsbury and Hartford; Roger Viets, assistant to Mr. Gibbs; Richard Mansfield, Derby and Oxford; Richard S. Clark, New Milford, Woodbury, Kent, New Fairfield and Sharon; James Scovill, Waterbury and Westbury; Samuel Peters, Hebron; Samuel Andrews, Wallingford, Cheshire and North Haven; John Tyler, Norwich; Daniel Fogg, Pomfret, Plainfield and Canterbury. Dr. Beardsley's list of clergy at this time gives all the above except Mr. Gibbs, and adds the Rev. John Rutgers Marshall, of Woodbury; Rev. Gideon Bostwick, of Great Barrington, Mass., (who was reckoned as with the Connecticut clergy;) Dr. Samuel Seabury of Westchester, N. Y. and Rev. James Nichols, Plymouth and Bristol, a graduate of Yale 1771, and the last missionary of the Society that went to England for ordination. Abraham Jarvis of Middletown should also be added.

These twenty-one ministers and their predecessors had regularly read the first and second lessons at each service, which was so pleasing to the people generally that the Congregational ministers by this time had generally adopted the custom of reading the Scripture in public. It is claimed that before the Episcopalians came, the Bible was never read in public, not even so much as the Ten Commandments or the Lord's Prayer. Dr. Beardsley speaks of this in his history of the Church, and we find that several missionaries refer to it in their letters to

the Society. The Rev. Mr. Arnold, in 1736, performed Divine Service at Milford and describes the town as a place "where the use of the Lord's Prayer, the Creed, and the Ten Commandments, or the reading of the Scripture in Divine Service was never before known." Rev. John Beach, in 1772, writes that he has "performed divine service in many towns where the Common Prayer had never been heard, nor the Holy Scriptures read in public . . . and in some places where there never had been any public worship at all, nor any sermon preached by any teacher of any denomination."

The digest of the reports of the S. P. G. tells of two Dissenting ministers in New England who "put on ye courage to read the Holy Bible in the meeting and say the Lord's Prayer, a thing not done before, and they resolved to continue it tho' very much opposed." In Solomon Palmer's "Mission," (1754 to 1771,) one parish of Dissenters, from observing the regular method of reading the Scripture in Church, "*Voted*, that a new folio Bible be bought for them and that their Teacher read lessons out of it Sunday, morning and evening." Some of the missionaries who gave us these facts had for years been Dissenting ministers and therefore were in a position to know what the custom of the Standing Order was before the Episcopalians came here. The reading of the Scripture in public was probably omitted so as to avoid all appearance of everything ritualistic, and no doubt this omission was made in England at the time they left the Mother Church and made so many radical changes in order to avoid the forms which they denounced as Popish. That the Puritans and Pilgrims as early as 1624 were not accustomed to read the Scripture in public, is indicated from the fact that before that date a young woman member of the Separatists Church, at London, was the subject of discipline for the offense of "attending the service of the Church of England, especially for the purpose of hearing the Scripture read and explained." [John Robinson, by Rev. O. S. Davis, D.D., p. 176.] She would not have gone to the service of the Church of England *especially to hear the Scripture read*, if it had then been the custom to do so in the Dissenting church.

In 1765, five of the missionaries of Connecticut wrote a letter to the Society relative to what is called "the imposition of

Stamp duties: saying that "We think it our incumbent duty to warn our hearers in particular of the unreasonableness and wickedness of their taking the least part in any tumult or opposition to his Majesty's acts." As a rule the Episcopalians, remembering with the sincerest gratitude the favors they had received from the mother country, were not inclined towards rebellious conduct. For these reasons, those who were bitterly opposed to the Stamp act, (although the act was repealed about 1766,) were displeased with the Episcopalians, much of the old bitterness towards them was revived and the establishment of an American Episcopate was looked upon with increasing terror.

In May, 1766, steps were taken by the Synod of New York and Philadelphia to organize an Anti-Episcopal Convention for the sole object of opposing an American Episcopate. A fuller account of this Convention is given in the preceding chapter. Connecticut had her full share in this Convention, the Standing Order having resolved in their Association at Guilford, June 3, 1766, to accept the invitation of the Synod and join them in Convention. The first Convention was held at Elizabethtown, N. J., Nov. 5, 1766, with six members present from Connecticut the first day, and two more on the day following. The sermon was by Noah Wells. Nearly a month previous, the Episcopal clergy of Connecticut had petitioned for a Bishop. The petition was dated Oct. 8, 1766, and signed by Samuel Johnson, President, and eleven other clergy. The Anti-Episcopal Convention met annually for ten years, 1766 to 1775 inclusive, meeting every alternate year in Connecticut. The Congregationalists of Connecticut had several different Associations, three of which were not represented at the first Convention, and in 1768, the Association from the Western district of New London County sent a letter to the Convention giving reasons why they declined to send delegates. The Rev. John Smalley of New Britain was one of the committee in 1768 to prepare the letter to the Dissenters in London and also one of the committee to carry on correspondence with friends in London, Massachusetts, Rhode Island and New Hampshire. Rev. Eliphalet Whittlesey preached the Convention sermon in 1768, and on Connecticut matters their friends in England were to

write to Messrs. Whitman and Wells, and in 1769 to Wells and Mather. In 1769, Connecticut had a majority in the Convention, there being eleven members from Connecticut and only seven from New York and New Jersey. In 1770, Rev. Nathaniel Taylor was president of the Convention and Messrs. Hobart and Ross were appointed to "collect instances of lenity of their government with regard to Episcopal Dissenters therein." In 1771, Mr. Wells was appointed to canvass Nova Scotia and Mr. Goodrich to canvass Connecticut and report the character of the laws relating to ecclesiastical affairs, and the number of Episcopalians and Non-Episcopalians in these provinces. From this we see that no less than nine Congregational ministers of Connecticut were prominent in, and received special honors from this Anti-Episcopal Convention. The General Association of Congregationalists in Connecticut also voted their support and sympathy from time to time, and at Watertown, June 16, 1772, instructed their delegates to "heartily concur with the Southern Gentlemen in counteracting any Motions that have or shall be made for sd. Episcopate."

The report of the Rev. Elizur Goodrich, D.D., of Durham, is the only one of the several reports that has been printed. His essay on the ecclesiastical laws of the Colony attempts to show how good the "religious Establishment" of the Colony was; that the hardships which the Episcopalians complained of did not exist, and that the laws regulating taxes were made for their benefit and at their request. He also appears to think that the Established Churches would not be adverse to an alteration of the law so as to make the Episcopalians "altogether disconnected" and to enable them "to do their own business without any concern" of the Established Churches. His census was as follows:—

An account of the number of the inhabitants of Connecticut, Jan. 1, 1774, and an estimate of the proportion of the Episcopalians and Non-Episcopalians:

HARTFORD COUNTY.

Town.	Epis.	Non-Epis.	Total.
Bolton,		994	994
Chatham,	90	2289	2369
East Haddam,	88	2655	2743
Enfield,		1353	1353
Farmington,	244	5719	5963
Glastenbury,		1992	1992
Haddam,	23	1690	1713
Hartford,	111	4770	4881
Simsbury,	914	2757	3671
Somers,		1024	1024
Suffield,		1980	1980
Tolland,	5	1242	1247
Wethersfield,	6	3341	3347
Willington,		1000	1000
Colchester,	No report.		3057
East Windsor,	" "		2961
Hebron,	" "		2285
Middletown,	" "		4680
Stafford,	" "		1333
Windsor,	" "		2082
1 to 22. Total,	1471	32806	50675

NEW HAVEN COUNTY.

Town.	Epis.	Non-Epis.	Total.
New Haven,	942	7080	8022
Branford,	86	1852	1938
Derby,	725	1094	1819
Durham,	6	1025	1031
Guilford,	213	2633	2846
Milford,	153	1812	1965
Wallingford,	626	4151	4777
Waterbury,	No report.		3498
1 to 7. Total,	2751	19647	25896

NEW LONDON COUNTY.

Town.	Epis.	Non-Epis.	Total.
Preston,	221	2034	2255
Groton,	222	3266	3488
Killingworth,	68	1889	1957
Stonington,	32	4924	4956
Saybrook,	33	2595	2628
New London,	No report.		5366
Norwich,	" "		7032
Lyme,	" "		3860
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1 to 25. Total,	596	14708	31542

FAIRFIELD COUNTY.

Town.	Epis.	Non-Epis.	Total.
Danbury,	420	2053	2473
Greenwich,	443	2211	2654
New Fairfield,	87	1201	1288
Newtown,	1084	1084	2168
Norwalk,	792	3451	4243
Redding,	478	711	1189
Ridgefield,	329	1344	1673
Stamford,	710	2793	3503
Fairfield,	No report.		4544
Stratford,	" "		5201
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10 to 34. Total,	4343	14848	28936

WINDHAM COUNTY.

Town	Epis.	Non-Epis.	Total.
Coventry,	11	2021	2032
Pomfret,	55	2186	2241
Killingly,	30	3409	3439
Lebanon,	36	3805	3841
Mansfield,	12	2431	2443
Plainfield,		1479	1479
Voluntown,	6	1470	1476
Union,		512	512
Canterbury,	No report.		2392
Ashford,	" "		2228
Windham,	" "		3437
Woodstock,	" "		1974
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1 to 115. Total,	150	17313	27494

LITCHFIELD COUNTY.

Town.	Epis.	Non-Epis.	Total.
Litchfield,	191	1318	1509
Canaan,	91	1482	1573
Cornwall,	53	904	957
Hartland,	49	451	500
New Hartford,	25	960	985
Norfolk,	38	928	966
Salisbury,	91	1845	1936
Sharon,	83	1903	1986
Torrington,	31	912	843
Barkhamstead,	No report.		250
Colebrook,	" "		150
Goshen,	" "		1098
Harwinton,	" "		1015
Kent,	" "		1922
New Milford,	" "		2742
Westmoreland,	" "		1922
Winchester,	" "		327
Woodbury,	" "		5224
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I to 16. Total,	655	10600	25944

SUMMARY.

County.	Epis.	Non-Epis.	Total.
Hartford Co.,	1471	32806	50675
New Haven Co.,	2751	19647	25896
New London Co.,	596	14708	31542
Fairfield Co.,	4343	14848	28936
Windham Co.,	150	17313	27494
Litchfield Co.,	655	10542	25944
<hr/>			
Total,	9966	119922	190487

I Epis. to 12 Non Epis. nearly; the Episcopalians about one to thirteen of the whole number of inhabitants, and probably there would be no great difference from this proportion were the account of all the towns come in, which I hope soon to gain.

ELIZUR GOODRICH.

Durham, Sep. 5, A. D. 1774.

There are a few errors in footing that do not affect the proportion of Episcopalians to the Non-Episcopalians. The figures here given are the same as in the printed Goodrich report.

Of the towns not reported, Hebron and Middletown in Hartford County; Waterbury in New Haven County; New London and Norwich in New London County; Fairfield and Stratford in Fairfield County; and New Milford and Woodbury in Litchfield County, are among the towns where the Episcopalians were the most numerous, so that a full report would no doubt have shown a much larger percentage of Episcopalians. Only eight towns are reported as containing no Episcopalians. Newtown is the only one reported in which the number of Episcopalians equals that of all others, besides having the largest number, 1084, of any reported town. New Haven is second with 942, and Simsbury third with 914.

The Revolutionary War terminated these conventions and suspended all efforts towards establishing an American Episcopate.

The history of what others did against the Church people during the war would alone make a large volume, while the history of what the Church people did for the advancement of the Church may be told in few words—they did nothing but exist. That was all they could do. Naturally and properly, the missionaries and their people were slow to commit any overt act against the king, and hence were censured and abused. For a time all of the churches were closed and public services suspended, save at Newtown and Redding, where the Rev. John Beach presided. The few churches that were afterwards opened omitted the Prayers for the king, and some otherwise modified their service. Nearly all of the clergy, excepting Messrs. Jarvis, Hubbard and Tyler, were subjected to imprisonment, mob violence, banishment, or other persecution, and even these had narrow escapes. Acts of violence that would never have been thought of except in war time, were perpetrated, of which we will give only one case by each party.

The Rev. Dr. Mather of Stamford, who figured in the Anti-Episcopal Convention, was, with his four sons, taken from the parsonage at night by eight loyalists and carried to New York.

The Rev. Jeremiah Leaming, D.D., of Norwalk, one of the ablest and most respected missionaries of the S. P. G., had his

estate confiscated. His picture was defaced by a mob and then nailed to a sign post bottom side up, and finally, Dr. Leaming was confined in the Fairfield County jail for so long a time that he contracted a hip disease that made him a cripple for life. In New London, however, the Congregationalists and Episcopalians dwelt together in harmony, (although some indignities against the Rev. Mr. Graves were indulged in by the crowd.) In January, 1780, the Episcopalians voted to allow the Congregationalists the use of the church during the winter. For a fuller account of revolutionary history and acts, we refer to Beardsley's "History", Chapter xxiv; Sabine's "American Loyalists"; and Hawk's and Perry's "Documentary History of the Church in Connecticut." For other facts before the Revolution see "Sketches of Church Life in Colonial Connecticut", by Lucy Cushing Jarvis, 1902.

The Rev. John Beach of Newtown writes to the Secretary of the S. P. G., Oct. 31, 1781, that Newtown and Redding he believes are "the only parts of New England that have refused to comply with the doings of the Congress, and for that reason have been the butt of general hatred. Am now in the 82d year of my age," have been "60 years a public preacher, and after conviction in the Church of England 50 years." But in 1783 Messrs. Beach, Gibbs and Kneeland were dead, and others had removed, so that, including Bostwick of Great Barrington, there were only fourteen clergy left in the Colony. Messrs. Andrews, Scovill, Clark and Viets soon after removed to Nova Scotia, leaving only nine clergymen of the Church within the bounds of the State.

In March, 1783, ten of the clergy met quietly at Woodbury and elected the Rev. Samuel Seabury for their Bishop. He had been before introduced to England by a letter of Dr. Samuel Johnson dated Sept. 29, 1748, saying that young Seabury's father has "a promising son, and as he designs him for the Society's service, he desires me to mention what I know of him, and as he has lived for four years much under my eye, I can truly testify of him that he is a solid sensible, virtuous youth, and I doubt not may in due time do good service." Dr. Samuel Seabury arrived in London, July 7, 1783, but it was over a year before he could return as the first Bishop in

America, and "do good service" in Connecticut, as he finally did. The work of the S. P. G. had now ceased in the United States but was continued in the British Provinces of America. Dr. Seabury was made very uneasy when in London, by hearing reports that several of the Connecticut missionaries were expected in Nova Scotia with a large portion of their congregations. In May, 1784, he says if these gentlemen "do not choose to stay in Connecticut why should a Bishop go there, I answer one reason of their going is the hope of enjoying their religion fully, which they cannot do . . . without a Bishop." He was also desirous of having a law passed to permit a Bishop to reside in Connecticut, fearing that the absence of such a law might be urged against his consecration. He was informed that the new laws of the State, 1784, (which had not then been published,) gave all that was desired. The law relating to denominations other than the Standing Order was the first to use the word "Episcopal", and gave that Church the same powers and privileges as the ecclesiastical societies established by law, and "all the legal rights and powers intended by our constitution to be given to any denomination." The Rev. Dr. Leaming and Rev. Abraham Jarvis were instrumental in having this law enacted. Taxes were still laid on every adult male, for ministers' support and "meeting-houses" of the Standing Order, but all persons of every other denomination could be exempted from such taxes, by filing a proper certificate showing that they attended Divine Service elsewhere and paid their full share for its support. From this time on the much abused Separatists or Strict Congregationalists and the doubly-taxed Episcopalians, had no substantial grievance under the law. In fact by this time the distinction between the Straight Congregationalists and those of the Standing Order had vanished, for now the rock upon which they split, the half-way covenant, had been largely discontinued. It was discontinued at New Britain in 1767; at Southington before 1780; at Hartford between 1771 and 1804; at Newington between 1775 and 1805, and about the beginning of the 19th century it was universally abandoned. The early laws of the Colony were not hard on the people during the conditions for which they were made. They did well enough for the first seventy-five years. In 1708

the followers of Hooker were overthrown, and for about seventy-five years more the Saybrook Platformists were the new Standing Order; they ruled with an iron hand and refused to modify their laws to adapt them to the new conditions of the Colony. It was under the rule of the new Standing Order that Episcopalians had to suffer; but even the Episcopalians fared better under the law than did the Straight Congregationalists. The latter were practically told by the General Court of 1743 that they need not expect any favor of the Assembly. But in 1784, when the new Standing Order were returning to the ways of Hooker, who was a Straight Congregationalist, they began to look upon others with more favor, and then, for the first time they placed all who differed from them in religion upon substantially an equal footing. And now that Standing Order of Connecticut, who for seventy-five years treated Episcopalians and Straight Congregationalists with great injustice, is a thing of the past; the Episcopalians still survive, and there are none other than Straight Congregationalists now in Connecticut.

A united people once more at peace, a repeal of all Colony laws, and an entirely new revision of State laws, were the new conditions in Connecticut that greeted the first Bishop of America upon his return from Scotland in 1785, where he had been consecrated Nov. 14, 1784. He had been thirty-one years a missionary of the S. P. G., was absent for consecration full two years, had more than expended all he had, and now there was no provision whatever for his support. The London "Seabury Commemoration", 1884, says "Providence had permitted his native land to be a state without a King; it was his cherished task to see that his native land should have a Church, and not without a Bishop."

Two days after arriving at his home in New London, he wrote to the Rev. Mr. Jarvis concerning the first Convention, which met at Middletown, Aug. 2, 1785, with the Rev. Dr. Leaming as Chairman and the Rev. Mr. Jarvis Secretary, and ten others in attendance.

On the next day, the Bishop was formally received, greeted and accepted by the clergy, as their Bishop. Four persons were ordained deacons, the first in the American Church. At the

conclusion of the service the Bishop dissolved the Convention and directed the clergy to meet at five o'clock in "Convocation." There had been voluntary conventions of the clergy from 1739, but this is the first time that the word "Convocation" was applied to a meeting of the clergy in Connecticut. It was so called because they were convoked by Episcopal authority. After the organization of the Convention of clergy and lay delegates in 1792, the Convocation ceased to act upon affairs concerning the temporal interests of the Diocese, while it still, if requested, advised upon them. [Printed "Records of Convocation", pp. 12 and 13.] The four last recorded meetings of the Convocation were held in 1830, 1837, 1847 and 1848, respectively.

The subject of changes in the Prayer Book was discussed at Middletown, and on Aug. 12, 1785, the Bishop issued a pastoral letter enjoining the clergy to make certain changes in connection with the State Prayers and mention of the British government.

The Convocation at Derby, Sept. 22, 1786, adopted further changes in the Prayer Book, including "The Communion Office" based upon the Liturgy of the Church in Scotland. The day after Bishop Seabury's consecration he made a "Concordate" with the Scottish Bishops. Without "prescribing to their Brethren in this matter" of the Communion Office, they recommended "the most primitive Doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office." And on the other part "Bishop Seabury agrees to take a serious View of the Communion Office recommended by them and if found agreeable to the genuine Standards of Antiquity, to give his sanction to it, and by gentle Methods of Argument and Persuasion, to endeavor as they have done to introduce it by degrees into practice without the Compulsion of Authority on the one side or the prejudice of former Custom on the other."

The "Communion Office" with "Private Devotions Recommended to the Episcopal Congregations in Connecticut By the Right Reverend Bishop Seabury" was printed at New London by T. Green in 1786. At this time there were many, especially in the South, that thought Bishop Seabury's conse-

cration illegal and for that reason an effort was made to have New England, under Bishop Seabury, remain only a branch of the American Church. But in strict accordance with the Concordate "by gentle methods of argument and persuasion . . . without the compulsion of authority" and with a sacrifice of all personal rights and interests, Bishop Seabury and his friends succeeded in uniting all conflicting elements in one American Church, bringing together the Bishops of the English and Scottish succession and adopting, in 1789, the revised Prayer Book with that ancient "Communion Office" which was after the pattern of the Church of Scotland, but which is now in regular use only in the American Church.

The first occasion on which Bishop Seabury wore his Episcopal attire and mitre is said to have been at the consecration of St. James's church at New London, Sept. 20, 1787. The Psalms were beautifully chanted and most of the clergy present were vested in their robes.

In 1787, an unusual incident occurred at Barkhamsted, when the Rev. Jonathan Marsh, A.M., Congregational minister at New Hartford, preached a Christmas Sermon to the Episcopalians, which he did at their request. It was printed at Hartford that year and a copy of it is now in the library of the Connecticut Historical Society.

On June 2, 1790, the Bishop and fifteen clergymen met in the Presbyterian Meeting-house at Litchfield and appointed a committee on the Constitution and Canons of the Church, and Oct. 1, 1790, at Newtown, the enactments of the "General Convention at Philadelphia on the 2^d day of Octob^r 1789" were approved and adopted by a vote of 13 to 1.

In 1790, Rhode Island was added to Bishop Seabury's charge.

The dying grip of the Standing Order on the purses of other denominations rallied a little in May, 1791, when an act was passed in addition to, and in alteration of, the certificate exemption law of 1784, whereby no certificate was legal unless the party claiming exemption was examined by two justices, (or one in case the town did not have two,) who should give the desired certificate if "they shall judge the same well founded." The Convocation of Oct. 5, 1791, voted to ask for the repeal of this law and in that month both certificate laws

were repealed and a new one passed, granting exemption on the same conditions as before, upon filing of a certificate merely signed by the applicant.

On Oct. 5, 1791, the Convocation at Watertown appointed the first Standing Committee, consisting of five clergymen, as laymen at that date had no part in the management of Diocesan matters. This has never been changed, and the Standing Committee of to-day is composed of five clergymen. Of the ninety-four Dioceses of the Church in America, only four, Connecticut, Maryland, Easton of Maryland and Michigan City of Indiana, have no lay members on the Standing Committee.

On Oct. 7, 1791, the same Convocation voted—"That each Clergyman recommended it to the people of his *Cure* to choose one or more persons to represent them at a Convocation to be holden at the Church in New Haven on the 30th of May next. . . . which representatives are to be considered as a Committee of conference, to confer with the Convocation, at that time & place, on all matters that respect the temporal interest of the Church." In conformity therewith the clergy met separately in Convocation at Trinity Church, New Haven, June 6, 1792, and on the same day in that church the "Bishop, Clergy and Laity of the Protestant Episcopal Church in Connecticut" held their first Annual Convention. There were twenty of the clergy and twenty-four of the laity present. The lay delegates are arranged in the Journal by counties, and Hartford County is the only one not represented. The first business of the Convention was the adoption of "The constitution of the Protestant Episcopal Church in Connecticut." They then appointed four clerical and four lay deputies to the next General Convention and appointed a committee to report to the next Diocesan Convention a plan for a religious and charitable society. After the several parishes in the State approved the Constitution adopted in this Convention, the Diocese of Connecticut was duly established and thereafter met annually in convention. The first society or parish formed within the Diocese was that of Exeter in the town of Lebanon, which was voted to be "a separate ecclesiastical society" by the Convocation at Huntington, Oct. 10, 1792. The same Convocation also took steps towards establishing a "Fund for the Bishop's

support"; but it did not mature in Bishop Seabury's time. After numerous delays, an act of incorporation was passed in May, 1799, but the trustees do not appear to have been active until about 1803. In that year the Convention voted that no delegate be admitted to the Convention unless he delivered, with his certificate, the grand levy of the Church he wished to represent. This levy was to be used as a basis of assessments for the Bishop's fund.

When the annual Convention met at Middletown, June 5, 1793, it appeared from the reports of the lay delegates and certificates exhibited that the "Constitution of the Church in Connecticut had been fully approved and adopted by a great majority of the Churches in the State."

The practicability of instituting an Episcopal Academy in this State was considered as early as the Spring of 1789, and in the Convocation of Feb. 15, 1792, the several clergy were requested to see what could be done towards erecting an Episcopal Academy. The matter was considered in the annual Convention of 1794. The committee reported to the Convention of 1795 and it was voted that the Academy be established. The constitution of the Academy was adopted in the Convention of 1796. In 1802 the State authorized a lottery to raise \$15,000 for the Episcopal Academy. The Bishop's address to the Convention of 1892 refers to this Academy as "our oldest Diocesan Institution." Also in 1894, one hundred years after the Academy was instituted, when the Bishop says that from 1796 the "Trustees have been elected by the Convention of the Diocese."

The Convention of 1795 voted that the Journals of the Convention from the first be printed, and that in future they be published annually. Bishop Seabury's Psalter "was also printed in 1795, by Thomas C. Green, New London." It is mentioned at length in Beardsley's "Life of Bishop Seabury," and is described also in Dr. Wright's "Early Prayer Books of America." It was a book for family use and was never known to have been used in the churches. Only three copies of it are now known to be in existence. They belong respectively to Mr. James Terry of Hartford, Mr. Henry White of New Haven, and Mr. George Hoadley of Hartford.

A national Thanksgiving was appointed by George Washington, the President, for Feb. 19, 1795. The proclamation was not read at New London because the date appointed fell in Lent, which was not considered an appropriate time for Thanksgiving. It was also considered objectionable to observe Fast day during Easter week, although not objectionable during Lent. These matters were discussed in the Connecticut "Gazette" and Bishop Seabury gave his views of the matter, although his name did not appear as the author. Governor Huntington of Norwich was a friend of the Bishop. The Congregationalists of Norwich were then worshipping in the Episcopal Church by the courtesy of the Episcopalians. The annual State Fast for 1795 was appointed for Good Friday by Governor Huntington, and this was the first time that the State Fast in Connecticut had ever been appointed on Good Friday. It was again so appointed for 1797, and since then that has been the continuous practice. [Fast and Thanksgiving days in New England, by Rev. W. DeLoss Love, Jr., Ph.D.]

At the General or Triennial Convention in 1792, Bishop Seabury waived his right to preside, and agreed to exercise the Presidency in rotation with the other Bishops. This made Bishop Provoost the Presiding Officer, and the consecrator, with the other Bishops, of the Rev. Thomas Claggett, D.D.

Bishop Seabury's first ordinations were at Middletown, Aug. 3, 1785, when Messrs. Furgeson, Van Dyke, Baldwin and Shelton were made deacons. His last ordination was at St. Matthew's, East Plymouth, Oct. 21, 1795, the day of consecrating the church, when Alexander Viets Griswold, afterwards Bishop of the Eastern Diocese, was ordained priest. The first confirmation in America was by Bishop Seabury at Stratford. His first consecration of a church was at Norwalk, in July, 1786, and his last known official act was the consecration of St. Mark's Church, Harwinton, Oct. 22, 1795. He died suddenly on Feb. 25, 1796.

Bishop Seabury's first charge to the clergy, at New Haven, Aug. 4, 1785, is printed in the reprint of the Journals 1792 to 1820, p. 147, and a list of the ordinations by Bishops Seabury, Jarvis, and Brownell, appear in the same reprint, and again with additions up to date in the Journal for 1865, pp. 151-165;

again in the Journal for 1866, pp. 166-180, and in the Journal for 1886. The latter also contains a list of ordinations from Connecticut by English Bishops and a list of clergymen deceased up to July 1, 1886.

In the Journal of 1882, pp. 152, etc., appears not merely a list but the full record of Bishop Seabury's Ordinations. The "Calendar" of Hartford for 1854 contains short biographical notices, by Rev. A. B. Chapin, of all the clergymen ordained by Bishops Seabury and Jarvis. They begin with the issue of July 1, and are concluded with the issue of Nov. 25.

At a special Convention held in Trinity church, New Haven, May 5, 1796, the clerical and lay delegates formed two separate houses for the purpose of deliberating separately on the subject of electing a Bishop. The clergy made choice of the Rev. Abraham Jarvis, but he declined the office.

The Rev. John Bowden was elected for Bishop, Oct. 19, 1796, and on June 7, 1797, he signified to the Convention, in writing, his non-acceptance of the Episcopate.

On June 7, 1797, at Derby, the Rev. Mr. Jarvis was unanimously reelected by the clergy. The laity were notified of his election and they unanimously concurred. At the Commencement at Yale in September, 1797, the degree of Doctor of Divinity was conferred on the Rev. Abraham Jarvis, Bishop-elect of the Church in Connecticut. In the church where he was first elected he was consecrated on Oct. 18, 1797, by the Right Rev. Dr. White of Pennsylvania, the Right Rev. Dr. Provoost of New York, and the Right Rev. Dr. Bass of Massachusetts and New Hampshire.

The Convention of June 6 and 7, 1798, appointed a committee "to draft an address to the President of the United States." This address appears in the "Conn. Journal & Weekley Advertiser" of New Haven, issue of Jan. 31, 1799, together with a letter of acknowledgment and thanks from the President, John Adams. The occasion for sending the address was the war among the nations of Europe. The closing lines of the address are as follows:—We "assure the Rulers of our Country that we will use our best endeavors to promote unity of opinion, respect for the laws, and reverence for all that are in authority over us. And to do our best endeavors we add our

prayers to Almighty God Beseeching Him to direct and dispose the hearts of all Christian Rulers, that they may truly, and impartially administer justice to the punishment of wickedness and vice, and to the maintenance of true religion and virtue."

Signed

"Abraham Bp. of Connecticut."

The Records of Convocation, p. 53, show that the Rev. Mr. Baldwin was appointed Aug. 22, 1798, to draft an address to the President in behalf of the Convocation. The first mentioned address was in behalf of the Convention.

The English custom of omitting the surname in the official signature was followed both by Bishop Seabury and Bishop Jarvis, the latter being the last Bishop of Connecticut that thus signed. A facsimile of one of Bishop Seabury's certificates is shown at the beginning of this chapter.

The Canons for the Church in Connecticut were adopted at the Convention held June 6, 1799, and are printed in the Journal.

When the Convention met at Newtown, June 3, 1801, a procession was formed by its members, the clergy, in their gowns, and marched from the house of the Rev. Mr. Burhans, to the Episcopal church, attended by a band of music. This custom of marching to the Convention in procession was followed for many years.

Dr. Beardsley says that about this time there were not more than half a dozen churches in the Diocese supplied with organs, and their number was not much increased for twenty-five years. Organs were used in Episcopal churches in this country for more than fifty years before the Congregationalists began to use them. The first church organ in New England was placed in King's Chapel, Boston, about 1714. The first organ in any house of public worship in Connecticut, (according to Dr. Beardsley,) was delivered to Christ Church, Stratford, the last of April, 1756. Christ Church, Middletown, was finished in 1755, and Richard Alsop imported an organ from England and presented it to the parish, but this was probably some time after April, 1756. Trinity Church, New Haven, voted June 30, 1794, to hire Mr. Salter as organist for six months. The first organ in any house of public worship in what is now Hartford

County was placed in the Congregational church at Worthington, (now Berlin,) 1792, and the first in an Episcopal church of this county was in use at Christ Church, Hartford, at the consecration of that church, Nov. 11, 1801, and for several years these were the only organs in that part of the State.

At the annual Convention of 1804, the members were requested to procure various historical information as to early Churches, clergymen and prominent lay brethren, and to transmit the same to the editors of the "Churchman's Magazine." This magazine was first published at New Haven in 1804, and was the first diocesan paper in Connecticut, and also the first Episcopal periodical ever published in this country. With various interruptions, changes in management and place of publication, it was continued until 1827, when it was succeeded by the "Episcopal Watchman", of Hartford, until 1834. In 1837, the "Chronicle of the Church" was published at New Haven by order of the Convention. In 1841 the name was changed to the "Practical Christian and Church Chronicle" and it continued to the end of 1844. It was succeeded by the "Calendar" of Hartford in 1845 and the "Calendar" was succeeded in 1866 by the "Connecticut Churchman." In 1867 the name was changed to "The Churchman", and in July, 1877, the office of publication was removed to New York City, where it is still published. A paper called "The Churchman" had been published in New York, 1831 to about 1859, but as it had ceased to exist, the proprietors of the paper published at Hartford felt free, in 1867, to adopt that name. The present New York paper is therefore a continuation of the diocesan paper which was started in the Diocese of Connecticut and published in that Diocese for seventy-four years.

The fashion set by the certificate law of 1784 and 1791, for avoiding ecclesiastical taxes to the Standing Order, was often followed in withdrawing from other societies. The following is from the papers of the Episcopal Society of Barkhamsted, and is dated June 20, 1805.

"This certifies that i . . . having seriously taken it into Consideration in what way is most Exceptable to worship god i think the presbyterian way of worship the Best & shall imBrace it in Future."

The Journal of the annual Convention for 1807 is the first in which the Bishop's address appears. It was more in the nature of a charge to the clergy and people than are the addresses of recent years. Wardens and vestrymen of to-day will find in this address such a clear and comprehensive statement of their duties as to repay them for reading it.

The Bishop refers to, and rebukes, the practice of employing lay preachers or preaching candidates. At this time there was upon an average "more than two congregations to one Clergyman" in this Diocese and from lack of ministers or other cause, as soon as persons were registered as candidates for holy orders they began to preach as if they had a license. One person began to preach in 1788 and was not made deacon until nearly three years thereafter; another commenced to preach in 1802, more than a year and a half before he was ordained, and there were many more doing the same thing. No objection was made to the employment of candidates to say the prayers and to read a sermon, in the absence of a clergyman, but for one to preach on the ground of being a candidate was contrary to the principles of the Church and an error both on the part of the candidate and of the parishioners who employed him.

At the annual Convention of 1808, the several parishes in the Diocese were divided into thirty-four cures, covering by name seventy-two parishes, and "parts adjacent." At that time there were only twenty-six clergymen for these seventy-two parishes, eight of the thirty-four cures being reported as vacant. There were only four cures limited to one parish each. One cure was composed of one parish and parts adjacent, nineteen cures were each composed of two parishes, one cure of two parishes and parts adjacent, and nine cures were each composed of three parishes. Even as late as the fall of 1819, there were only seven parishes in the Diocese capable of supporting full services independently.

The first parish reports appear in the Journal for 1809, but out of the seventy-two parishes named in the cures of 1808 only twenty parishes are included in these reports.

In this Journal we also find a committee was appointed to publish documents respecting Mr. Ammi Rogers "and distribute them to all persons who may wish for information on that

subject." There was no lack of material for this committee. Without going into details, we may say that Mr. Rogers was attempting to force himself upon the Diocese and to officiate within it, in violation of the ancient canons of the Church. The 41st Canon passed at the Council of Laodicea, A.D. 321, provided "that no clergyman ought to travel without the consent of his Bishop." The 13th Canon passed at the Council of Chalcedon, being the fourth Council, A.D. 451, provided "that a foreign clergyman and not known shall not officiate in another city, without commendatory letters from his own Bishop." The present canons as to removals had not then been adopted here, but they are the same in substance as these ancient canons.

The Convocations of 1801 and 1803 requested of Rogers testimonials from his Bishop, and in 1804, Bishop Jarvis forbade the clergy and Churches in this Diocese to allow Mr. Rogers to officiate. But he continued to officiate, and after the death of Bishop Jarvis, Bishop Hobart of New York, Rogers' own Bishop, turned his back on him at Hebron.

The Bishop's address to the annual Convention 1812 gives a history of the Bishop's fund and shows how insufficient it had been and "with what languor, the support of the Bishop has hitherto been regarded." All that his "worthy predecessor received from the Diocese" he believed "did not amount to the interest of the money he expended of his own property to accomplish for us, the object of our wishes." These words of Bishop Jarvis were not spoken for himself at his advanced age, "with no rational prospect of any great length of days to come." This was his last address to the Convention. He died May 13, 1813, nineteen days before the sitting of the annual Convention. This Convention passed a resolution requiring every clergyman to preach a sermon to his parish strongly enforcing the importance of raising "an adequate and reasonable support of the Episcopate." The Grand Levy of the Parishes ordered in 1803 was not required to be entered on the Journal until 1805 and first appears in the Journal for 1806. This course was continued for many years. In August, 1813, a committee was appointed to lay a special assessment on each parish in the Diocese "for raising the Bishop's Fund." At the November Convention in that year, the Treasurer of the

Bishop's fund was requested to visit the various parishes to receive the money due on this assessment. Dr. Beardsley says that the parish assessments of 1813 amounted to \$16,570.00 and not quite one half of that sum was afterwards received. In the Journal for 1817 there is a list of seventy-five parishes, fourteen of which had paid their assessments in full, including the parish of Christ Church, Middletown, which not only paid its assessment early, but paid "one hundred and ninety two dollars more." There were fifteen parishes that had paid their assessments only in part, and forty-six parishes that had not paid any of the assessment of 1813. In the Journal for the year 1853, pp. 92-106, the amounts assessed in August, 1813, against the seventy-five parishes is given, with a statement of those that had paid nothing. The committee reported that some of these parishes were not then recognized by the geography, and even the locality was not quite certain. At the annual Convention of 1854, no one of the parishes reported as delinquent for the assessments of 1813 and 1832 had paid any part thereof, and their assessments were remitted.

The first effort for a missionary society, made at the Convention of 1792, was reported in 1793 to have been too general in its object to obtain the sanction of the Legislature. The Journal of the 1797 Convention shows that money had been collected "for the purpose of supporting Missionaries," but in 1798 such money was applied to the benefit of the Episcopal Academy.

At the annual Convention of 1813, a committee was appointed on the subject of a missionary society for the Church in this State, to report to the next Convention. That Convention appointed a new committee and at the October Convention, 1814, they reported a "Constitution for the establishment of said Society." The report was read and accepted but does not appear to have been adopted. At the annual Convention of 1815 a committee was appointed to draft a constitution for a Bible and Prayer Book Society. This committee reported to the annual Convention of 1816 and their report was approved, but it was deemed inexpedient to connect said Society with the Convention and the matter was referred to the consideration of a meeting held later by friends of the cause. The Society

was formed and its officers were reported in the first issue of Swords' "Almanac" for the year 1817. The matter of a missionary society was again before the Convention in the spring of 1817, and the annual Convention of 1818 organized a society under the name of "The Protestant Episcopal Society for the Promotion of Christian Knowledge." Provision was made in its constitution for the dissolution and absorption of the "Bible and Common Prayer Book Society." The Christian Knowledge Society is now known as the "Missionary Society of the Diocese of Connecticut."

Shortly before the sitting of the annual Convention of 1815, Bishop Griswold of the Eastern Diocese, at the invitation of the Standing Committee, performed Episcopal acts in this Diocese which he reports in his address to the Eastern Convention in 1816. It appears from this address that he supposed he had been invited to take charge in Connecticut. The Middlesex "Gazette" for June 15, 1815, reports the confirmation of twenty-two persons by Bishop Griswold at Christ Church, Middletown, on Sunday, June 4; five ordinations Tuesday, June 6, and one ordination on Friday, June 9. The Convention was held June 7, and Bishop Griswold was "requested to take a seat in the Convention." He was also thanked for his sermon at the ordination at Christ Church on June 5, not June 6, as reported in the "Gazette."

The October Convention of 1816 voted to invite the Rt. Rev. John Henry Hobart of New York to perform the Episcopal Offices in this Diocese. He accepted and delivered the sermon at that Convention. Also at the annual Conventions of 1817 and 1818. Dr. Beardsley says that Bishop Hobart confirmed in Connecticut 3,057 persons, only eleven less than the entire number by Bishop Jarvis in his whole fifteen years of his Episcopate. Part of Bishop Hobart's Episcopal acts are reported in the Middlesex "Gazette" issues of Feb. 29, 1816, Nov. 14, 1816, and Aug. 26, 1819, and in the "Christian Journal" for October, 1817.

The Connecticut Bible Society issued a large edition of Bibles and distributed them in the west, particularly in Ohio. The word "ye" was substituted for *we* in Acts vi, 3. In consequence of this edition, the October Convention of 1816

instructed their Deputies to the General Convention to endeavor to have some specific edition of the Old and New Testament recognized. This resulted in the adoption of the standard version now in use. The story of its adoption is told by the Bishop on pages 38 and 39 of the Convention Journal for 1881.

The first Episcopalian to be elected as a State Officer in Connecticut was Jonathan Ingersoll, one of the wardens of Trinity Church, New Haven, who was elected Lieutenant Governor in 1816.

In October, 1817, Governor Wolcott appointed as usual a minister of the Standing Order to preach the annual Election Sermon in May, 1818. At the same time he appointed the Rev. Harry Croswell, Rector of Trinity Parish, New Haven, as substitute preacher, in case of failure on the part of the regular appointee. The latter early informed the Rev. Mr. Croswell of his intention to default. Bishop Hobart advised the performance of the full service of the Church, the same as usual, and the use of Bishop Seabury's State Prayers. The sermon was preached by Dr. Croswell in the Center Church at Hartford. Two of the oldest Divines of the Standing Order were seated in the pulpit. This was the first time an Episcopal minister ever preached the State sermon in Connecticut. According to the usual custom the sermon was printed. In 1822, Governor Wolcott appointed Bishop Brownell to preach the State sermon in May of that year. "The Governor, State Officers, members of the Legislature, and a numerous body of the clergy, moved under a military escort to the Episcopal church at New Haven, where Divine Service was performed and an eloquent and patriotic sermon delivered by the Rt. Rev. Bishop Brownell." [Conn. Mirror of May 6, 1822.] This is the first time that the State of Connecticut ever worshiped in an Episcopal church. What a marked contrast this shows over the days when Rev. Abraham Jarvis, sometime after having been ordained in England, attended an Election sermon at Hartford and the preacher pointed at him in contempt, saying "What do they not deserve who cross the Atlantic to bring Episcopal tyranny and superstition among us?" In 1828, the Rev. Nathaniel S. Wheaton preached the Election sermon. These three are the only Episcopals that ever delivered the Election sermon. Election sermons were discontinued in 1830.

The Rev. Thomas C. Brownell, Assistant Minister of Trinity Church, New York, was elected Bishop of this Diocese at the annual Convention held in New Haven, June 2, 1819. At New Haven, on Oct. 27, 1819, a procession from the house of Governor Ingersoll was formed and proceeded to Trinity Church, where the Rev. Thomas Church Brownell was consecrated to the holy office of Bishop, by the Right Rev. Bishop White, Right Rev. Bishop Hobart, and Right Rev. Bishop Griswold. Morning prayers were read by the Rev. Reuben Ives and a discourse delivered by the Right Rev. Bishop White. The degree of D.D. was conferred by Columbia College upon Bishop-elect Brownell, shortly before his consecration.

At the Convention which elected Bishop Brownell, the venerable Dr. Richard Mansfield, in the ninety-seventh year of his age, was present. He was made Doctor of Divinity by Yale in 1792, the first Episcopalian to receive that honor. He was the Rector of St. James's Church, Derby, for seventy-one years and eight months. He had seen the Church in New Haven grow from but two or three families to a society of about 2,000 souls. The only other minister in Connecticut whose service in one parish exceeded his was the Rev. Samuel Nott, pastor of the Congregational church at Franklin, who served that parish seventy-one years and ten months. Rev. John Beach of Newtown was the only Episcopal minister of fifty years service prior to the close of the Revolutionary war. Dibblee of Stamford and Tyler of Norwich both served before and after the war for more than fifty years in all; Hubbard of New Haven nearly fifty years, while Croswell of New Haven, Fogg of Brooklyn, and Shelton of Bridgeport, each served forty or more years in the same parish.

The Theological Seminary of New York was transferred to New Haven and opened Sept. 13, 1820, but was transferred back to New York in October, 1821. Bishop Brownell's address to the Convention in 1820 called attention to, and urged, Sunday schools, which were then generally established throughout the Diocese.

A "Commentary on the Book of Common Prayer" was prepared by Bishop Brownell and published in 1823. It was the first work of the kind ever prepared in this country and

was so well received that an edition was afterwards published by Bishop Hobart of New York.

Several unsuccessful efforts had been made to change the Episcopal Academy at Cheshire into a college. At the annual Convention of 1816, a committee was appointed to apply to the General Assembly for an act of incorporation and charter for an Episcopal College and this committee was continued by the annual Convention of 1817.

In December, 1822, at the house of Bishop Brownell, steps were taken to renew the efforts to obtain a charter for an Episcopal College, which charter was granted to Washington College, (now Trinity,) of Hartford, May 16, 1823. It was said to have been the first college in America "under the *special* patronage and guardianship of Episcopalians." It was built in 1824, and Bishop Brownell was its first President.

On Feb. 15, 1828, Jacob Oson, a man of color, was made deacon, and on the next day he was ordained priest with a view to missionary service in Africa. The Bishop's address to the Convention of 1829 refers to the death of this missionary, which occurred as he was about to embark. "By this dispensation of divine Providence one of the first efforts in our Church in the cause of foreign missions has been defeated." At that time there was an African Mission School in the Diocese, where three very promising young men of color were in course of preparation for the same field of labor.

At the sitting of the General Convention of the Church at Philadelphia, in August, 1829, Bishop Brownell preached a sermon before the Domestic and Foreign Missionary Society. He referred to the destitute condition of many places in the southwest. As Bishop Brownell was then the youngest Bishop, it was arranged that he should make an Episcopal visitation to that country. Accordingly he started early in November and visited parts of Ohio, Kentucky, Mississippi, Georgia, South Carolina, and other of the Atlantic States, and returned home early in March, 1830, having traversed an extent of country of at least six thousand miles, three hundred of which he traveled on horseback. He performed "Episcopal functions where never a prelate of our Church had before been welcomed." [Christian Journal for 1830.] In the Bishop's

address to the annual Convention of this Diocese in 1830, Bishop Brownell gives a report of this visitation. In his address to the Convention in October, 1835, he states that the Diocese of Alabama was placed under his charge several years ago, and refers to attending the annual Convention of that Diocese at Tuscaloosa, in January, 1835, and performing Episcopal functions. In his Address to the annual Convention of this Diocese in 1845, he refers to the twenty-five years of his Episcopate with a summary of ordinations and confirmations, and adds—"in my Visitation in the Southwestern States, I have Consecrated two Churches in Kentucky, four in Mississippi, two in Louisiana and two in Alabama, and have confirmed 245 persons in those States."

Bishop Brownell presided over the General Convention at New York in 1853, being then the senior Bishop, instead of the youngest Bishop, as he was in 1829.

For other historical matter we refer to the "Records of Convocation", printed by order of the Convention 1904, with many valuable historical notices by the Rev. Joseph Hooper, M.A., of Durham, and to the Journals of the Convention from 1792 to date. A list of parishes in this Diocese with dates of organization may be found in the Journal for 1878, also in 1891, to which is added, in each case, the date when the present church building was used. That of Christ Church, West Haven, was first used in 1740, and in 1906 was the oldest in Connecticut. In the Journal of 1896, p. 179, is an account of extinct parishes; of the Ancient records, in the Journal for 1897, p. 175; of the changes in parish names, in the Journal for 1900, p. 112; of the growth of the Diocese, in the Journal for 1901, p. 2; and a list of all the Deputies from Connecticut to the General Convention is in the Journal for 1904.

And it may be of interest to turn to the Journal of 1905 and compare its list of two hundred and eleven clergy, besides the Bishop, and a total of just exactly that number of places of worship in this Diocese, with the fourteen clergy of 1783 with no Bishop and about forty-five parishes; or with the following list of twenty-five Connecticut clergy from the Journal of the Triennial Convention of 1799, when there were about sixty parishes.

The list is as follows:

The Right Rev. Abraham Jarvis, D.D., Bishop.

Rev. Jeremiah Leaming, residing at New Haven.

Rev. John Bowden, D.D., Principal of the Episcopal Academy at Cheshire.

Rev. Richard Mansfield, D.D., Rector of Christ Church, at Derby, and of the Churches of Oxford and Great Hill.

Rev. Bela Hubbard, Trinity Church, New Haven, and Christ Church, West Haven.

Rev. John Tyler, Christ Church, Norwich.

Rev. Daniel Fogg, Rector of Trinity Church, Pomphret.

Rev. William Smith, D.D., Rector of St. Paul's Church, Norwalk.

Rev. Philo Shelton, Rector of Trinity Church, Stratfield, St. John's, Fairfield, and a Church in Weston.

Rev. Ashbel Baldwin, Rector of Christ Church, Stratford, and Trinity Church, Trumbull.

Rev. Chauncey Prindle, Rector of Christ Church, Watertown, and St. Peter's, Plymouth.

Rev. Reuben Ives, Rector of St. Peter's Church, Cheshire, and the Churches at Hamden and Southington.

Rev. Tilotson Brownson, Rector of St. Peter's Church, Waterbury, and the Churches at Salem.

Rev. Truman Marsh, Rector of St. John's Church, New Milford, and the Churches of Roxbury and New Preston.

Rev. Ambrose Todd, Rector of St. Andrew's Church, Symsbury, and St. Peter's Church, Granby.

Rev. Solomon Blakesley, Rector of St. Stephen's Church in East Haddam.

Rev. Seth Hart, Rector of St. Paul's Church, Wallingford, and a Church in Berlin. (Christ Church, Worthington.)

Rev. Charles Seabury, Rector of St. James's Church, New London.

Rev. Smith Miles, Rector of the Churches at Chatham and Middle Haddam.

Rev. David Butler, Rector of Christ Church, Reading, and the Church at Ridgefield.

Rev. Alexander V. Griswold, Rector of St. Matthew's Church, Bristol, (East Plymouth,) St. Mark's, Harwinton, and a Church in Northfield.

Rev. William Green, Rector of St. John's, Seabrook.

Rev. Calvin White, Deacon, St. John's Church, Stamford, and a Church at Horseneck.

Rev. Evan Rogers, Deacon, the Churches of Hebron and Pomphret.

Rev. Bethel Judd, Deacon.

The names of the Rev. Daniel Burhans, D.D., Rector of Trinity Church, Newtown, and John Callahan, Deacon, should be added, to make the list complete.

THE BISHOPS OF CONNECTICUT

BRIEF MENTION

The Right Reverend SAMUEL SEABURY, D.D.

The first American Bishop and first Bishop of Connecticut, for eleven years, three months and eleven days. Consecrated Nov. 14, 1784; died Feb. 25, 1796.

The Right Reverend ABRAHAM JARVIS, D.D.

The eighth American Bishop and second Bishop of Connecticut, for fifteen years, six months and twelve days. Consecrated Oct. 18, 1797; died May 13, 1813.

The Right Reverend JOHN HENRY HOBART, D.D.

The eleventh American Bishop and third Bishop of New York. Consecrated May 29, 1811; died Sept. 12, 1830. Acting Bishop of Connecticut for three years and ten days, from Oct. 17, 1816, to Oct. 27, 1819.

The Right Reverend THOMAS CHURCH BROWNELL, D.D.

The nineteenth American Bishop and third Bishop of Connecticut, for forty-five years, two months and ten days. Consecrated Oct. 27, 1819; died Jan. 13, 1865.

The Right Reverend JOHN WILLIAMS, D.D.

The fifty-fourth American Bishop and fourth Bishop of Connecticut, for forty-seven years, three months and eight days, being Assistant Bishop for the first thirteen years. Consecrated Oct. 29, 1851; died Feb. 7, 1899.

The Right Reverend CHAUNCEY BUNCE BREWSTER, D.D.

The one hundred and eighty-third American Bishop and fifth Bishop of Connecticut, being Bishop Coadjutor the first year of his episcopate. Consecrated Oct. 28, 1897, one hundred years after the consecration of the second Bishop of Connecticut.

BIOGRAPHICAL SKETCHES

The Right Reverend SAMUEL SEABURY, D.D.

Samuel, the second son of Samule and Abigail, (Mumford,) Seabury, was born at North Groton, (now Ledyard,) Connecticut, on November 30, 1729; died Feb. 25, 1796, in the sixty-seventh year of his age. Early in life he married a Miss Hicks of New York, who died before 1784 and he did not marry again.. At the time of his birth his father was officiating as a licentiate of the "Standing Order" in the meeting-house of the Second Ecclesiastical Society of Groton located in North Groton, but soon after conformed to the Church of England, was ordained in England and became the first incumbent of St. James's Church, New London. The future bishop was educated by his father and in the common schools of the town until his father's removal to Hempstead, Long Island, in 1742. He entered Yale College in 1744, and was graduated with honor in 1748. Mr. Seabury was sent by his father to Huntington, Long Island, as "catechist" in 1748, in which position he was confirmed by the Venerable Society with a salary of ten pounds sterling per annum. He commenced the study of medicine while at Huntington and in 1752 went to Edinburgh to continue his medical course until of age to present himself to the Bishop of London for ordination.

He was made deacon in the Chapel of Fulham Palace on St. Thomas's Day, Dec. 21, 1753, by the Rt. Rev. John Thomas, Bishop of Lincoln, acting for the infirm Bishop of London. Dr. Thomas Sherlock. He was ordained priest in the same chapel on Sunday, December 23, 1753, by the Rt. Rev. Richard Osbaldiston, Bishop of Carlisle.

He was immediately appointed by the Propagation Society to the mission of Christ Church, New Brunswick, N. J. In 1757 he went to Grace Church, Jamaica, from which he removed in 1766 to the rectorship of St. Peter's Church, Westchester County, N. Y. To add to his small income, he opened while at Westchester a classical school.

As the Revolution approached, with his friends Dr. Chandler, Dr. Inglis, and the Hon. Isaac Wilkins, he allied himself with the cause of the united British Empire, which to his mind



RT. REV. SAMUEL SEABURY, D.D.

included the welfare of the church of England, and wrote strongly in its favor. His "Letters of a Westchester Farmer" are an excellent specimen of his style in political controversy. He was also for several years the Secretary of the Voluntary Conventions of the Clergy of New York and New Jersey, which some from Connecticut occasionally attended.

He was roughly treated by the patriots in his neighborhood, compelled at various times to conceal himself and on one occasion was taken to New Haven and treated with much indignity. Upon his release from confinement he returned to Westchester, but was soon obliged, early in 1776, to close the churches in his parish and join the numerous loyalists in the city of New York. After the departure of General Washington from Manhattan Island in September, 1776, he officiated, in turn with other clergymen who had left their parishes, for the refugees in the old City Hall on Wall Street. In 1778 he was appointed to the charge of St. Andrew's Church, Staten Island, but found it unsafe to take up his residence there.

His support for seven years came from the stipend of fifty pounds a year from the Venerable Society, the practice of medicine, and his chaplaincy of the Royal American Regiment of Colonel Edmund Fanning. He was made a Doctor in Divinity by Oxford University in 1778. With his election and acceptance of the Bishopric of Connecticut came a new period in Dr. Seabury's life. He went to England in July, 1783, in the flagship of Admiral Digby. His noble and unceasing efforts to induce the Bishops in England to rise above political and traditional precedents and consecrate him under a special act of Parliament, form a chapter of pathetic interest in our annals. In the summer of 1784, he made a formal application to the Bishops of the Church in Scotland to consecrate him. Upon their favorable answer he journeyed to Aberdeen and was consecrated a Bishop in the Church of God, in Bishop Skinner's chapel in Long Acre, Aberdeen on Sunday, November 14, 1784, by the Primus, Dr. Robert Kilgour of Aberdeen, Dr. Arthur Petrie of Moray and Ross, and Dr. John Skinner, Coadjutor Bishop of Aberdeen. He returned to London immediately after and sailed for America in March, 1785. He spent some weeks among relatives in Nova Scotia and arrived at Newport, R. I., on June 20, 1785.

The Right Reverend ABRAHAM JARVIS, D.D.

Abraham, the sixth son and ninth child of Captain Samuel and Naomi, (Brush,) Jarvis, was born at Norwalk, Conn., on May 5, 1739; died May 3, 1813, nearly seventy-four years of age. Married May 25, 1766, Ann, daughter of Samuel Farmar of New York City. She died at Cheshire, Conn., Nov. 4, 1801, and he married, second, July 4, 1806, Mrs. Lucy, widow of Nathaniel Lewis of Philadelphia. He was a born Episcopalian, his father having conformed to the Church of England two years before the Bishop was born. He was carefully trained in the district school and at home, and then placed under the tuition of the Rev. Noah Wells, the Congregational minister of Stratford, to be prepared for college. He became a student at Yale when eighteen and was graduated with honor in 1761.

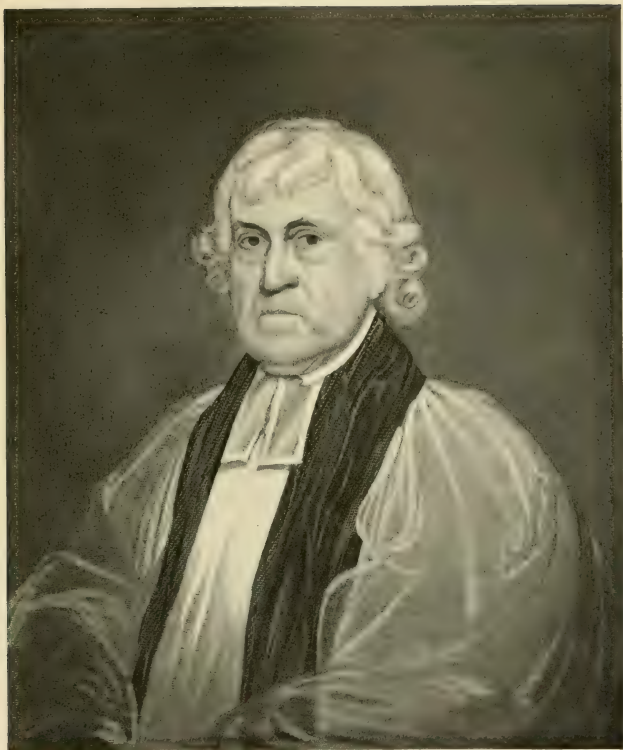
He went immediately after to Middletown to officiate as lay reader in Christ Church. He also pursued by himself a course in theology, presumably set forth for him by the learned Dr. Samuel Johnson.

About 1762 it becoming necessary to leave his work to be inoculated for the small pox, he resided for several months at Elizabethtown, N. J., in the family of the Rev. Dr. Thomas Bradbury Chandler, the well-read theologian and acute pleader for an American Episcopate. Under him he probably completed his course in theology.

In the fall of 1763, in company with his intimate friend, Bela Hubbard, and William Walter of Roxbury, Mass., he sailed for England to seek holy orders. His expenses were defrayed by a subscription of the members of the Middletown parish. He was made deacon in "the royal Chapel of St. James, Westminster," on Sunday, February 5, 1764, by the Rt. Rev. Frederick Keppel, Bishop of Exeter.

He was ordained priest in "the parish Church of St. James, Westminster", on Sunday, February 19, 1764, by the Rt. Rev. Charles Lyttleton, Bishop of Carlisle.

Both of these ordinations, at which his companions also were ordained, were by special commission from the aged and feeble Bishop of London, Dr. Richard Osbaldiston, who, as had his predecessors, exercised jurisdiction over the American Colonies. Mr. Jarvis sailed for America in April and was again at work in



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June. He had been duly chosen as Rector of Christ Church, Middletown. An unusual salary of seventy pounds sterling was pledged to him by the parish. For some reason not now to be ascertained, the Venerable Society declined to continue the stipend of twenty pounds which had been allowed to the Rev. Ichabod Camp, the first Rector and Missionary. Mr. Jarvis became a true pastor, not only for the people in Middletown, but in all the surrounding country. He greatly encouraged the small band of Churchmen in Hartford by his presence, his services and his advice. There would have been rapid growth in Hartford had the suggestion to make Middletown and Hartford a mission under Mr. Jarvis met with the approval of the authorities in England.

His energy and success as a parish priest are shown by a memorandum made a few years after his ordination, in which three hundred and sixty-five souls, of whom one hundred and fifty were communicants, are recorded as under his charge. With the continued regard and affection of his parishioners, he served them in holy things for thirty-five years.

Upon the death of Bishop Seabury, at the special Convention held in Trinity Church, New Haven, on May 5, 1796, he was chosen Bishop. As there had been a diversity of opinion among the clergy and some opposition by prominent laymen, he immediately declined the election.

When Dr. Bowden, who in October, 1796, had been elected, finally declined the Episcopate, Mr. Jarvis was unanimously elected at the annual convention held in St. James's Church, Derby, on June 7, 1797. He accepted and was consecrated in Trinity Church, New Haven, on the feast of St. Luke, October 18, 1797. The sermon was preached by the Rev. Dr. William Smith, of St. Paul's Church, Norwalk. It is one of the five instances in the history of the American Church when the sermon at the consecration of a Bishop has been by a priest. The others are: The Rev. Dr. William Smith, Provost of the University of Pennsylvania, preached at the consecration of Dr. Claggett, 1792; Dr. Robert Smith, 1795; and Dr. Bass, 1797. The Rev. Dr. Frederick Beasley preached at the consecration of Mr. Chase in 1819.

The second Bishop of Connecticut was faithful in his administration of the Diocese and saw a moderate but real growth.

During his later years he was afflicted with asthma and any clerical duty was done with difficulty, but he never allowed his bodily infirmity to interfere with his official and religious obligations. In 1799 he removed to Cheshire, where the Episcopal Academy, under Dr. Bowden, was coming into favorable knowledge of the people.

In 1803 Bishop Jarvis removed to New Haven, where he passed the remainder of his days.

When the present Trinity Church was erected, his body was removed from the public cemetery and buried beneath the chancel. An elegant Gothic monument, with a classic and affectionate Latin inscription written by his son, the distinguished scholar, Dr. Samuel Farmar Jarvis, adorns the walls of the church.

These sketches of Bishop Seabury and Bishop Jarvis are mainly taken from the historical notes by the Rev. Joseph Hooper, in the "Records of Convocation."

The Right Reverend JOHN HENRY HOBART, D.D.

John Henry, son of Capt. Enoch and Hannah, (Pratt,) Hobart, was born at Philadelphia, Pa., Sept. 14, 1775, died Sept. 12, 1830; married in the spring of 1800, to Mary Goodwin Chandler, daughter of the Rev. Dr. Thomas Bradbury Chandler, of Elizabethtown, N. J. His father died when he was one year old, so that his early training fell wholly upon his pious and talented mother. He was received into the Episcopal Academy at Philadelphia when he was nine years of age. In 1788 he entered the College of Philadelphia, and in the autumn of 1791 was transferred to Princeton College, where he was graduated in 1793, with the highest honors of his class. He was tutor at Princeton 1796-1798, and studied theology under Bishop White. He was ordained deacon, June 3, 1798, and settled over two small Churches near Philadelphia, Trinity Church at Oxford, and All Saints at Perkiomen, Pa., until 1799, when he had charge of Christ Church, New Brunswick, N. J. In May, 1800, he went to St. George's Church, Hempstead, L. I., but was called to Trinity Church, New York, in September of that year



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as assistant minister. In 1806 he received the degree of Doctor of Divinity from Union College and in 1811 he was elected Assistant Bishop of the Diocese of New York. He was consecrated in Trinity Church, New York, May 29, 1811, by Bishop White, by whom he had previously been both confirmed and ordained. "He had a mind that never wearied; he had a nerve that never was relaxed." A long list of his publications may be found in Sprague's "Annals of the American Pulpit," Vol. V.

The Right Reverend THOMAS CHURCH BROWNELL, D.D., LL.D.

Thomas Church, eldest son of Sylvester and Mercy, (Church,) Brownell, born at Westport, Mass., Oct. 19, 1779; died at Hartford, Conn., Jan. 13, 1865. Married Aug. 6, 1811, Charlotte, daughter of Tertullus Dickinson of Lansingburgh, N. Y., by the Rev. Dr. Butler, Rector of St. Paul's Church, Troy, N. Y. She was an Episcopalian, and thus by this marriage he was for the first time brought into intimate relations with Episcopalians. At the age of fifteen he was a teacher in one of the common schools. After a preliminary education at the Bristol Academy, Taunton, Mass., he entered Brown University but changed to Union College in 1802, where he was graduated with highest honors in 1804. In 1805 he was tutor in Greek and Latin, and in 1806 professor of logic and *belles lettres*. He studied theology while in College under the Rev. Dr. Eliphalet Nott, who became president of Union College in 1804, and made young Brownell tutor and professor as before stated. About 1809 he was appointed professor of Chemistry and Mineralogy with leave to spend a year in Europe in the study of chemistry and other sciences. He had intended to enter the Congregational ministry, but being convinced of the historical and scriptural grounds of Episcopacy he was baptized by the Rev. Cyrus Stebbins of Schenectady, N. Y., Sept. 5, 1813, and shortly after confirmed. He was ordained deacon by Bishop Hobart, April 10, 1816, and priest by the same Bishop, Aug. 4, 1816. In 1814, he was appointed professor of rhetoric and chemistry at Union College. After being made deacon, in 1816, he was missionary in Schenectady, and its vicinity, and in

1817 he became assistant minister of Trinity Church, New York, where he remained until he was elected Bishop of Connecticut in 1819, but a little over three years after he was made Deacon. For many years he was President of the Retreat for the Insane at Hartford. The last twelve years of his long episcopate he was, by seniority, the Presiding Bishop of the Church in America. For other data, see the preceding article on the Church in Connecticut. Besides the Prayer Book there mentioned, he published "Selections on the Religion of the Heart and Life", the "Christian's Walk and Consolation", an abridgement of an "English Commentary on the New Testament" and the "Errors of the Times", being his charge to the clergy in 1843.

Dr. Beardsley says: "His equability, his sagacity, the impartiality of his determinations, the largeness of his views, the avoidance of needless collisions, the decision of his conduct, when decision became needful, had their result in the strong and united and confiding Diocese. He sought no constrained uniformity. He entertained no fanciful ideal. He leaned towards no extreme tendency. He was steadfast, because his mind was clear. He brushed away all that was not essential to any question or purpose, or smiled and suffered it to pass by. He recognized the right of all. No one had cause to suppose himself wronged with him by any prejudice; and when 'swift to hear, slow to speak, and very slow to wrath', he spoke, at length, the Church listened and was satisfied."

A colossal statue of Bishop Brownell, the gift of his son-in-law, Gordon W. Burnham, stands on the campus of Trinity College.

The Right Reverend JOHN WILLIAMS, D.D., LL.D.

John, son of Ephraim and Emily, (Trowbridge,) Williams, was born at North Deerfield, Mass., Aug. 30, 1817. His father was a lawyer and author of the first volume of the Massachusetts Reports. His youthful education was in his native town and his Unitarian parents trained him in that faith. Later he attended an academy of high reputation at Northfield, and entered Harvard College in 1831. After two years he changed to Trinity College, Hartford, where he was graduated in 1835. His



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discussions at Harvard with a friend and a careful study of the Book of Common Prayer led him to the Episcopal Church and caused him to transfer to a Church College with the consent of his father. Having become a candidate for holy orders, he entered the General Theological Seminary at New York in 1835, but was called home by the illness of his father, with whom he remained until his death. He completed his theological studies with the Rev. S. F. Jarvis, D.D., of Middletown, Conn., and was ordained deacon by Bishop Brownell, in Christ Church, Middletown, Sept. 2, 1838, and priest by the same Bishop in the same church, Sept. 26, 1841. He was tutor in Trinity College, 1837 to 1840, after which he spent about a year traveling with his mother in England and on the Continent. For some months he assisted Bishop Luscombe at the Chapel of the British Embassy in Paris. He was assistant minister in Christ Church, Middletown, 1841 to 1842, and Rector of St. George's, Schenectady, N. Y., 1842 to 1848. He was elected President of Trinity College and removed to Hartford in 1848, holding that office until 1853.

He was elected Assistant Bishop of Connecticut at St. John's church, Waterbury, June 11, 1851, and was consecrated in St. John's Church, Hartford, Oct. 29, 1851, by Bishops Brownell, Hopkins, DeLancey, Eastburn, Chase, Henshaw and Burgess.

He was Assessor to the Presiding Bishop and Chairman of the House of Bishops by election from Oct. 26, 1883, until he became Presiding Bishop of the Church on the death of Bishop Alfred Lee of Delaware, April 12, 1887.

In addition to these other duties, he was a Junior Fellow of Trinity College, 1845 to 1849; Professor of History, 1849 to 1853; Lecturer on History, 1853 to 1892; Trustee, since 1848; Visitor, since 1853; Vice Chancellor and Chancellor, since 1865. He was the founder of Berkeley Divinity School, Middletown, in 1854, and was its Dean and Professor of Doctrinal Theology and Liturgics until his death.

He was made Doctor of Divinity by Union College, 1847; Trinity, 1849; Columbia, 1851, and Yale, 1883, and made Doctor of Laws by Hobart College in 1870.

Entered into rest from his home in Middletown, February 7, 1899, aged 81 years, 5 months and 8 days, and was buried in the Indian Hill Cemetery, Middletown, Feb. 10, 1899.

We quote from the "Commemorative and Biographical Record of Middlesex County," as follows:

"Bishop Williams was famous as a bishop and as a wit. His humor was of a character that was subtle, and his manner dignified, yet gentle, kindly and lovable. His personality attracted to him the love of his people, and to them there will never be another Bishop Williams. He was a great and good man."

The Right Reverend CHAUNCEY BUNCE BREWSTER, D.D.

Chauncey Bunce, the eldest son of the Rev. Joseph and Sarah, (Bunce,) Brewster, was born on September 5, 1848, at Windham, Conn. His father was then Rector of St. Paul's Church in that pleasant village, but soon after of St. Paul's, Wallingford, whence he removed to New Haven, and became Rector of Christ Church, in which position he remained highly esteemed and beloved for nearly thirty years. The Rev. Joseph Brewster ended his useful life on Nov. 20, 1895, during his incumbency of St. Michael's Church, Brooklyn, N. Y.

It is an interesting and unusual fact that he gave three sons to the ministry. The family is one that has been highly honored in New England, and especially in Connecticut. It can trace its ancestry directly to the elder of the Plymouth Colony, William Brewster.

After a careful preparation in the Hopkins Grammar School, Chauncey Brewster entered Yale College, graduating with honors in 1868 and having the distinction of being class orator. During the collegiate year 1870-71 he was tutor at Yale College. He was well trained in the studies necessary for the holy ministry at Berkeley Divinity School, Middletown, Conn. He was made deacon in the Church of the Holy Trinity, Middletown, on Wednesday, May 29, 1872, by the Rt. Rev. Dr. John Williams. He spent his diaconate as assistant to the Rev. Dr. Deshon at St. Andrew's Church, Meriden, Conn. On May 30, 1873, he was ordained priest in St. Andrew's, Meriden, by Bishop Williams, and soon after accepted the rectorship of the historic parish of Christ Church, Rye, N. Y., where he made full proof of his ministry.

In 1881 he became Rector of Christ Church, Detroit, Mich. Besides his round of parish duty he was called to occupy several



RT. REV. CHAUNCEY BUNCE BREWSTER, D.D.

diocesan positions of importance, being a member of the Standing Committee and deputy from that Diocese to the General Convention of 1883.

In 1885 he accepted a call to Grace Church, Baltimore, which had been served by such men as Bishop Atkinson and Bishop Coxe. His last parish was Grace Church, Brooklyn Heights. In the Diocese of Long Island he has been President of the Standing Committee, Chancellor of the Cathedral of the Incarnation, a Trustee of the Church Charity Foundation, and Chairman of other boards and committees. He was a deputy to the General Convention of 1892 and also to that of 1895. He was by the General Convention of 1895 appointed on the Commission on Church Unity, and has been for some years a member of the Board of Managers of the Domestic and Foreign Missionary Society.

His election by the Diocesan Convention at St. John's, Waterbury, on Tuesday, June 8, 1897, called him back to serve his native State as Bishop Coadjutor. He received the degree of Master of Arts in course from Yale, and that of Doctor in Divinity from Trinity College in 1897.

Dr. Brewster has written various review articles and is the author of a series of Good Friday addresses, entitled "The Key of Life," published in 1895.

The foregoing sketch was prepared by the Rev. Joseph Hooper and published in the "Jarvis Centenary," 1897. A recent work of Bishop Brewster is worthy of special mention. It is entitled "Aspects of Revelation, being the Baldwin Lectures for 1900. By Chauncey B. Brewster, D.D., Bishop of Connecticut." These lectures were delivered at the University of Michigan and published by Longmans, Green & Co., New York, 1901. 300 octavo pages.

SYNOPSIS OF CONNECTICUT LAWS RELATING TO ECCLESIASTICAL MATTERS

1636-1821.

Compiled from Colonial Records and Statute Laws of the
Colony and State.

1636. The Court, April 26, 1636, ratified and confirmed the formation of the Church on the River of Connecticut, composed of members dismissed from the Church at Watertown, Mass.

1637. Church officers were exempted from military duty March 8, 1637.

1638-9. The Fundamental Orders of 1638-9, between Windsor, Hartford, and Wethersfield, recite in the preamble, that they confederated "together to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus, which we now profess, as also the discipline of the Churches," but there is not a word in the body of the "Orders" that refers to ecclesiastical affairs.

1642. Among the capital laws passed Dec. 1, 1642, idolatry and blasphemy were punishable with death. This was dropped as to idolatry in the revision of 1784, then changed to whipping on the naked body, not exceeding forty stripes, or sitting in the pillory one hour.

1644. Minister's support was first provided for Oct. 25, 1644, requiring the people to be called together "that every man voluntarily set down what he is willing to allow"; those refusing, to be rated by authority and collected as other debts.

1650. In 1650, the first code of laws was enacted, but it was over a century and a half before it was printed. It was distributed in manuscript and read at times in various public meetings. Excommunicated persons as well as others were given power to make their wills. The Selectmen were instructed to "have a vigilant eye over their brethren and neighbors" for having their children and servants educated and "once a week at least, catechised in the grounds and principles of religion," and if not, the Selectmen should bind out such children for such instruction. Substantially this law was in force until 1821.

It was forbidden to behave contemptuously "towards the Word or the Messengers thereof"; the penalty for the second offense was a fine of 5 pounds, or to stand two hours in public "upon a Lecture day, with a paper fixed on his breast written with Capital Letters,—AN OPEN AND OBSTINATE CONTEMNER OF GOD'S HOLY ORDINANCES." In force until 1750.

Wheresoever Gospel Service was held on Sunday, "every person shall duly resort and attend thereto", also on public Fasts and Thankgivings, or be subject to a fine of 5 shillings. The civil authority,*until 1750, had power and liberty to see "the rules of Christ's Church observed in every Church according to His Word," and to deal with any Church member "so it be done in a civil and not in an ecclesiastical way."

All male persons sixteen years old and upwards who did not voluntarily contribute, were taxed for the minister's rate according to the list of persons and estates, (except Magistrates and Elders,) until 1821, although voluntary contributions were dispensed with in 1697, and after 1799 the polls or persons of those under 21 years of age were put in the list at half the value of adults.

1656, 7 and 8. In October, 1656, towns and persons were forbidden to entertain, or unnecessarily speak to "Quakers, Ranters, Adamites, or such like notorious heritiques," under penalty of 5 pounds per week, and the magistrates had power to send them to prison for securing them until they could conveniently be sent out of the jurisdiction. In 1657, the books or manuscripts of the Quakers were also suppressed and turned over to the Elders, or by a later act, to the Court. In Oct., 1658, Magistrates had power to punish all heretics by banishment or corporal punishment, also to inflict the same punishment on any one instrumental in bringing such persons into the Colony. In July, 1675, the penalty for non-attendance of public worship was suspended as to Quakers; also the imprisonment of them, provided they do not gather in assemblies nor make disturbance. In May, 1706, the law against heretics was repealed.

In March, 1657-8 all persons were prohibited from embodying themselves "into Church estate without consent of the General Court and approbation of the neighboring Churches." This was in force until 1750. Prior to 1657 the Churches and

towns seem to have grown up without special legislation and without clearly defined distinctions between the Church and the Town. In 1643 when the Assembly acted upon certain troubles between Mr. Smith and the people of Wethersfield, they ordered a copy of the report sent to Mr. Smith and to the "Towne" instead of to the Church. Later they imposed a fine of 10 pounds on any one who should repeat any complaint against Mr. Smith of which he had been cleared by the Court. After 1657, special acts were passed for the formation of new Churches in the respective towns, and when there were more than one Church in one town, the bounds of each parish were generally fixed by the Assembly.

The act of March 8, 1657-8, also forbade the people from entertaining or attending any ministry or church administration "disinct and separate from and in opposition to that which is . . . dispensed by the settled and approved minister of the place, except it be by approbation of this Court and the neighboring churches." Provided 'this act shall not hinder any private meetings of Godly Persons . . . with the allowance of the settled minister.' This law was intended only to regulate churches of the Standing Order and was passed especially for suppressing the seceding Congregationalists of Hartford. In so far as it could be construed to apply to any other denomination, it was practically annulled by the toleration acts of 1665 and 1669. It was in force until 1750.

1662. In October, 1662, it was declared that all laws and orders of the Colony stand in full force "unless any be cross to ye Tenor of our charter."

1664. Oct. 13, 1664, upon a writing from "several persons in the Colony, (seven residents of Hartford and Windsor, calling themselves members of the Church of England,) that they are not entertained in Church fellowship, the Court recommended the ministers and Churches to entertain persons "who are of an honest and Godly conversation", by an "explicit covenant, and that they have their children baptised." A copy of this recommendation was sent to every minister in the Colony. [Stiles' Windsor, Vol. 1, p. 196.]

After a long controversy, it was ordered in March, 1657-8, that all prosecutions cease between the Church in Hartford and the withdrawers until the matters in controversy are brought to

an issue in a way that the Court shall determine. The assembly of New England Elders at Boston, 1657, approved of the half-way covenant as did also the Boston Synod of 1862, but in 1664 is the first specific reference to it noticed in the Colonial Records. The half-way covenant was an issue at Hartford in 1666, being opposed by Mr. Whiting and his followers, and Mr. Whiting's petition "for a distinct walking" and to "practice the Congregational way without disturbance" was granted in October, 1669. Numerous other matters relating to special legislation for particular churches were from time to time before the General Assembly.

1665. In April, 1665, it was enacted that all persons of civil lives may freely enjoy the liberty of their consciences and the worship of God in that way which they think best, provided that this liberty tend not to the disturbance of the public, or maintenance of the ministry. Omitted from the revision of 1672.

1667. In May, 1667, Indians were forbidden to work or play on the Sabbath under a penalty of 5 shillings or sit in the public stocks one hour, but it was a year later when this provision was extended to all, at which time the general law against work, play, travel, etc., on the Sabbath, Fast and Thanksgiving days, or staying outside of the meeting-house during service, was passed, and with various changes was continued in the revision of 1821. The Sabbath was defined as from sunset on Saturday until midnight on Sunday.

1668. In October, 1668, the law as to attending public worship was amended so that the judge might find the accused guilty unless "he make it appear that he did attend . . . or was necessarily detained therefrom." This was dropped in the revision of 1702 but was reenacted in May, 1712, and dropped again in 1750.

1669. A new act relating to Dissenters, (non-Congregationalists,) was enacted in May, 1669, "for the honor of God, welfare of the Churches and preservation of the public peace so greatly hazarded", whereas the profession and practice of the Congregational Churches was approved "until better light in an orderly way doth appear", but as others are otherwise persuaded, the Court declared that all persons "orthodox and sound in the fundamentals of Christian religion may have allow-

ance of their perswasion and profession in church ways or assemblies without disturbance." This was in force until 1702.

1672. The substitution of the Charter for the Fundamental Orders and the admission of New Haven into the Colony made a new code of laws necessary. It was ordered in 1671 and completed in 1672. It was printed in Cambridge by Samuel Green in 1673, and was the first printed laws of the Colony. On the title page were the Scripture texts.

"Let every Soul be subject unto the Higher Powers; for there is no Power but of God."

"Whosoever therefore resisteth the power resisteth the Ordinance of God: and they that resist shall receive to themselves Damnation."

New Haven Laws.

The New Haven Colony had very brief laws. Those only who desired to be admitted into the Church were admitted as planters, and none but Church members could vote or hold office. October, 1639, it was voted "that the word of God shall be the only rule to be attended unto in ordering the affairs of government in this plantation."

The revision of 1672, with the exception of omissions, made but little changes in the ecclesiastical laws. If any society failed to allow suitable maintenance for the minister, the County Court would order what the maintenance should be.

1676. In May, 1676, family prayer and worship was recommended, and the ministers and Selectmen were ordered to see that it was performed in every family. If any were obstinate and refractory, the grand jury were to present them to the next Court for punishment, or to be bound over to good behavior. In force until 1702.

1694. The ordained ministers of the Colony in October, 1694, were given permission to perform the marriage service, but in 1702, they could do so only in the town where the minister was settled.

1697. In May, 1697, it was provided that if any town or plantation was without a minister for any year or years, the minister's salary should be collected and kept subject to the order of the Court.

1702. A new revision of the laws was made in 1702, providing that if no agreement was made with the minister or he is aggrieved by too scanty allowance, he may apply to the General Assembly, who will fix his salary. Boarders, sojourners, and young persons living in any family were subject to a fine of 5 shillings for not attending private worship in those families. The Sabbath laws and laws for minister's support were both continued in substance until 1821.

1706. In October, 1706, ministers were exempted from taxes and not to be set in the list, and in October, 1737, this was extended to all members of the minister's family. The law was changed in the revision of 1821 so as to exempt only the polls of the ministers.

1708. In May, 1708, the majority present at any town or society meeting were given power to call and settle a minister who shall be the minister of such town or society and all agreements with him shall be binding.

In May, 1708, "being sensible of the defects of the discipline of the Churches," the Saybrook Convention was ordered to be composed of "the Reverend Ministers delegates from the elders and messengers of the Churches in this government." In October of that year, the Assembly declared "their great approbation of such a happy agreement, and do ordain that all the churches within this government that are or shall be thus united in doctrine, worship and discipline be", owned and acknowledged established by law. Provided that nothing herein shall hinder any Church or society allowed by law who soberly differ from the united churches from exercising worship and discipline in their own way. The Churches thus established under the Saybrook platform provided for an explicit covenant to be acknowledged by those who were not members in full communion, so that their children could be baptized.

The rights of Dissenters having been dropped from the revision of 1702, it was enacted in May, 1708, "for the ease of such as soberly dissent from the way of worship and ministry established" by law; That, if any persons shall at the County Court of that country they belong to, qualify themselves according to an act made in the first year of the late King William and Queen Mary, granting liberty of worshipping God in a way separate

from that which is established by law, they may enjoy the same without any let, hindrance and molestation whatsoever, but are not excused from paying minister's rates. This was repealed in May, 1743, when a substitute therefor was enacted.

1709. In October, 1709, single persons, boarders, and sojourners, were forbidden to meet in companies on Sunday or Lecture day evenings, except for "religious occasions," under a penalty of five shillings.

1715. In 1715, the Selectmen were to see that every householder had a Bible and large families a number of Bibles, orthodox catechism and other good books of practical godliness, and if this order was neglected, to make return to the next Court who may deal with the accused according to the law relating to the education of children. In force until 1821.

1721. In May, 1721, the laws relating to Sabbath keeping and attending public worship were changed to require the attendance to be "in some congregation by law allowed." A fine of 20 shillings was imposed on those who should assemble in any public meeting house without the consent and allowance of the minister and congregation. A fine of 5 shillings was imposed for unnecessarily leaving home on the Lord's Day except to worship God "in some place by law allowed for that end." In October, 1721 each town was to appoint annually two Tything men for each parish. In force until 1821.

1723. In 1723, when the Baptists were increasing and irregular preachers took upon them to administer the sacrament of baptism," all persons who neglected public worship on the Lord's Day and formed themselves into separate companies in private houses, were, until 1821, subject to a fine of 20 shillings, and until 1750, if any person not a lawful or allowed minister shall administer or make show of the "Holy Sacraments" they were subject to a fine of 10 pounds.

1727. The first mention of the Church of England or Episcopal Church is in the act of May 11, 1727, when it was enacted as to all persons, including Episcopalians, living in the bounds of any parish allowed by this Assembly, that they should be taxed alike, and "if it so happen that there be a Society of the Church of England where there is a person in Orders according to the canons of the Church of England settled and abiding

among them and performing divine service so near to any person that hath declared himself of the Church of England, that he can conveniently and doth attend the public worship there; then the Collectors" shall deliver the taxes collected of such Churchmen to the Church of England ministers, who shall have full power to receive and recover the same.

Societies of the Church of England "may levy and collect of them who profess and attend as afore said, greater taxes at their own discretion for the support of their Minister."

"And the Parishioners of the Church of England attending as afore said are hereby excused from paying any taxes for the building of Meeting Houses for the present established Churches of this Government."

1728. It was enacted in October, 1728, that no person could vote in society meetings, except those persons having a freehold of forty pounds, or that are persons in full communion with the Church. The "or" was changed to "and" in the revision of 1750, and in 1748, and after, Dissenters who exercised their right of exemption from taxes were prohibited from voting in society meetings, except for school purposes. A penalty of 15 shillings for violating this law was enacted in 1769.

1729. In May, 1729, it was enacted that Quakers "who do attend the worship of God" either in the Colony or on the borders thereof and shall produce a certificate of their having joined themselves to their society, shall be excused from contributing to the support of the established ministry, or paying any tax for the building of any meeting-house. In October, 1729 the same privileges were granted to the "people called Baptist."

The laws as to taxing Episcopalians, Quakers and Baptists were in force until 1784, when a modified form of law applying to all tolerated Dissenters was enacted. The law as to Episcopalians, before 1784, was much less liberal than the law as to Baptists and Quakers.

1735. In May, 1735, the law gave the collectors of the Established Churches the power of constables and after receiving the names and amounts assessed in the society, the collector was given a warrant against every person on the list, which warrant he could serve in case of necessity. The minister's rates

collected by him were paid over directly to the minister. This law was in force until 1821.

1737. In 1737, an act was passed permitting the Western land fund to be appropriated "to the support of the Gospel Ministry." This was repealed in 1740. A new law on the same subject was passed in 1795.

1740-42. In October, 1740, "considering the unhappy misunderstandings and divisions", a General Consociation of the Churches of the Colony was ordered to be convened at Guilford, at the expense of the Colony. In May, 1742, referring to the endeavor of the said Consociation "to prevent the growing disorders amongst the ministers and churches settled by order of the Assembly", and reciting that divers ministers go into and preach in parishes under the care of other ministers, and also sundry illiterate persons who have no authority whatever, publicly preach and exhort, it was enacted that no licensed minister or any person not a settled and ordained minister go into any parish and hold service without being expressly invited by the minister of the parish or of the congregation, nor meet in any irregular association, under penalty of forfeiting all benefit of the law for minister's support, while the irregular preacher was to be bound over to his peaceable and good behavior to the next County Court. If any foreigner or stranger so offend he shall be sent out of the Colony as a vagrant person. This law was dropped in 1750.

In October, 1742, ministers that were not educated at Yale or Harvard College, or some other allowed Protestant college or university, were denied the benefit of the laws for the support of the ministry. This law was enacted to be in force four years only.

1743. The Moravians had a mission among the Indians of Sharon and Kent and were said to have been stirring up discord among the people, whereupon it was enacted in May, 1743, that all foreigners or persons suspected of seditious designs, or of being spies, should be brought before the Governor for examination.

At the same session, the toleration act of 1708 was repealed, because Congregational Separatists, for whom it was never intended, tried to take the benefit thereof. As a substitute for

the repealed act, any of his Majesty's subjects, being Protestants, inhabitants of this Colony, and dissenting from the established worship, were given permission to ask for privileges in Church ways, and if they had any distinguishing character from Presbyterians or Congregationalists, they "may expect indulgence of this Assembly."

In October, 1743, a law was enacted against such vagrant preachers as had been sent out of the Colony and returned again to preach or exhort. This law was dropped in 1750.

1747. In 1747, it was enacted that when any parish or religious society allowed by law, (those only tolerated by the laws of this Colony and dissenting from us excepted,) shall vote to build a meeting-house, they shall apply to the County Court to fix the place where it shall stand. The clerk of the society was required to report the doings of the society and progress of the building to the County Court. A fine of \$134.00 was imposed for building a meeting-house without complying with this act. This law was in force until 1821.

1750. Another revision was made 1750, which omitted sundry laws and also enacted a law against the denial of God or the Holy Trinity, punishable by disability to hold office, and for a second offence disability to sue, or be guardian, executor or administrator on any estate. Continued until 1821. Those who profaned the Lord's day or disturbed any congregation allowed for the worship of God, were to "be publicly whipt not exceeding Twenty stripes." The laws relating to attending public worship were amended by a proviso "That this act shall not be taken or construed to hinder the meeting of such Persons upon any Religious Occasion."

1752. In May, 1752, the Honorable Society in Scotland for Propagating Christian Knowledge was given liberty to solicit contributions from various Churches and such contributions were recommended.

In October, 1752, upon the memorial of certain "professors of the Church of England" of Newtown, they were exempted from paying taxes to support the ministry. This grant changed their rights under the former laws in no way except that they did not have to pay taxes to the Congregational collector to be by him paid back to the Episcopal minister, and that the

exemption was not conditional on their church attendance, nor on the residence of the minister. The inhabitants of the said town were given power to lay taxes, etc., exclusive of the Episcopalians.

1757. In May, 1757, the parishioners of the Baptist Church at Enfield were exempted from taxes for support of the ministry and for building meeting-houses of the Established Order. In 1764, like privileges were granted the Baptists of Somers and Suffield attending at Enfield, and to those of Willington and Windsor, attending at Stafford.

1761. In May, 1761, the parishioners of Trinity Church, (Episcopal,) of Fairfield, were given power to organize, appoint a collector, lay taxes for supporting the minister and for building and repairing their church, substantially the same as the established churches.

1764. In October, 1764, Societies and parishes were authorized to elect a Society Treasurer, with the same powers as Town Treasurers.

Illegal voting in societies meeting was made punishable by a fine of 15 shillings.

1766. In October, 1766, the oaths agreeable to an Act of Parliament of Allegiance and Supremacy, Declaration against Popery and Oath of Abjuration were ordered "printed with the acts of this Assembly" and were so printed.

1769. In January, 1769, Joseph Meeham, a Baptist minister of Enfield, who had married a member of his flock, contrary to law, (as he was not a minister of the Established Order,) was fined; but the fine was remitted as there was no criminal intent.

1770. In May, 1770, the Episcopal Church called St. John's in New Milford, and in October, 1770, the Church in the town of Pomfret, in the parish of Brooklyn, were respectively given like privileges with Trinity Church of Fairfield. These three Churches at Fairfield, New Milford and Brooklyn, were the only Episcopal Churches in the Colony established by law. It was, however, the intention of the Legislature to establish the Episcopal Church at Newtown, as appears from the original bill in Vol. 10, Ecclesiastical Manuscripts, but when the bill was put in its final form, the rights voted to be given to the said Church

were, by an error, given to such inhabitants of the town as were not Episcopalians. In October, 1770, it was enacted that those who dissent from the Standing Order "and attend public Worship by themselves" shall not incur the penalties of the law "for not attending" Worship on the Lord's Day.

1777. In May, 1777, a law was passed giving the Strict Congregationalists who have separated from the churches and congregations established by law, substantially the same right of organization and maintenance as other churches and exempting them, under certain conditions, from taxes for the Established Church.

The conditions of exemption were more numerous and rigid than that required of the Episcopalians or other Dissenters, even requiring that all of the names of the persons attending the Separate Churches shall be lodged with the clerk of the established society where they dwell. In one particular the Episcopalians fared harder than any other Dissenters. They were the only denomination whose taxes had to pass through the hands of the Congregational collector, and whose exemption was conditioned on the abode of their minister. On the whole the Separates had the greatest grievance under the law and the Episcopalians the next.

1784. An entire new revision of the laws was adopted in 1784, after the return of peace, and which in terms repealed all former laws. The principal change in ecclesiastical matters was the act relating to Dissenters from the Standing Order which, for the first time, placed all Dissenters on the same level, although they were still less favored than the regulars.

It provided that all Dissenters "whether of the Episcopal Church or those Congregationalists called Separates, or the People called Baptists or Quakers, or any other Denomination" who have formed into distinct bodies, attend and support public worship, and file a certificate to that effect with the clerk of the society where they dwell, signed by their minister, shall be exempt from taxes for the support of such society. Also that such organized Dissenters shall have substantially the same powers and privileges as the Ecclesiastical Societies established by law. Also that all persons who do not attend and help support any other Public Worship shall be taxed in the Society where they dwell.

In order to prevent a misconstruction of the law for not attending, on the Lord's day, the worship and ministry established by law, it was enacted that persons professing the Christian religion and dissenting from the established way, shall not be prosecuted for non-attendance "on account of their meeting together by themselves on said day for public worship in a way agreeable to their conscience."

1791. In May, 1791, an act was passed in addition to and in alteration of the exemption certificate law of 1784, whereby no certificate was legal unless issued by two justices, (or by one in case the town did not have two,) after an examination of the person claiming exemption, and a decision that the claim was "well founded." This act, together with the act which it amended, was repealed in October, 1791, and a new act passed granting exemption on the same conditions as before, upon filing a certificate merely signed by the applicant, instead of by the minister or justices. The names of the various dissenting denominations were omitted. The revision of 1784 is the only instance noted in which the word "Episcopal" occurs in the statutes. The word Methodist does not appear in any revision.

1792. In October, 1792, contributions were ordered in the several religious Societies and Congregations in this State, on the first Sabbath of May annually, for three years, for the support of such Missionaries as the General Association of this State shall employ in the Northern and Western States where "the ordinances of the Gospel are not established."

1795. In May, 1795, the General Assembly were given power, on a proper petition, to authorize any school society to appropriate the State school fund for the support of the Christian ministry, or the public worship of God; the same to be used for the benefit of all religious societies, churches or congregations of all denominations of Christians within its limits, and to be proportioned according to the list of persons and estates, including all individuals who may compose a part only of such society, church, or congregation. This was in force until the revision of 1821, after which school money appropriated for any other purpose was to be forfeited.

1796. Another revision of the laws was made in 1796, with no important change in ecclesiastical matters.

1808. The same is true with reference to the revision of 1808.

1816. In May, 1816, the penalty for blasphemy was changed from whipping to imprisonment not exceeding two years, with power to bind over for good behavior.

1817. In May, 1817, the exemption certificate law of 1791 for Dissenters was repealed and a new law enacted, whereby any person could withdraw from any religious society to which he belonged and join any other society of a different denomination, by leaving a certificate thereof with the town clerk, and thereupon would not be liable for any future expense of the society from which he withdraws. Under this law all religious societies were for the first time placed on precisely the same footing, excepting that every one who had not withdrawn was supposed to belong to the parish of the Standing Order within which he resided. The revision of 1784 placed all denominations on substantially the same footing, but there was still a lack of equality in that Dissenters were required to file a certificate and the Standing Order were not, and further, it made no difference with the taxes of one belonging to the Standing Order whether he regularly attended public worship or not, while this fact did make a difference with the taxes of Dissenters, provided they helped to support a dissenting society.

1818. After the adoption of the new constitution in 1818, a new revision was necessary and was printed in 1821.

The new constitution declared that, "The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this state." That "No preference shall be given by law to any christian sect or mode of worship", and that "no person shall, by law, be compelled to join or support, nor be classed with, or associated to any congregation, church or religious association." Our forefathers came here to enjoy religious freedom, which no doubt they did, but it was two centuries after their coming when that freedom was fully extended to all.

III. THE CHURCH IN WETHERSFIELD AND BERLIN



MAP SHOWING THE LOCATION OF CHRIST CHURCH

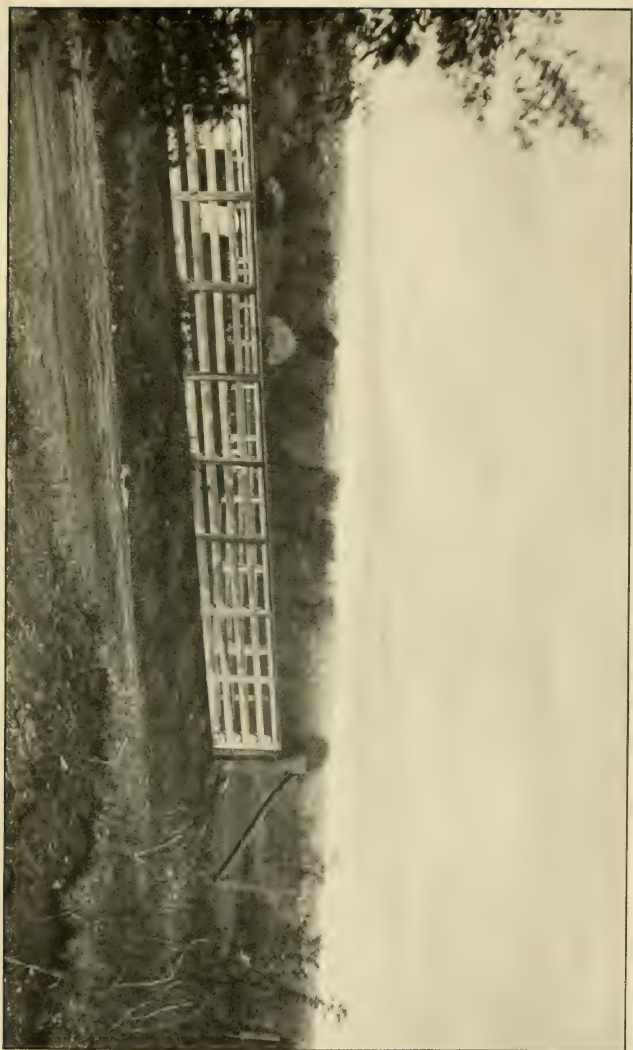
THE CHURCH IN WETHERSFIELD AND BERLIN

CHRIST CHURCH. HISTORY

Christ Church, Worthington, 1797, was located in the southwest corner of the town of Wethersfield, and in that part of ancient Wethersfield which is now the southwestern part of the town of Newington. The parish, or society as it was then generally called, had no specific boundaries, and had no occasion for any, as they taxed only those who voluntarily joined them. On the other hand, the Congregationalists or "Standing Order" had the whole state marked out into ecclesiastical societies, and every male person over eighteen years of age was by law considered a member of the particular society or parish within the bounds of which he resided. Every man was forced to pay taxes for the support of the Congregational minister in the parish where he resided, unless he filed a certificate showing that he attended Gospel service regularly elsewhere, and paid his full share for its support. By this system of resident membership in the various societies, the Congregational Societies alone were definitely defined. For sake of convenience, societies of other denominations made use of the names of these well defined Congregational parishes in designating their own location, and hence the Episcopal Church in Wethersfield was designated as "Christ Church, Worthington," because it was located within the bounds of a Congregational parish named Worthington. This parish was known as of the town of Berlin, because the greater part of the parish was in that town, although the northern part, where Christ Church was located, was in the town of Wethersfield. The church stood near the town lines between Wethersfield and Berlin, and near the junction of four Congregational parishes, the southeast corner of the parish and present town of New Britain, the northeast corner of the parish of Kensington, the northwest corner of the

parish of Worthington, and the southwest corner of the parish of Newington, all being within less than half a mile from Christ Church. The parish of Wethersfield to the northeast was not so far away but that some of its residents came here to church. Others came from Stepney parish, (now Rocky Hill,) on the east, in the town of Wethersfield, and perhaps a few came from Cromwell in the town of Middletown. But nearly all the people of Christ Church lived in the four adjacent parishes. One collector was appointed for Newington and New Britain, and another for Worthington and Kensington, and nothing is said in the records about a collector for those outside of these four parishes. This peculiar location has given rise to much confusion in designating the Society. It has been variously called as of Wethersfield and Berlin, of Wethersfield and Worthington, of Newington, of Wethersfield, of Berlin, and of Worthington. The proper designation is Worthington, or to be more definite, the parish of Worthington in the town of Wethersfield, of 1797, or town of Newington of 1906. The old Newington parish did not extend so far to the south as does the present town. The church stood about two and one-quarter miles east by south from the present St. Mark's Church. Its site may be found by going southerly from the Town Home to where the road ends at South street, often called the Rocky Hill road, or down South Main street to South street, then easterly on South street over the Kelsey crossing, (the first crossing north of Berlin Depot,) across the low lands, up the hill by the house of the late John Webster to the first road that runs northerly. This road is in Newington and is called Church street because the church was located on it. At the left, on the northwest corner of Church and South streets, is the old cemetery, directly opposite which, towards the north end, on the highest ground, the old church stood for about twenty-eight years. A beautiful view of New Britain may be had from this place, and on the other hand, the old cemetery plainly marks the site of the old church as viewed from Walnut Hill in New Britain.

Every person living within the present town of New Britain, nearly all within the bounds of Worthington and Newington, and many within the bounds of Wethersfield, Rocky Hill, Crom-



NEW BRITAIN, FROM SITE OF CHRIST CHURCH.

well and Kensington, were nearer to Christ Church than they were to any other Episcopal church, or to that of any denomination except Congregational. The nearest Episcopal churches were, Hartford, Portland, Middletown, Meriden, and Southington, all of them about eight or nine miles away. The accompanying map shows the location with especial reference to New Britain and surrounding towns. A reach of seven and a half miles in every direction, making a circle fifteen miles in diameter, would include none but Congregational churches. A circle of eight miles radius is drawn on this map around the old site, with seven inner circles one mile apart. Every modern Episcopal church now within this eight-mile circle is designated by a Latin cross, and every Episcopal church that was standing in 1797, within the territory of the map, is designated by a Greek cross. The Congregational meeting-houses that stood within the eight-mile circle in 1797 are designated by a small circle. It will readily be seen from this map that Christ Church more than any other was the Church Home for the people in the two towns of Wethersfield and Berlin, and that the most remote corner of present New Britain, (which then belonged to Berlin,) is not five miles distant from the site of the old church. A broken line circle of a four-mile radius from St. Mark's Church is also shown on this map.

Having given the geography of Christ Church, let us go back a little and consider more specifically than in the preceding chapters, the conditions which led to its formation. In 1722, there was not an Episcopal house of worship in Connecticut, but about that time missionary Pigott, of Stratford, had held service at North Haven, about twenty-three miles from Berlin. In 1724, the Churchmen were chiefly in six or seven towns and Rev. Samuel Johnson was the only clergyman in the Colony. The Church at West Haven was organized 1723, which was then the nearest to Berlin of any Episcopal Church. In 1729, missionary Johnson held service in this vicinity, the first within the present Hartford County, and says that he finds on the Connecticut River "a considerable number who are subscribing towards a Church at a town called Wethersfield;" and in October, 1730, he says, "upon the Connecticut River they are contriving to build a church." The next service in

this section was probably held at Middletown, by the Rev. James Wetmore, a native of that town, who records that he had held service there several times but does not give the date. The supposed date is about 1730. It was prior to 1739, when the Rev. Ebenezer Punderson, of Groton, "preached to a sober body of people near one hundred, two of which have since joined our communion." Although the Church at Middletown was not formally organized until about 1749, that town appears to have been the first in this part of the State to hold services that ripened into a Church. St. Peter's, at Plymouth, was organized 1739, and St. Andrew's, Simsbury, (now Bloomfield,) was organized in 1740, mainly by Episcopalians who came there from Boston to work the Simsbury copper mines. The money for building the church and purchasing the glebe was largely contributed by gentlemen of Boston and Newport. This was the first Church within the present Hartford County. The Church at Wallingford, about thirteen miles from Christ Church, Worthington, was organized in 1741. There were a few Churchmen in Cheshire about this time. Next came the Church in New Cambridge, (Bristol,) about 1746, the leading men in which came mostly from Wallingford and Cheshire. Their church building was erected in 1754 and was the second church building in Hartford County. It is not shown on the accompanying map of 1797, because they consolidated with, and removed to St. Matthew's, East Plymouth, before that date. The church building at Middletown was finished in 1755, and from that date to 1797 it was the Home Church for the people in the vicinity of New Britain.

Missionary Punderson went to Hartford in 1750, to present a memorial to the General Assembly in favor of the Church, but went to Middletown, sixteen miles away, before he found any one to preach to. But in 1762, the church was begun at Hartford, and in May, 1763, missionary Johnson writes that "Hartford does not get forward as was expected." Missionary Winslow of Stratford says, in July, 1763: "It cannot but much engage all our wishes to see a Church established in a place of so much consequence as Hartford. . . . They are obliged for your mentioning to Dr. Johnson the Society's intention to recommend it to Mr. Viets, if placed at Symsbury,

to take some care of them; but would, with submission, rather wish that instead of this they might be annexed to Middletown, when that mission is again supplied." The Society however did not adopt this suggestion. About this time there was a Church called St. Ann's, at Salmon Brook, (Granby,) with a building partially finished, but after a few years it seems to have disappeared.

The first resident Churchman of Wethersfield or Berlin, whose name is known, was Dr. Nathaniel Winchell, of Berlin. In the Kensington Church records we find the following entry: "At the same meeting, (Dec. 10, 1766,) Doctor Nathaniel Winchel appeared before ye Church and offered his reasons for absenting himself from our Communion and Worship for a long time, and declared yt. he had now joined the Church of England." It was then put to vote, "Whether since the Doctor has in an irregular manner withdrawn from our Communion and worship and now declares that he will not Continue with us, we shall withdraw our Pastoral and Church watch. Voted in the affirmative."

On May 20, 1770, a Mr. and Mrs. Hubbard of Kensington had a daughter baptized at Christ Church, Middletown, the parents and Widow Abigail Shailer being sponsors. On July 5, 1772, their daughter Mercy was baptized in the same place, when the parents and widow Cahill were sponsors. Andrew's History of the First Church in New Britain says that Dr. Smalley, the pastor of that Church, considered the whole parish as his people, for in 1772 there were only three Churchmen in New Britain and not more than that number of Baptists. The people of Newington began to have their children baptized at Christ Church, Middletown, in 1773, and those from Wethersfield in 1774. Jonathan Gilbert, one of the first wardens of Christ Church, Worthington, a descendant of the Jonathan Gilbert of Hartford who called himself a member of the Church of England in 1666, had his son David baptized at Middletown, Aug. 16, 1776, the parents and Dr. Steele being sponsors. Doctor David and Daniel Steele were both founders of the Church in Worthington and were both married by the Rev. Mr. Jarvis of Middletown. They were the sons of Dr. Samuel Steele and were known as the twin doctors. After the Worth-

ington Congregational meeting-house was built in Berlin, (the building is now used as the town hall,) the customary writ of attachment against every taxable person in the parish was issued, and placed in the hands of the collector.

It was directed to Isaac North, Jr., of Wethersfield, and in His Majestie's Name commanded him to forthwith levy and collect "of ye persons named in ye annexed list . . . as therein set down . . . it being a tax or assessment agreed upon and granted by ye inhabitants of sd. Society at their special Meeting for that purpose legally warned and assembled on ye 23d. day of Decr. A.D. 1772, for ye defraying of ye necessary Charges of building a meeting house in sd. Society", and to deliver the sums collected "unto Capt. Samuel Heart, Society Treasurer."

"And if any person or persons shall neglect or refuse to make payment, . . . to distrain ye Goods or Chattels of such person or persons"—

"And for want of Goods & Chattels wherein to make distress, you are commanded to take ye body, or bodies of ye person or persons so neglecting or refusing, & him or them commit unto the keeper of ye Goal in ye sd. County."

Dated at Wethersfield, this 8th. day of March, A.D. 1773, and signed

"Thomas Belding Juste paeis."

The names of "ye persons in ye annexed list" do not appear, but from the endorsement on the back of the writ it must have included Dr. Samuel Steele, who either neglected or refused to pay the said tax. The endorsement is dated Worthington in Wethersfield, June ye 20th., 1776, and certifies that the said North did "Levy and take one certain yoke of oxen or stags with Poken belonging to Dr. Samuel Steele of Worthington." The next day, June 21, 1776, Thomas Seymour Esqr. of Hartford, Attorney for the King, and the last King's Attorney for Hartford County, addressed a letter to Mr. Norton and the Gentlemen of the Committee of the Society at Worthington, saying—"I am informed by Doctor Steele that he is a sincere Professor as well as Worshiper in the Church of England and has for some time past paid to the incumbent when he attended

and has his Receipts accordingly. This being the Case, hope you will not, at least, in this Day of public Calamity put him or his Estate to any loss or Trouble especially for the building of meeting houses & in a Time when we are struggling for Civil & Religious Liberty; 'tis, prehaps a pity, to Compel Men to pay where they do not worship." As the law then was, Dr. Steele was clearly liable, and it is a noticeable fact that his attorney does not claim any legal defence. The "incumbent" herein referred to, where Dr. Steele attended Church, was the Rev. Abraham Jarvis, of Middletown. At a meeting of the Worthington Society, (Congregational,) held Feb. 19, 1776, about four months before Dr. Steele's oxen were attached, "David Webster was chosen a committee in behalf of the Society, to make application unto the Rev. Mr. Jarvis of Middletown and get what information he can from him respecting several men in this society who call themselves of the Established Church of England." This vote and the baptismal records of Christ Church, Middletown, show that as early as 1776, there were several Episcopal families in this section, whose Church home was at Middletown. On Dec. 31, 1776, the Worthington Society voted to refer "a matter of dispute between this Society and Doct. Samuel Steele and Jonathan Gilbert, Jr." on rates and taxes to arbitration.

The first Episcopal minister that ever resided in the town of Berlin was the Rev. John Sayre, of Fairfield. He was under confinement at the house of Col. Isaac Lee for seven months during the Revolutionary war. He says, "I was at length banished, (upon the false and malicious pretense of my being an enemy to the good of my country,) to a place called New Britain, in Farmington, about 60 or 70 miles from Fairfield, where I was entirely unknown, except to one poor man, the inhabitants differing from me both in religion and political principles. However, the family in which I lived showed me such marks of kindness as they could, and I was treated with civility by the neighbors". It is not probable that he held services here under these circumstances, but he appears to have made a good impression, for we have the singular coincidence that about sixty years thereafter the land for the first Episcopal Church within the present town of New Britain was donated by a grandson of Col. Isaac Lee.

Extracts from the records of Christ Church, Middletown, printed upon another page, disclose the names of some of the early Episcopalians of this section, and the records of the Kensington Society, (Congregational,) give us a few more. At a meeting of that Society, Jan. 7, 1782, Solomon Winchell's rates, payable in the year 1780, were abated, he having shown by a certificate from Mr. Andrews of Wallingford that he had there paid a sum which "included" said rates. The society appear to have made this abatement from a sense of justice, as there was no law, prior to 1784, by which a certificate from a Wallingford minister could be used to release one from taxes in Kensington. From Kensington to Wallingford seems like a long road for one to go for Church services.

On Oct. 9, 1782, a committee of the Kensington Society, appointed to consider the question of taxing certain dissenters from the Standing Order, reported that they had "heard their reasons which are that they attend Worship at a meeting of another Constitution and do not take any benefit here, and further, that the civil Authority of the State have no authority to interpose in Religious Matters and that it is an infringement on their Conscience to be obliged to pay their money to support a Worship which they cannot attend." The committee were of the opinion "that all the rates now made & that are not now Collected against Calvin Hulbert, Barnabas Dunham, Nathll. Cole, Selah Cole, Asaph Cole, Josiah Norton, Hezekiah Heart, Gideon Williams, John Cole Jr., Ebenezer Heart, Nathll. Winchell ought to be abated." Selah Cole and Gideon Williams were Baptists and Nathaniel Winchell was an Episcopalian.

We find no record of any certificates being filed under the law of 1784 or 1791, in the Congregational Societies of Wethersfield, Newington, Rocky Hill or Worthington. In New Britain such certificates were lodged with the clerk, as is shown by the following vote, dated Oct. 28, 1816: "That the prudential committee enquire whether those persons who have lodged certificates comply with the law, and if not their taxes are not to be abated," but we find no copy of any certificate. On Nov. 7, 1785, the New Britain Society instructed their Prudential Committee to "make such abatements to those gentlemen that dissent from us in public worship . . . as they

shall judge just and reasonable, viz: those that do pay other and duly attend other meetings." A similar vote was passed on Nov. 6, 1786. We find several abatements to parties that were known to be Episcopalians, but we have not been able to learn the name of any Episcopalian from the records of the first Ecclesiastical Society of New Britain.

The only certificate filed by an Episcopalian under the law of 1784 and recorded in the records of the Kensington Society, is as follows:

"Cheshire, August 20, 1790.

This may certify whom it may concern that Mr. Jonathan Barnes of Berlin hath this day professed himself a member of the Episcopal Congregation in Cheshire, & hath subscribed for its future maintainance.

Reuben Ives, Clerk."

The law of 1784 required the certificate to be signed by the minister. In fact, Mr. Ives was the minister at Cheshire, although he signed as clerk. Mr. Ives also had charge of the Church at Meriden, organized 1789, and at Southington, about 1791. He was a diligent missionary for all of this section and may have been the first minister to administer to the few Churchmen of this vicinity. We know that he came here about 1800, but the first record of any service in the town of Berlin is an endorsement on one of the Rev. Seth Hart's sermons, as delivered at Worthington, January, 1795. Mr. Hart was a native of Kensington, in the town of Berlin, and very naturally would preach there when he came home. We give in full this first known sermon to these people.

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Titus 2. 10.

That they may adorn the Doctrine of God our Saviour in all things.

.

St. John V. 23.

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent him.

.

That mankind are capable of increasing the intrinsic worth or beauty of the Gospel Dispensations is not to be supposed. But that its end and design may be fully answered, 'tis necessary that the Faith and morals of men be regulated by the important truths and divine precepts therein revealed. For this purpose hath God our Saviour published his Doctrine to the world of mankind. The only or the most effectual way therefore to honor the Son, must necessarily be, to allow His gospel to have its proper and genuine effect upon our minds and manners. To comply with the Doctrines of the Gospel, and endeavor to promote the end and design of it, is conferring upon it and its author all the honor which we have power to do. For when religion produces the happy consequences for which it was instituted, its beauty and excellence are displayed in the lives of its professors. It then visibly appears most charming in the eyes of beholders. And as becoming ornaments give a lustre to the external form, so also an exact obedience and practice, becomes ornamental to a good institution. The design of Christianity is to reconcile us to God, to make us amiable in his sight, and qualify us for the enjoyment of happiness, by enlightening our minds with the knowledge of the truth, and turning us from the dangerous paths of Sin and Ignorance to the practice of virtue. Hence the Gospel is called the word of reconciliation, and God is said in Christ to be reconciling the world unto himself. But how can God be reconciled to mankind, while they persist in the indulgence of their depraved appetites or vicious inclinations? While they are destroying their own usefulness and greatest worldly comfort, instead of wisely seeking, for themselves and others, that happiness which Revelation is calculated to promote, both in this life and that which is to come? Since he is of purer eyes than to behold evil, and cannot look upon iniquity, notwithstanding all the merits of our Saviour and Redeemer, impenitent sinners must appear vile and pitiful in the sight of God. And for this reason it is so frequently declared to be the design of Christianity to bring sinners to repentance and a holy life. As in the words of St. Paul to Titus, the grace of God, which bringeth Salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live

soberly, righteously and godly in this present world. Christ came not to call the righteous, but sinners to repentance. And whoever will give himself the liberty to take a general, a rational and impartial view of the Gospel Dispensations, must necessarily find that it is a most admirably wise and benevolent contrivance to render mankind agreeable to God, and happy in themselves, purifying them from vice and immorality, by increasing their knowledge of the nature and fitness of things, and of his divine will, and inspiring them with a pleasing hope and calm resignation, by revealing to them the hidden mysteries of futurity. It is that excellent instrument, which alone can excite in us a conformity to God, and make us partakers of the divine nature in the present world, and eternal life and glory hereafter. How noble and divine are all the laws and prospects of our adorable Saviour? And what powerful motives and almost irresistible inducements to obey them, are contained in the promises and threats of the Gospel. What can restrain mankind from vice and iniquity, if they will not be awed by that worm which never dies, and that fire which is never quenched? And what can excite them to a discharge of their Duty, if the positive assurance of a crown and kingdom, an exceeding and eternal weight of Glory will not allure them? In a word, since the Doctrine of God our Saviour has no other view but to make men virtuous and holy, and consequently forever happy, how is it possible, unless through ignorance of its principles and natural tendency, that they can miss the end of this creation, and thus involve themselves in remediless ruin. It being, I say, the great design of Christianity to make men virtuous and happy, the only method to honor the ever blessed gospel and its divine Author, is, by a compliance with its rules and precepts, to endeavor to promote a design, which was worthy of a God to propose, and of his Son to publish and prosecute. And when, therefore, this heavenly Doctrine has its due and natural effect upon our minds, when we are transformed into the temper and genius of the Gospel, and are obedient to the Laws of Christianity, we may then be said to honor the Son as he honoreth the Father, our lives are thus made a credit to our professions, and we an honour to that holy name whereby we are called. And although the chris-

tian institution is in itself most engaging and beautiful, still its excellence can only appear in its full lustre, when it shines forth in the well timed practice of its true professors. When virtue is drawn to the life in the christian portrait, we thus behold and feel its blessed effects. Hence says our blessed Lord to his Disciples: Let your light so shine before men, that they may see your good work, and glorify your Father which is in heaven. (i. e.) Let those virtuous and noble principles which I have taught you not only be duly impressed upon your minds, but display their energy and happifying tendency through all your conduct. And if your lives are conformed to my Doctrine, if you are devout and humble, industrious and temperate, just and beneficent, if these virtues abound in you, it must necessarily tend to induce others to acknowledge the excellency of that religion, which is solely designed for the promotion of true piety and happiness. This must be an honour and glory to Christ the author of this noble institution. And for this reason St. Paul styles those eminent Christians whom he sent with Titus, the glory of Christ. But on the other hand, they who make professions of Christianity, and yet do not conform to its laws, who name the name of Christ, and do not depart from iniquity, and who, instead of imitating those pure examples of the blessed Jesus, in whom they profess to believe and confide, are cruel and unjust, passionate and lascivious, covetous and intemperate, not only fail of the happiness intended them, but disgrace religion. When professed Christians are destitute of those divine Graces and virtues, which alone mark the true followers of the blessed Emanuel, as though they had never heard of Christ or His Doctrines, or were the enthusiastic adherents of the pagan Deities, a blood thirsty Mars, a thievish Mercury, a wanton Venus, or an adulterous Jupiter, they are so far from being ornaments, that they are truly no less than blots and blemishes, a reproach and dishonour to this holy profession. Instead of alluring others to embrace Christianity, they had the triumph of Infidelity. And thus we may survive in general, our ability either to adorn, or dishonor the Doctrines of God our Saviour. But since there are some virtues which more especially reflect honour upon the christian religion, when they are practiced by its true professors, it may

not be amiss perhaps, to consider what they are, and what is their nature and tendency. And both reason and revelation will teach us that the first and greatest Duty enjoined us, is Love, a charitable and benevolent temper of mind towards our brethren of the human Race. This is the highest excellence of Christianity, and its principal distinguishing characteristic. It is essential to and tends directly to promote our own good and the good of others. It tends to the peace and happiness of society and individuals here and to fit and prepare mankind for the mutual enjoyment of bliss and glory in the world to come. Hereby the end and design of Christ's coming is answered, and the Doctrines of his blessed Gospel derive their greatest ornament. Christianity teaches us, to suppress all undue resentment and forgive all injuries, not to be overcome with evil, but to subdue whatever has the appearance of it, by a cheerful display of kind offices. And hereby shall ye know (says Christ) that ye are my Disciples, if ye have Love one to another. When therefore we sincerely regard and seek the welfare of our brethren in general. When we strive to become useful members of community, and endeavor to contribute according to our best abilities for the general benefit and happiness of mankind, we become truly ornamental of our holy religion, and a universal benevolence, and diffusive goodness displayed in a Christian, must necessarily be the highest recommendation of Christianity to others. But what can be more absurd and inconsistent than to gratify a sordid selfishness or an envious, malicious sneer while we pretend to embrace the most liberal, charitable, and benevolent system which even the Deity himself could produce. Again, a merciful and compassionate disposition, when called forth to the relief of the needy and necessitous, is also a very striking comment upon christian morality. For, blessed are the merciful, saith our Saviour, who was himself a mirror of mercy. And St. James also informs us that pure Religion, and undefiled, is to visit the fatherless and widows in their affliction. When therefore we relieve the necessitous, comfort the disconsolate, instruct the ignorant, and earnestly strive to reclaim the vicious, we not only derive inexpressible pleasure from our endeavours thus to imitate our supreme benefactor, whose tender mercies are over

all his works, but thereby do honour to his sacred name and institution. Further, the Doctrine of God our Saviour is adorned by us, when our intercourse and commerce with each other, is fair, just and equal. It is reported that one of the Roman Emperors (although a heathen) held our blessed Saviour in high estimation for this single law of Justice, whatsoever ye would that men should do to you, do ye the same to them. And truly 'tis a most valuable precept, for, indeed, if this golden rule were strictly observed by the professors of Christianity, it would doubtless have a most powerful tendency to recommend and enforce it to the unbelieving world, and if this fundamental principle of all Law and Justice could once become the guide and governor of the moral conduct of all men, we should find the state of society greatly altered. Peace and good order in public communities, love and social agreement in private families, on which the improvement and happiness of society and of individuals entirely depend, would then lead to the highest enjoyments we are capable of in this life, and to the final salvation of all mankind. If in our common concerns and intercourse with each other, we were as unwilling to over-reach or defraud our neighbors as to suffer it ourselves, as unwilling to injure the interest or character of others, as to lose our own, what happiness might we be instrumental of, and what honour should we reflect upon our holy religion and its adorable author? But when professed Christians are governed by a principle of avarice and contracted selfishness, and to compass their views, become dishonest and regardless of their solemn engagements, promises and covenants, when they will not hesitate to strip a neighbor of his all, and leave him to drag out a life of want and wretchedness, they not only render themselves unfit for that new heaven and new earth, into which they vainly expect to be finally admitted, but are a standing shame and disgrace to those pure Doctrines of our dear Redeemer, which so strongly inculcate the strictest justice, and most impartial Equity. I have not time to enumerate that variety of virtues, which, when reduced to practice, become particularly ornamental to the doctrines of Christianity. But to comprise them in a single observation. We may do honour to the Doctrine of God our Saviour, by pursuing whatsoever things are true,

honest, just, pure, lovely and of good report, and by strictly adhering to whatever we have either learned, or received from the Oracles of God. Lastly, since we are, or ought to be, sensible how we may adorn, and do honour to that divine institution, which is the sure foundation of our present and future happiness, let us be persuaded to engage earnestly in this excellent work. Let us strive to bring our tempers and conduct to a suitable conformity to the laws of Christ. Let us press forward toward perfection, and hunger and thirst after universal Righteousness. This is the obligation which lies upon each of us, in consequence of our title to the name of Christians. We name the name of Christ, and are baptized into his Religion; and I presume that all you who make profession of Christianity would be highly affronted at the charge of Hypocrisy, or Infidelity. But, my Brethren, what can the bare empty name of Christians avail us, when our baptismal covenant is broken? Or how, indeed, can we, with propriety be styled Christians, unless we become followers of Christ? Unless we receive Him for our supreme teacher and director, who has himself both taught and exemplified the highest perfection of virtue and morality? Therefore to become truly Christian is to have a just faith, and a practice corresponding, to believe that all those, who seek for and obtain a knowledge of the truth, and live in obedience to the precepts of the Gospel, shall be eternally happy, and that they who wilfully remain in ignorance and persist in a course of impiety, and are finally impenitent, shall be forever excluded from the enjoyment of bliss and glory in the world to come. But how absurd must it be to pretend to the world that we believe this Doctrine, when our daily conduct plainly contradicts it? For did we as verily believe that God will punish all those, who are guilty of disobedience to, and neglect of his Laws, with eternal Death, as we do that the civil Magistrate will, the detested murderer with a temporal Death, we could not surely indulge ourselves in sinful practices. And if our belief in the promises and threats of the Gospel, is not sufficient to influence our conduct, why do we pretend to Christianity? Since it must be considered truly absurd to make profession of a religion which we do not believe in. The excellency of Christianity, in preference to any other religious system, does

not consist in making us more witty or ingenious, more subtle or expert in overreaching our neighbor than a Jew or Mahometan; but in furnishing us with juster notions of God and futurity, in tempering and adorning our minds with humane and virtuous motives, and thus rendering us worthy and useful members of society on earth, and qualifying us for the joys of heaven. And if it has not this effect upon us, how are we bettered by our profession? Or of what account is our orthodox faith? For as St. Paul observes, he is not a Jew who is one outwardly, so neither is he a Christian whose temper and conduct is not influenced by his belief in the Gospel. What a sad and fearful doom, then must await all those who thus trifle with their gracious Sovereign? Who make profession of Christianity, and yet persist in their iniquity? Who enter into covenant with the God of heaven, and immediately violate their plighted fidelity? As they wilfully reflect dishonor upon Christ and his holy institution, their guilt must be great, and their condemnation proportionably severe. For of some it is said, Christ will cut them asunder, and appoint them their portion with Hypocrites. And of what greater Hypocrisy can we be guilty than to assume the Garb of Religion without being possessed of its graces and virtues? To wear the form of godliness, and yet deny the power of it? Surely it must be more tolerable for Sodom and Gomorrah in the day of judgement than for such of us. For to whom much is given, of them the more shall be required. But, my friends, may it be our wisdom seriously to impress our mind with a realizing sense of the important privileges which are conferred upon us, and remember that we must shortly enter upon a never ending state of existence wherein we must be inconceivably either happy or miserable, and that according to our conduct in the present life. And may God of his infinite mercy, so touch each of our hearts, as to turn them to the wisdom of the just, that as we have named the name of Christ, we may all depart from iniquity, and adorn the Doctrine of God our Saviour in all things, that when we meet before his seat of Judgement, we may give up our account with joy, and find a welcome into the pure mansions of endless bliss and glory. Through the merits of Jesus Christ our Lord, to whom with the Father and the Holy Spirit be ascribed, all honour, glory, might, majesty and dominion both now and forever, Amen.

Mr. Hart preached at Worthington again in April, 1796.

By this time a few additions were made to the number of local Churchmen by accessions from Wallingford, Bloomfield and other places. The first step towards organization of which we have any record was found among the papers of the late Samuel F. Talmadge of Berlin, a grandson of Doctor Daniel Steele. It was brought to public notice through the Rev. Henry N. Wayne of St. Mark's Church, and published in the "Morning Dispatch" of New Britain, issue of March 22, 1897. It is the most important paper in the history of the Church and we regret to say that the original appears to be lost beyond all hopes of recovery. The copy of it would probably have been lost forever had not Mrs. Shepard thoughtfully preserved a clipping from the "Dispatch." The "Dispatch" was a short lived paper and no file of it is known to be in existence.

The following copy of this document was taken from the said clipping:—

"Barlin, Sept. 4, 1797.

Wee the Subscribers Being Desirous of Erecting an Episcopal Church in Some Covenant Place Whear all those who would Subscribe theair Names Should be Satisfyed in Setting of it. This is to try the mind of People to see how maney Subscribers theair will bee that is willing for to have a church and if theair is a Sufficant Number of Subscribers that are willing to Erect a Church. Then to warn a meeting of the Subscribers and to meet in some place most agreeable to all and to consult where it Shall be Set.

David Steel.
Nathaniel Dickinson.
Daniel Steel.
Stephen Webster.
John Watson.
David Dickinson.
Selah Beckley."

And so after these beginnings, it came to pass, that on the twenty-ninth day of October, in the year of our Lord one thousand, seven hundred and ninety-seven; and on the eleventh day of the Episcopate of Abraham, by Divine permission,

Bishop of Connecticut, a site had been selected and "the stake" driven, preparatory to building an Episcopal church for the people of this vicinity. Forty-three persons subscribed the sum of \$1,230.00, of which \$685.00 was to be paid in cash and the balance in labor.

Mrs. Frances Deming, the widow of Captain Selden Deming, now residing on Church street, Newington, has the old record book, of about three hundred pages, $8 \times 13\frac{1}{2}$ inches, but only thirty-five pages have been used. It is a substantially bound leather-covered book, now in good condition and has leather strings for tying the lids of the cover together. On one cover is written at the top "Pr^{ot} Ep^s Parish Book of Records." At the bottom, other side up, is written "Church Book." The subscription paper is recorded first; and next we find the record of "a meeting of the inhabitants of the Episcopal Society in Wethersfield and Worthington, held at Mr. Elizur Deming's on Monday the 13th. of November, A.D. 1797." At this meeting they elected a clerk and a committee "to order the necessary business for said society, the year ensuing," and then adjourned to Dec. 7th of the same year, at which adjourned meeting they voted:

"That the Society go on to build the church where the stake is now set."

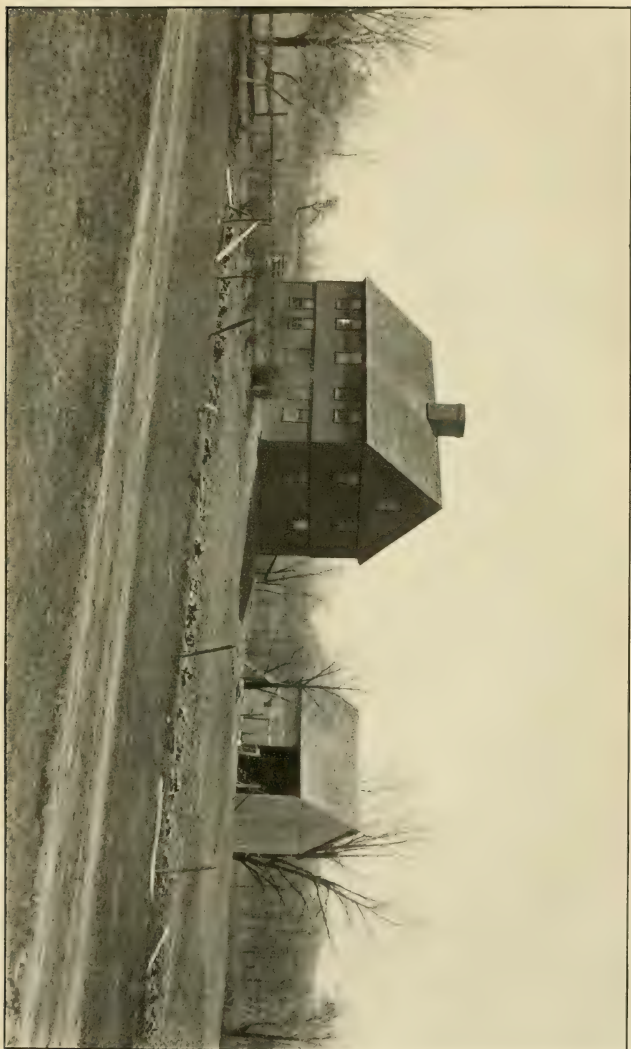
"That the house be fifty feet long, and forty feet wide."

"That a steeple be built with the house," and six men were appointed a building committee.

A treasurer and collector were elected Feb. 5, 1798, and April 19, 1798, it was voted "That there should be a spire built to the steeple."

The church was so nearly finished by Mar. 25, 1799, that a business meeting is recorded as "held at Christ Church." This is the first record of the name of the church, and most of the meetings after this date are recorded as "held at Christ Church, in Wethersfield and Worthington."

At this time there were only two completed Episcopal Church buildings in the present Hartford County. St. Andrew's church at Bloomfield, and the church at Southington. Hartford had been long in building their church, but it was not ready for consecration until 1801. Granby was also building a church but



THE ELZER DEALING HOUSE.

it was not completed until 1800. As before stated, there had early been a church at Bristol and at Salmon Brook, Granby, but they were both gone before 1797. In point of organization, Christ Church of Worthington was the sixth Church in Hartford County.

The first mention of a minister is in the record of the meeting of April 19, 1798, when it was voted "That we hire Mr. Seth Hart to preach every fourth Sabbath the year ensuing." Three days later, the next Lord's day, April 22, the Rev. Seth Hart preached to them from Acts 26, 28. "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." Most of the business meetings were held at the house of Elizur Deming, and probably this service was held at that house and all of their services, until the church was completed. The Elizur Deming house is still standing, (1906.) It is about half a mile north of the old church site. On Nov. 26, 1798, they voted to hire Mr. Hart to preach half of the time the next year. He was then living at Wallingford, and had charge of the Churches at Wallingford and Meriden, which he retained until the last of December, 1800, when he removed to Hempstead, L. I. On June 20, 1799, having built the church and arranged for the cost thereof, they voted that any one desirous of joining them should not be taxed, "excepting what shall be laid for the support of the minister." On July 1, 1799, they voted "That this Society do approve and adopt the constitution of the Protestant Episcopal Church in Connecticut as formed by the Bishop, Clergy and Laity of said Church in convention holden in Trinity Church, in New Haven, June 6th. 1792, and proposed to be laid before the several parishes in the Diocese for their consideration and adoption." The Rev. Seth Hart presented this resolution of adoption to the Convocation of the Clergy, Nov. 20, 1799.

They were first represented in the Diocesan Convention on June 6, 1798 by John Goodrich, and for the last time in June, 1807, by John Goodrich 2nd., of Newington, (formerly John Goodrich, 3rd.) They elected delegates in the years 1808, 1809 and 1810, but their names do not appear in the Journal of Convention.

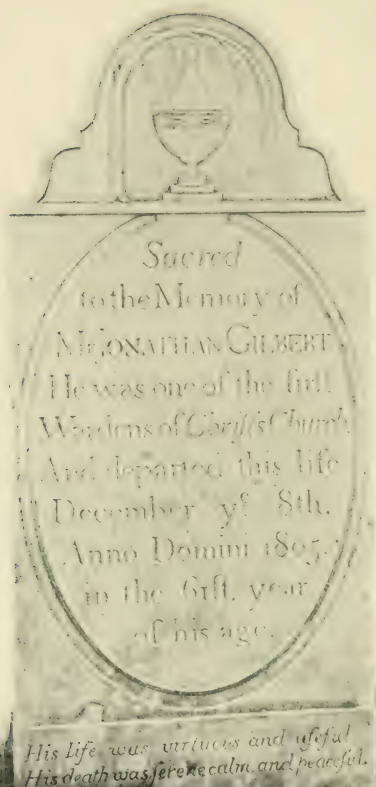
Their annual tax was generally two cents on the dollar of the ratable estate of its members, besides special taxes at various

times. In October, 1800, a committee of three was appointed to treat with some people that have professed to be Church-men, and are not willing to pay taxes. In October, 1801, they voted to apply to the legislature for a lottery for the benefit of the Church. In April, 1806, they again desired a lottery "to finish the Church," and in April 1808, they voted for the third time to apply "for a lottery for the benefit of the parish." None of these petitions for a lottery appear to have been granted.

Oct. 5, 1801, it was voted "That Joseph Sage apply to New Britain parish for our arrearages of public moneys," and on April 15, 1805, that Jonathan Gilbert, Jr. "go to the committee of New Britain and get the public money that belongs to the Episcopalians in that society."

The money received by the State from the sale of lands in the Western Reserve, (Ohio,) was appropriated to the use of schools. Nearly every parish had a school society which was practically the same as the Congregational society. By special acts of the legislature the New Britain society had appropriated their "School Fund" to the support of the Gospel. There was a provision in the law that when the school fund was thus used, it should be for the benefit of all denominations in proportion to their persons and estates. In the year 1805, the grand list of New Britain was \$22,735.23 and the sum paid the School Society was \$92.04. The Congregational Church received these dividends from time to time, and thus each time, they legally owed to the parish of Christ Church about four mills on the dollar of the listed estates of some eight or ten Episcopalians who resided in the New Britain parish. The record does not show whether they ever got it or not.

The land upon which the church stood was leased April 5, 1798, by Elisha Dunham of Wethersfield, to John Goodrich and Unni Robins of Wethersfield, Jonathan Gilbert and David Dickinson of Berlin, and their associates, for an Episcopal church "for the full term for which the said John, Unni, Jonathan and David and their associates shall want to improve said land for the use and benefit of said Church, or any parcel or quantity of people for that use." In April, 1802, a committee was appointed "to view the ground Mr. John Goodrich 3rd proposed to give for a glebe and burying ground." This offer



Sacred
to the Memory of
MR JONATHAN GILBERT
He was one of the first
Wardens of Cobble's Church
And departed this life
December y^e 8th.
Anno Domini 1805.
in the 61st. year
of his age.

*His life was virtuous and useful
His death was serene calm and peaceful.*

"TO THE MEMORY OF"

was not accepted as appears by a warranty deed on the Wethersfield land records, dated Dec. 24, 1803 from Aezial Belden of Berlin, to Jonathan Gilbert of Berlin, John Goodrich and Elizur Deming of Wethersfield, "being a committee of the Episcopalian Society formed within the town of Wethersfield and Berlin aforesaid, and to the rest of the subscribers" their heirs and assigns forever, a certain piece of land "for a Church Yard or a place to bury the dead." All of the inscriptions in this old cemetery were copied by Mr. Edwin Stanley Welles of Newington, and are published in Tillotson's "Wethersfield Inscriptions," 1899, together with a brief notice of the old Church. One who was a vestry-man, and many who were communicants of St. Mark's Parish, are buried in this cemetery, which in a large measure is a record of the old Church, and as to some facts its only record. One stone reads "Sacred to the memory of Mr. Jonathan Gilbert. He was one of the first wardens of Christ Church and departed this life December ye 8th. Anno Domini 1805, in the 61st. year of his age.

His life was virtuous and useful

His death was serene, calm and peaceful."

Near by is the stone of his son Jonathan Gilbert Jr., who was also a warden of this Church.

The last sermon in the Rev. Seth Hart's list for Worthington was delivered March 23, 1800. The Society voted April 14, 1800, "That the present committee shall agree with some minister to perform service half of the time the year ensuing," thus showing that the Rev. Seth Hart probably ceased his labors here about that time. He was followed by Mr. James Kilbourne, a New Britain boy, who was then only a lay reader. On Dec. 3, 1801 the society voted "That we give Mr. James Kilborn a letter of reccommendation to the Bishop of the Diocese," and at the same meeting they voted to hire Mr. Kilbourne to perform Divine Service one half of the time the year ensuing. Among the Kilbourne papers in Ohio, this recommendation was found. It is thought to be in the handwriting of Jonathan Gilbert, is addressed "Right Reverend Abraham Jarvis, D.D. & Bishop of Connecticut, Residing at Cheshire", and is endorsed "Recommended to the Bp. from Berlin."

It reads as follows:—

“Berlin, 7th of Decem’r, 1801.

Reverend Sir—We hereby address you as our patron benefactor and most worthy guide in the Episcopal Persuasion. We ourselves being fully satisfied therein tender unto thee our truly sincere and most cordial thanks for the tender regard thou hast been pleased to discover towards us, and that you many long live for the instruction of us and our fellow-creatures and thy own satisfaction is our sincere prayer, and let us give glory unto Him to whom glory is due.

Nextly, we recommend unto thee the very amiable and pious Mr. James Kilbourne, who has preached with us alternately for the year past to the universal satisfaction of his hearers, and do assert that at a meeting of the Episcopal Society called Wethersfield and Worthington, legally warned and assembled on Thursday, the 3d of instant December, for the purpose of trying their minds for the treating with and further employing Mr. Kilbourn to preach to them in case he can be obtained. We, the subscribers, do hereby certify that they were unanimous, not a dissenting vote, and that he may still long continue to persevere in the vocation whereunto he’s called is our sincere desire.

Accept, kind sir, these from your acknowledged constituents and truly obedient Very Humble Serv’ts,

John Goodrich, }
Jonathan Gilbert, } Wardens.

Selah Buckley, Clerk.

Asahel A. Kellsey, }
David Beckley, . } Societies Committee.
John Goodrich, }

Joseph Sage, Societies Clerk.

David Gilbert,

Jonathan Gilbert, Jr.,

Joseph Goodrich.”

Mr. Kilbourne had probably been for two years a candidate for holy orders and as shown by this recommendation began his services at Berlin in 1800, probably in the spring of that year.

This recommendation also confirms the cemetery record that Jonathan Gilbert was one of the first wardens, besides showing that John Goodrich was the other. Selah Buckley, (Beckley,) who signed as "Clerk" was only clerk *pro tem.* of the meeting of Dec. 3, 1801. The name Joseph Goodrich which is signed to the document does not appear in the book of records. The records are evidently incomplete. Jonathan Gilbert, Jr. was elected warden, April 18, 1808, to fill the vacancy caused by his father's death in 1805. We have no record of the election of any other warden and who the other wardens were we do not know. We have no record of the election of any vestrymen, but we are informed by the Rev. N. S. Sage that Oliver and Joseph Sage were both vestrymen.

Pursuant to this recommendation, Mr. Kilbourne was made deacon, at Cheshire, by Bishop Jarvis, Jan. 24, 1802, as is shown by the following certificate:

"By the Tenor of these presents, we Abraham, by divine permission Bishop of Connecticut, do make it known unto all men, that on Sunday, the twenty forth day of January, in the year of our Lord one thousand eight hundred and two, under the protection of Almighty God, administering holy Orders, in St. Peter's Church, in Cheshire, did ordain our well beloved in Christ, James Kilburn; concerning whose morals Learning, Age & Title we were well satisfied, unto the holy Order of Deacons: According to the manner and form prescribed, & used by this protestant episcopal Church, in the United States of America; and him, the said James Kilburn did then and there rightly and canonically, ordain Deacon. He having first, in our presence freely & voluntarily, subscribed the declaration required. . . . In Testimony, whereof, we have hereunto affixed our Episcopal Seal, the day, and Year above written, and the fifth year of our Consecration.

Abraham

Bp
seal

Connecticut.

fee 1 dollar"

This certificate is on parchment. The seal is not wax, but is an impression on another piece of parchment, pendantly attached by a small strip. Mr. Kilbourne is next referred to in the records, Nov. 30, 1802, as the Rev. James Kilbourne, when

the committee were instructed to engage him one quarter of the time from Christmas until Easter and then half of the time until Christmas, 1803. He was residing in Granby in September, 1801, but his residence was given as Berlin, in December, 1802, when he signed the articles of agreement of the Scioto Company. We may therefore call him the first resident minister of the Church in this place. In the summer of 1802, he made his first trip to Ohio, preparatory to settling there, and it seems that the Bishop thought he was neglecting his parish, as is shown by the following letter:

"Berlin, July 29, 1802.

Right Reverend Sir:—We are informed that the Bishop is displeased with Mr. Kilbourn's calculation, in leaving this Parish to take a journey into the Northwestern Territory—fearing that it will prove a disappointment and a damage to the church here.

We beg, therefore, humbly to represent to the Bishop—That Mr. Kilbourn has long contemplated this journey and often declared it to the wardens and others from the first of his reading here, and it was fully understood in the last contract made with him by the committee a short time before he was ordained, and was a condition in the contract, that he should be at liberty to make this particular journey if he should think it expedient—and he did not engage so much as to supply the pulpit during his absence; but he has, notwithstanding, been so thoughtful of our interest and prosperity as to agree with the Rev. Mr. Warren, the Rev. Mr. Ives, and Mr. S. Griswold, a Candidate, to supply us as usual while he shall be absent, which is more than we expected, but is in full unison with the wishes of all the parish.

We understand the contract which he has made with Mr. Griswold and fully approve of it, and as we have once heard Mr. Griswold read to the satisfaction of the whole Society present, we must request the Bishop to forward Mr. Kilbourn's design in this respect, encouraging Mr. Griswold to come forward agreeably to the encouragement he has given. We believe it would be an injury to the Society if he should not. We could all wish, to be sure, that Mr. Kilbourn did not wish to take this

journey, but inasmuch as he does, we ought to and we do hereby certify that it is no more than we agreed to at the time when we made our contract with him, which contract on the part of Mr. Kilbourn has been observed with honor.

We subscribe ourselves, with all due submission and respect,

Your very Humble and Obedient Servants,

John Goodrich,

Jonathan Gilbert.

Wardens of the Church in Wethersfield and Worthington.

To the Right Reverend Abraham Jarvis, Bp. of Connecticut."

The certificate of Mr. Kilbourne's ordination was copied for us from the original, by Mr. F. T. Cole, editor of the "Old Northwest Geological Quarterly," and the recommendation and letter to the Bishop are copied from Vol. 6, pp. 122, 123, of that magazine. The Rev. Joseph Warren referred to in this letter was the Rector at Middletown, and the records of the said Church show that he baptized one adult and eight children at Wethersfield, Jan. 17, 1801. No doubt these baptisms were at Christ Church, Worthington. Mr. Ives was the Rev. Reuben Ives of Cheshire, and probably Mr. Warren and Mr. Ives both officiated here occasionally during all of Mr. Kilbourne's time, to perform such offices as a deacon could not perform. Mr. Kilbourne left here with his family for Ohio, in April, 1803, and founded the town of Worthington, Ohio, which he named in honor of his old parish. The S. Griswold referred to in this letter was Samuel Griswold, brother of Bishop Griswold. He was made deacon at Cheshire, Nov. 27, 1803, and ordained priest at Middletown, June 6, 1805, at which time he is described in the "Churchman's Magazine" as Rector at Great Barrington, Mass. He preached at Granby in the spring of 1802, and as he was then taking Mr. Kilbourne's place we infer that Mr. Kilbourne then had charge of the Church at Granby. Mr. Griswold continued to preach at Worthington as late as March 18, 1805. He was present at the Diocesan Convention of Connecticut in June, 1805, which implies that he was still residing here, and no doubt he continued to officiate at Christ Church, Worthington, until he was relieved by the

Rev. Roger Searle. The "Churchman's Magazine" called Mr. Searle Rector of Christ Church, Berlin, and a Church at Durham, when he was ordained to the priesthood, on June 8, 1806. We have no doubt but that he officiated here in the year 1805. He resided for a time at Durham, but probably resided here in 1806 and 1807, as he was a member of Harmony Lodge of Masons, Berlin, from June 16, 1806 to Jan. 27, 1807, or later. Some time during the year 1807, Mr. Searle took charge of the Churches at Northfield and Harwinton and removed to the latter place. He appears however to have retained his care of Christ Church, for he preached here Aug. 7, Oct. 2 and 30, and Nov. 27, 1808 and Jan. 1, 1809. If any other ministers have been settled over the old Church we do not know who they were. There is no record between that of the annual meeting April 2, 1810, and June 29, 1826, a gap of more than sixteen years. At this annual meeting, 1810, they elected the regular officers, laid a tax of two cents on the dollar and appointed a delegate to the Diocesan Convention. There were no signs of decay and we have reason to believe that the Church was more or less active during these sixteen years. The Rev. N. S. Sage, a Universalist minister of Junction City, Kansas, writes me that his mother, (whose maiden name was Susan Mallory,) was a member of Christ Church, Berlin, and that she was confirmed in 1811, at which time she was presented with a prayer book inscribed "From Christ Church, Berlin, Established 1797." The Rev. Asa Cornwall, Rector at Southington, reports in the Journal of Convention for 1816, that he had during the year officiated occasionally at Berlin. We learn from the Rev. Nathaniel E. Cornwall, of Stratford, (a grandson,) that endorsements on Asa Cornwall's sermons and his diary show that he preached at Berlin, April 15, 1804, Newington Dec. 6, 1812 and Jan. 3, 1813, Berlin Sept. 11, 1814, Sept. 25, 1814, Oct. 30, 1814, June and June 30, 1815, (charged for two Sundays,) Aug. 13, 1815, at the funeral of Mrs. Lucy, wife of David Gilbert, of New Britain, and Dec. 11, 1818, at the funeral of Mrs. Lucina, wife of Elizur Deming. Although these endorsements are for Newington and Berlin, they all refer to Christ Church, Worthington. On Oct. 8, 1815, the Rev. Roger Searle visited his old Church at Worthington, and preached two sermons. He also

baptized Mr. John Dunham and his two children, and Jerusha, infant daughter of Thomas and Jerusha Deming. Mr. Deming was elected treasurer, April 19, 1802 and held that office until his death, more than twenty-five years later. Mr. Searle again came to Berlin, Feb. 28, 1816, and baptized two adults, but does not appear to have preached a sermon. Although the records stop in 1810, the parish was assessed in August, 1813, for the Bishop's fund, showing that the Diocese did not then consider it a dead parish.

Jonathan Gilbert, Jr., one of the wardens of Christ Church, lived in the southeastern part of New Britain and died 1809. His son Raphael afterwards became a Methodist preacher. It was largely through his influence that the Methodists were established in New Britain. He obtained preachers and held meetings in various places. One of these meetings was held, without permission, at Christ Church, Worthington, and thus the last service, so far as we know in this old Episcopal church, was what we would now call an old-fashion Methodist revival meeting, and it is said that soon after this the church steeple fell over northeasterly into a hole. We have the tradition of the steeple falling over from three different sources, and one old lady, (non-Episcopal,) who lived near by as a girl, has no recollection of the church, except that for years it was a habitation for owls and bats, with its steeple lying in a hole.

We do not know the date of this Methodist meeting, but we learn from the "American Mercury" issue of Sept. 11, 1821, and the "Connecticut Mirror" issue of Sept. 20, 1821, that one of the "severest gales within our recollection" commenced at Hartford about 7 o'clock P. M. Sept. 3, and that not less than forty buildings in the town of Wethersfield were blown down, unroofed, or otherwise damaged. "In the Newington Society the steeple of the Episcopal church was blown down." The steeple of the Episcopal church at Middletown was blown down during the same storm. This makes the date of the Methodist meeting at about the summer of 1821.

The references to this old church in the Journals of Convention are as follows:

John Goodrich, Wethersfield, Delegate. June Convention 1798.

Rev. Mr. Kilbourne, present. April Convention 1802.

Selah Brockley, (Beckley,) Berlin, Delegate. April Convention 1802.

Rev. James Kilbourne, present. Oct. Convention 1802.

Uri (Unni) Robbins, Wethersfield and Worthington, delegate. Oct. Convention 1802.

Rev. Samuel Griswold, president. June Convention 1805.

John Goodrich, (of Newington,) Wethersfield and Worthington, delegate. June Convention 1805.

Rev. Roger Searle, present. Oct. Convention 1806.

J. Goodrich, (of Newington,) Wethersfield and Berlin, delegate. June Convention 1807. Grand Levy, \$4,320.00.

Rev. Roger Searle, present. June Convention 1808.

Middletown, Durham and Berlin, vacant, assigned to one cure. June Convention 1808.

Rev. Asa Cornwall's report, "Officiated occasionally" in Berlin. June Convention 1816.

Berlin, one of the Parishes that "have as yet paid nothing" on the 1813 assessment for the Bishop's Fund. June Convention, 1817.

Berlin, assessment of \$129, for the Bishop's Fund unpaid. Convention of 1821.

Two baptisms reported at Berlin, Journal for 1823.

Berlin, Wethersfield, Worthington and Newington, referred to in report of Ancient Parishes, page 179, Journal for 1896.

The Journal for 1897, p. 175, says of St. Mark's Parish, New Britain, that "There seems to be reason for believing that the present parish is identical with that organized in Worthington Society, Berlin in 1797."

In 1826, the Society was without a clerk, owing to the removal of Oliver Sage to Greenfield, Mass., and consequently a meeting was warned by Luther Beckley, Esq., Justice of the Peace, "for the purpose of appointing the necessary officers, . . . and doing any other business which said meeting may find proper and necessary." The meeting was held at the church July 10, 1826, and the usual officers elected. A committee was also appointed to "enquire into and try to ascertain who has robbed and plundered our Church building of the books, seats and other property" and to take means to bring such persons to justice. The meeting then adjourned to Aug.

8, 1826, when a committee was appointed to sell the church building "at public auction on the first Monday of Oct. next, if not sold at private sale before that time." Meetings were held Sept. 25, Oct. 2, 9 and 23, and Nov. 17, 1826. Mr. Ralph Dickinson bid \$85, Oct. 2, Jabez Dickinson bid \$108, Oct. 23, but the record says he "was a by bidder" and so it was not sold. The meeting of Nov. 17, 1826 was the last meeting ever held in the old church, at which time the building was sold to Jabez Dickinson for \$115. The formal transfer was made by the committee on the same day, as follows:

"To whom it may concern, Know ye, that we Thomas Deming, Ralph Dickinson, Linus Gilbert & Samuel S. Goodrich a committee appointed for the purpose of selling the Church building belonging to the Episcopal Society of Wethersfield & Worthington, being directed & fully authorised by said Society at a meeting legally warned & held at the church on the 8th. day of August A.D. 1826. Having given public notice by advertising, that we should sell it at public vendue;—and Mr. Jabish Dickinson of Berlin being the highest & last bidder: we do therefore sell & dispose to said Jabish Dickinson, said church building standing in Wethersfield in Hartford County, for the sum of one hundred & fifteen dollars; the receipt whereof we hereby acknowledge.—Accordingly we do grant, sell & confirm unto Jabish Dickinson said Building with the under-pinning stone & all other appurtenances belonging to said church building.—And said Dickinson is to have the full term of one year to move said building from the spot on which it now stands. And we do warrant and covenant with s^d Dickinson that we have full power & authority to sell & dispose of s^d building in manner & form as is above written; & that the same is free of all incumbrances whatsoever.—

In Witness whereof we have hereunto set our hands & seals this 17th day of November A.D. 1826.

Signed, seal'd &c.

In presence of

Luther Beckley

Jerusha Dickenson

Thomas Deming (seal)

Ralph Dickenson (seal)

Samuel S. Goodrich (seal)

Hartford County ss. Berlin Nov. 17th. 1826.

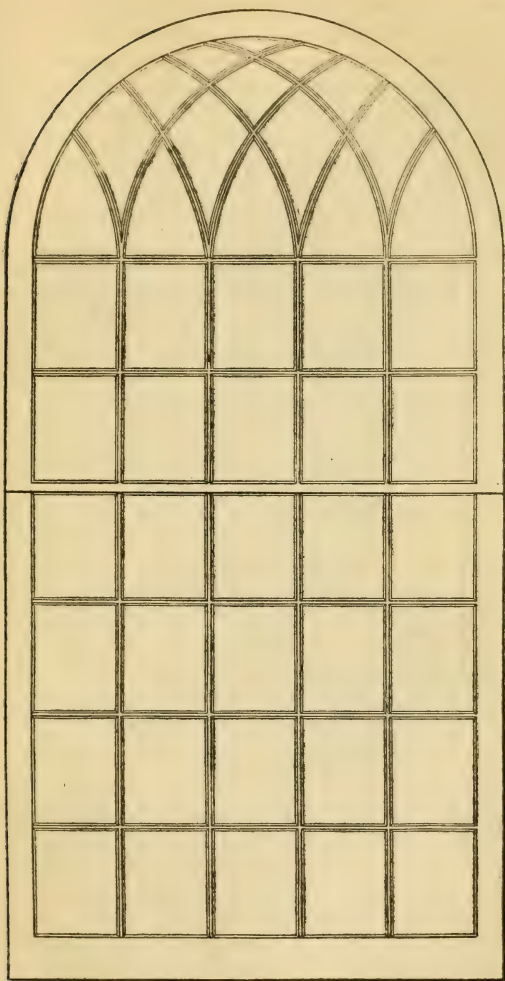
Personally appeared Thomas Deming, Ralph Dickinson & Samuel S. Goodrich signers & sealers of the foregoing instrument and acknowledged the same to be their free act & deed.—
Before me

Luther Beckley Just. of the Peace.”

Mrs. Harriet H. Dickinson, widow of Nathaniel, the son of Jabez, says that Ralph Dickinson bought the building and that Jabez had no interest whatever in it. A close study of the records relating to the sale appears to confirm this statement. Ralph was evidently the real buyer, although he bought it in the name of his brother.

The building was torn down; a part of the timbers were used to build a cider mill at the Oliver Richards place on the Hartford and New Haven turnpike, in the south part of Newington. The rest of the building and its contents were taken to the Ralph Dickinson place. Here part of the timbers were worked into another cider mill, which is now a part of Mr. Richard Bolton's barn. Later some of the timber was used in repairing the old shop opposite the house of Mr. William Bulkeley in Berlin. The Richards cider mill has recently been worked over into a wagon shed, so that the old church timber is still in use.

Having disposed of the church, there naturally came the question of what should be done with the money. When the old church building at Southington was sold, they gave the proceeds to the Christian Knowledge Society. There was no way by which such money could be equitably distributed among the people, and we may assume that some one connected with Christ Church referred the matter to the Bishop. He made an order that the assets should be turned over to the Episcopalians who should first erect a church building within three miles of the old site. A meeting was held at the house of Mr. Nathaniel Dickinson, Dec. 28, 1827 for the election of officers, Mr. Dickinson being then elected treasurer. A committee was also appointed to take possession of the treasurer's book, money and all the property belonging to the society, showing that they still intended to keep up their organization although they were houseless and homeless. We found in the attic of the old Ralph Dickinson house the round portion of the tops of the windows from the old church and in the barn we found the square portion



A WINDOW FROM CHRIST CHURCH

from which the round part had been cut, and thus we are able to present the accompanying illustration of the windows. Pointed panes in round top windows are not common. Christ Church in West Haven, built 1740, and the old North church on the New Haven green, have windows of the same style, and from the illustration of Christ Church, Hartford, in Dr. Russell's History of that Church, we judge that the windows were of the same pattern. In the same attic there was a grand old table that belonged to the Church. It is hand-made of sycamore, framed together without screws or nails, and the top is a single board over thirty inches wide. Mr. Richard Bolton has presented it to St. Mark's Church. It has been refinished and is now in use at their parish house. In the same Ralph Dickinson family was one of the old communion cups, which is illustrated on another page. Mrs. Selden Deming also has a table that formerly belonged in the old church.

The last record belonging strictly to the old parish of Christ Church, Worthington, is the following receipt which was found among papers belonging to the Dickinson family.

"\$152.33

Berlin, Feby. 4th. 1837.

Rec^d. of Nathaniel Dickenson late treasurer of the Episcopal Society of Wethersfield & Worthington one Note of seventy five dollars dated Nov. 17th. 1826 payable six months from date & one of seventy two dollars $\frac{2}{100}$ dated Nov. 25th. 1828 payable on demand Also seven dollars and $\frac{50}{100}$ cash

Selden Deming Treasurer."

We have no record of the election of Selden Deming as treasurer. He was the son of Thomas Deming, who had been treasurer for more than 25 years. Nathaniel Dickinson, aged 78, died March 30, 1837, less than two months after the date of this receipt. He was the last treasurer of record and his recognition of Mr. Deming as treasurer, indicates that he was duly elected. It is probable that owing to Mr. Dickinson's infirmities and age, a new treasurer was elected about the date of this receipt, in order to maintain their organization, so that the proceeds from the sale of the old church could be paid over to their proper successors in due time.



CHALICE, FROM CHRIST CHURCH.

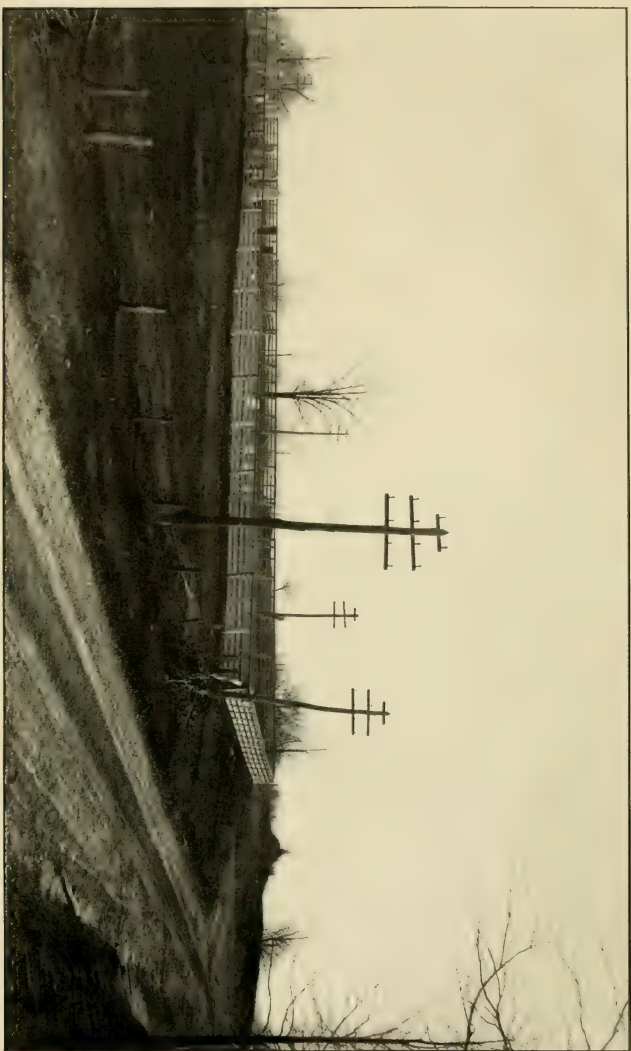
The active life of the old Church was only about 18 years. It was never very large nor rich. In fact we have called it the "lost Church", as its existence was apparently soon forgotten. Beardsley wrote a history of the Church in Connecticut and does not appear to have found it. Some half dozen or more families followed Mr. Kilbourne to Ohio, and before 1822, it had lost more than that number of its leading men by death, such removals and deaths taking away most of the liberal supporters of the society, enough to cripple even a stronger society than this ever was.

A biographical sketch of the Rev. Roger Searle, by the Rev. A. B. Chapin in the "Calendar" of Nov. 4, 1854, says that Mr. Searle "first preached about two years in a Parish in Durham and Berlin which soon became extinct by the removal of the principal inhabitants to the West." This statement made thus early may be accepted as the real cause for the decline of this Church. According to the census of 1830, the entire population of the town of Berlin was only 3,037. The town then included the three parishes of Worthington, Kensington and New Britain.

It has been stated that the formation of this Church grew out of dissensions in the Congregational Society of Newington as to the location of the meeting house, but this is erroneous. It is true that after an 18-year contest, the Newington Society located their meeting house in the summer of 1797 farther east than some of the people wanted it, and this only a few months before Christ Church of Worthington was started. But there is no evidence that any one of the dissatisfied parties had anything to do with the formation of Christ Church, other than to contribute towards the building. It was an opportune time to get subscriptions and may have caused the Episcopalians to start then, but this is practically all the effect that the Newington quarrel ever had on Christ Church.

The real founders of the Church were the seven men who signed the first paper, Sept. 4, 1797. This paper is dated at Berlin, not Newington. Of the seven founders, six lived at that time in the Worthington parish, and one, Stephen Webster, lived in Newington. He was never a member of the Newington Church nor of the Society, except by residence, and he is

not known to have had any part in the meeting house controversy. Four of these founders had been previously identified as Episcopalians by their associations with Christ Church, Middletown. There were only nine persons whose subscriptions to the building fund amounted to \$50 or more, viz: John Goodrich \$190., David Goodrich \$170., Jonathan Gilbert \$100., Daniel Steele \$100., Jonathan Gilbert, Jr. \$60., David Gilbert \$60., Elizur Deming \$60., David Steele \$56., and David Dickin-son \$50. Three different persons by the name of John Goodrich, (with their families,) are recorded in the Wethersfield records as married from 1770 to 1776. In this record they are designated as John Goodrich, John Goodrich 2nd. and John Goodrich 3rd. Besides this, they are uniformly thus designated throughout the land records. The two first lived in the parish of Wethersfield. John 2nd was a deacon in the Congregational Church and John 3rd lived in Newington. The name of John 3rd does not appear in the subscriptions to the building fund, nor anywhere in the records, until April 6, 1801. There was also a John Goodrich and John Goodrich Jr. living in the Kensington parish within less than a mile of Christ church, but they are supposed to have always been Congregationalists. John Goodrich of Christ Church lived in the town of Wethersfield and not Berlin, as is shown by the lease of the land for the church and the deed of land for the cemetery, dated respectively, April 5, 1798, and Dec. 24, 1803, in both of which he is called John Goodrich of Wethersfield. While the clerk of the society might carelessly record "John Goodrich" for John Goodrich 3rd, this would not be the case in legal documents. This lease and deed, beyond any reasonable doubt, identify the John Goodrich who subscribed the \$190., as John Goodrich of the Wethersfield parish and not John Goodrich 3rd of Newington. David Goodrich lived in Newington but had been previously identified as an Episcopalian by the baptism of his children at Christ Church, Middletown. Jonathan Gilbert, (he was Jonathan, Jr. in 1776,) Daniel Steele, Jonathan Gilbert, Jr., David Gilbert and David Goodrich all lived in Worthington and were all Episcopalians. Elizur Deming lived in Newington. The only member of Christ Church that was ever prominent in the Congregational Society of Newington was Unni Robbins, but he



CHURCHYARD BELONGING TO CHRIST CHURCH.

was in no sense a founder of Christ Church. His name is not in the subscriptions for building the church and does not otherwise appear of record until Dec. 7, 1797. Whatever help the society had from the defeated Congregationalists of Newington, it is absolutely certain that there was, and had been for more than 25 years, a growing Episcopal element which was ripe for the harvest in 1797, and that the organization originated with, and was mainly supported by those who were Episcopalians then and had been for a long time. If we should assume that the records are in error and that the person recorded as John Goodrich was in fact John Goodrich 3rd, then we would have one Newington man who was a prominent leader and financial supporter of Christ Church. But even then he was still with the minority, he was not one of the seven founders, and no matter how vexed he may have been about the Newington meeting house, that fact could have no bearing on the evidence before given of prior Episcopal sentiment. His brother David had long been an Episcopalian and we cannot say that John was not so inclined before the summer of 1797.

We have no records of marriages, baptisms, deaths, confirmations or of the communicants. The one book of Society meetings is all the record that the Society has left us, and this is manifestly incomplete. We print elsewhere the entire record from this book.

Only four certificates of withdrawal appear in this book, two in favor of the Presbyterians, one in favor of the Baptists, and one whose choice, if he had any, is not stated. It is singular that Samuel S. Goodrich, who thus withdrew from the Society in 1809 in favor of the Baptists of Hartford, should in 1826 again be one of the most prominent members of the Society.

In addition to the early Episcopalians before named as found in the Kensington Church and Society records, (Congregational,) we find 44 certificates of withdrawal under the law of 1791, 31 of which certificates are in favor of the Baptists, 11 in favor of the Episcopalians and 2 of the Methodists. After the adoption of the new constitution 1818, the law did not require a declaration in favor of other denominations, and only two certificates after that date state the preference of the withdrawer, one Episcopal and one Methodist.

David Wright withdrew Sept. 24, 1801, "to join the Episcopal Society . . . in the Town of Wethersfield and in the Society of Worthington."

Liva Peck, certified Oct. 15, 1801, "that I am A Episcopalian."

Moses Peck and Jason Peck, certified Oct. 11, 1802, that they were Episcopalians and had joined that order in Cheshire.

Henry Pratt, certified Sept. 10, 1804, that I "for conscience sake do embrace the Episcopalian principles and have joined myself to that society in Cheshire."

Silas B. Lawrence certified April 22, 1805, to his wish "to join the Episcopal Church."

Timothy Percival, certified, Jan. 8, 1808, that he had joined "the Episcopal Society in Newington."

Solomon Squire, certified, Oct. 10, 1811, that he had joined "the Episcopal Society in Wethersfield."

Joseph Yale, certified, Aug. 8, 1814, that he belonged "to the Episcopal church in Meriden."

Joseph P. and Naaman Finch, certified, Aug. 1, 1815, that they belonged "to the Episcopal church in Southington."

Theodore Ellsworth, certified, Nov. 29, 1839, that he was "in favor of the Episcopal Order."

The people who withdrew in favor of Cheshire, Southington and Meriden, probably lived in the southwestern part of Kensington, much nearer to Southington and Meriden than to Christ Church, and perhaps nearer to Cheshire. Besides this, Cheshire was the stronger Church with more regular service, which consideration may have led some to go there, even if the distance was a little greater.

We know but little of the women of Christ Church. The record book does not contain the name of any female. We elsewhere give a brief notice of each person whose name appears of record and in such notice give the name of the wife if known. The clerical diary of the Rev. Roger Searle records the baptism of the mother of Mrs. Alfred Hadley. She was Jerusha, dau. of Thomas Deming, baptized Oct. 8, 1815, probably in the old church, confirmed in the East Main street chapel of St. Mark's Parish, Dec. 7, 1837, in the very first confirmation class, on the day that the church was consecrated.

Lucy Gilbert, wife of Nathaniel Dickinson, one of the original members of St. Mark's, gave \$5.00 in 1837 for building

the East Main street chapel. Her husband was one of the most important members of Christ Church and her son Ralph was connected with both the old and the new churches. At least four of her grandchildren have been members of St. Mark's.

She was a most zealous Church woman. One of her grandsons was married by a Congregational minister, and when the old lady first met the bride she said she could not congratulate her as she did not consider that they were married and advised the couple to go to New Britain and get married by Mr. Guion. She knew of the Bishop's order concerning the money received from the sale of the old church and for years referred to it as the promise that the fund was to help build a new church.

To the late Roger Welles, Esq., of Newington, belongs the credit of first bringing the history of this old Church to public notice. Years ago he copied from the old record book all the facts contained therein. Mr. Selden Deming told him that the avails of the sale of the old building were paid over to St. Mark's Church of New Britain. Under Newington, in Vol. II, p. 329, of the Hartford County Memorial History, 1886, this Church is noticed by Mr. Welles. He also gave a sketch of its history in the "Connecticut Farmer" of July 30, 1887, and in Dr. Stiles' History of Ancient Wethersfield, 1904, Vol. I, p. 804.

The history of Christ Church would not be complete without some mention of the State of Ohio. The Rev. Seth Hart, who preached once at Worthington in 1795 and again in 1796, and was later the first Rector of Christ Church, was the first Episcopal minister to officiate in that portion of Ohio known as "New Connecticut." In the summer of 1797 he performed the regular burial, marriage and baptismal services at Cleveland, Ohio. Only one Episcopal minister had ever before performed services in any part of that state. The second minister of Christ Church, Rev. James Kilbourne, was the first resident minister in Ohio. One should read the notice of him given elsewhere in order to realize how much this minister of Christ Church did for that State. Joseph Sage and William Watson of Christ Church were among the original incorporators of Mr. Kilbourne's St. John's Church at Worthington, Ohio. John Goodrich 3rd, his son John Jr., and Clarissa, wife of John Jr., were also members of that Church. Three other adult sons of

John Goodrich 3rd also settled in Ohio. Harlo P. Sage, son of Joseph, is said to have been a member of Christ Church. He married another member, Susan Mallory, before referred to as confirmed in 1813, and they settled at Huntington, Ohio, in 1824.

When the Rev. Philander Chase of Hartford, went to Ohio in 1817, he went almost immediately to these people from Christ Church and was settled over them at Worthington, Ohio, with their former minister, the Rev. James Kilbourne, as assistant. The Rev. Roger Searle, the fourth minister of Christ Church, was one of the first and most prominent of the missionaries in Ohio, as detailed in the sketch of his life. These two ministers, Messrs. Kilbourne and Searle, practically made the Diocese of Ohio and elected the Rev. Philander Chase as its first Bishop. The civil, educational, and religious conditions of Ohio were largely molded by these men. Mr. Kilbourne was president of the Worthington Academy and College for forty-three years, and it is a singular illustration of bread cast upon the waters and coming back after many days that the first resident Rector of the present St. Mark's Church, 1837-8, the Rev. Thomas J. Davis, received his preliminary education at Worthington, Ohio. He earnestly pleaded a reward after many days in asking missionary aid for the then struggling parish of St. Mark's. The bread which Worthington, Conn. cast upon the waters, returned to their successors after many days, when Rev. Mr. Davis came to us from Ohio and from this child of the Old Church.

MINISTERS OF CHRIST CHURCH

BRIEF MENTION

1. Rev. Seth Hart, Rector from April 23, 1798, to March 23, 1800.

Service, 1 year and 11 months.

2. Rev. James Kilbourne, Lay reader from about May, 1800 until ordained deacon Jan. 24, 1802; then Minister in charge to the spring of 1803, less the summer of 1802.

Service, about 2 years and 6 months.

3. Rev. Samuel Griswold, Lay reader during Mr. Kilbourne's absence in summer of 1802, and probably succeeded Mr. Kilbourne in the spring of 1803. Ordained deacon, Nov. 27, 1803, then Minister in charge and was officiating as late as March 18, 1804.

Service, about 1 year and 6 months.

4. Rev. Roger Searle, Deacon. Minister in charge about 1805, until ordained priest, June 8, 1806, then Rector to Jan. 1, 1809.

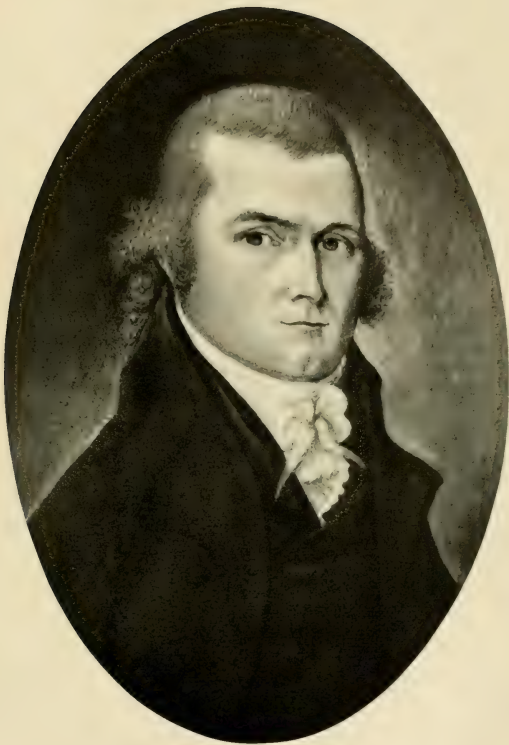
Service, about 4 years.

BIOGRAPHICAL SKETCHES

THE REV. SETH HART, M.D.

The first minister of the Protestant Episcopal Church to be settled in the territory now covered by St. Mark's Parish was the Rev. Seth Hart and he is the only one of our twenty ministers who was ordained by the venerable Bishop Seabury, the first American Bishop. He was the son of Matthew and Elizabeth (Hopkins,) Hart, born at Kensington, Conn., June 21, 1763, died at Hempstead, L. I., March 14, 1832, married Oct. 7, 1788, Ruth, daughter of Benjamin and Hannah, (Burnham,) Hall, of Wallingford, Conn., born April 8, 1770, died Nov. 3, 1841.

Mr. Hart was graduated from Yale 1784, having given special attention to the classics, surveying, the mechanical arts and medicine, probably with the intention of becoming an M.D. Mrs. Hart's mother speaks of him as "Dr. Hart." His parents were Congregationalists, but he was brought in contact with the Episcopal Church through Miss Ruth Hall, who became his wife. The Rev. Ambrose Hull, who was made deacon in 1788, married a sister of Mrs. Hart, and it is believed that Mr. Hull was influential in leading Mr. Hart into the Church and causing him to discard the practice of medicine for the ministry. It is not known where Dr. Hart lived from 1784 to 1790, but in the latter year Mrs. Hart was living with her mother, in New York, and Mr. Hart was staying at Branford, Conn. with Mr. Hull, who was in charge of the Church there from the last of April, 1790, to the same date in 1791. Under date of Dec. 1, 1790, Mr. Hart writes to his wife from Branford, saying "The cries of the Church vacant of pastors has overcome all worldly views, all human passions, and I have resolved to yield myself up to its service, for the cause of Christianity, and perhaps a little comfort to myself and family. In short, I have concluded to quit the world, the flesh and the devil, to attack the Gospel in bulk, overhaul it from one end to the other, eradicate all false doctrines, and support the true Episcopalian order of Priesthood, or, rather strengthen it by adding one to the number of clerical worthies." This announcement was only an enthusi-



REV. SETH HART, M.D.

astic declaration of his determination to continue with increased energy, the study for the ministry which he was then pursuing. The names of the places where and the dates when he preached, are endorsed on his sermons. The first of these endorsements is Weston, Oct. 19, 1788. The next is Newtown, March 1, 1789. A few other places and dates are Redding, March 15, 1789, Umpawaug, (in Redding,) June 21, 1788, Milford, West Haven, and North Guilford, all before the date of the letter to his wife already mentioned, thereby showing that he had then been a candidate for the priesthood for over two years. The Rev. Mr. Hull was settled at Redding, Conn., from Oct., 1788, until he went to Branford, in the spring of 1790, and Mr. Hart's intimate connection with Mr. Hull may be inferred from the fact that two of these early sermons were delivered at Redding, and two others near there. His sermons are written in a clear and bold hand with numerous abbreviations, some of which are as follows: "fm." for from, "gt." for great, "wd." for would, "wh." for which, "wn." for when, "wt." for with, "ya." for they, "ye." for the, "ym." for them, "ys." for this, and "yt." for that. A circle with a dot in the center was used for the word world—and the same with "ly" added was used for worldly. The Rev. Samuel Griswold also used a circle for the word world, but he placed a Greek cross inside the circle, instead of a dot. Some idea of the compactness of Mr. Hart's writing may be had from the fact that there are about two hundred and eighty words on a sheet of paper measuring six inches wide by seven and three-eighths inches high. The style of his sermons may be seen from his sermon at Worthington, Conn., 1795, as hereinbefore given.

In Mr. Hart's letter to his wife in 1790, he says of his preparation for the ministry "you may depend upon it I shall pursue it with ardor and attention, and I think it the most probable plan to render my life and yours happy. You know my dear I have ever been a little odd in regard to religious matters, but I fully believe I shall succeed reputably in the profession." In another letter about this time he says he will stay in Branford all winter and advises his wife to remain with her mother in New York. He was undoubtedly at this time preparing himself for holy orders. In the late summer or fall of 1791, the Church at

Waterbury, says Bronson, invited the "Rev. Seth Hart, who had been reading prayers for several months to the acceptance of the people, . . . to become the minister as soon 'as he shall be put into holy orders.' His salary for half the time, his residence being in the old society of Waterbury, was to be £40, lawful money, annually, to be increased twenty shillings a year for five years, and thereafter to be £45, he to have the use of the glebe."

In the "Memoirs of the Rev. Ammi Rogers, 1832," page 16, Mr. Rogers says—"Application was made to me to preach . . . in the Churches in Waterbury, Woodbury and Salem, which I did to the unanimous approbation of the parishes. But Mr. Jarvis, by the consent of Bishop Seabury, soon sent Mr. Hart, then a candidate for the ministry, to take charge of these parishes. This excited uneasiness, and a division among them. I declined performing service there, the Church in Salem refused to employ Mr. Hart and unfriendly feelings were excited." This was sometime in the year 1791, but no historian has given us specifically the date of Mr. Hart's first service at Waterbury. The earliest date for Waterbury found on his sermons is April 24, 1791, and if this was his first service there, it corresponds with the intentions stated in his letter of Dec., 1790, to remain in Branford all winter. He continued to preach in Waterbury about half of the time until Aug. 31, 1794, when the last semi-monthly sermon of which we have any record was delivered. The history of St. Paul's Church, of Woodbury, by Rev. Solomon G. Hitchcock in the "Chronicle of the Church" for Aug. 29, 1840, says Mr. Hart officiated there one fourth of the time from Easter 1791, to Easter 1793. The first date on his sermons for Woodbury is May 22, 1791, and the last is Nov. 4, 1792.

On Sept. 30, 1790, the Convocation Voted "that the Secretary write letters to the Churches of Woodbury & Salem, recommending to them, an union with the Church at Waterbury for the purpose of settling a Minister." In accordance with this recommendation the Church at Salem, (Millville, in Naugatuck,) voted Nov. 29, 1790, to form such a union and the Church at Waterbury passed a similar vote. Dr. Bronson says in his history of Waterbury, p. 304, "But somehow Salem

appears to have taken umbrage at some of the proceedings, and in order to make amends a committee of the Waterbury Church was instructed Aug. 29, 1791, to invite the Church of Salem to join them in the support of a clergyman" and also to assure them of no intentional ill treatment. From this it appears that if Salem refused to hire Mr. Hart as Mr. Rogers asserts, it was by reason of some supposed affront from Waterbury, and not because of their admiration for Mr. Rogers, nor their displeasure with Mr. Hart. While Mr. Hart officiated at Waterbury and Woodbury in the spring of 1791, Woodbury did not vote to employ him, until June 20, 1791, and we have no evidence that he was invited to settle in Waterbury prior to Aug. 29, 1791. That Salem invited him to preach there about the same time may be inferred from the fact that he preached at Guntown, (Salem,) Sept. 18, 1791, and we have no evidence that he had preached there before that date. On Dec. 6, 1791, the Church at Salem voted to rescind the vote to form a mission with Waterbury and Woodbury, but at the same meeting they voted "to hire Mr. Hart one quarter part of the time," thus showing that they were still well satisfied with him and he continued to serve them regularly as long as he staid at Waterbury. The clergy of Connecticut in Convocation at Watertown, voted Oct. 6, 1791, "That Mr. Seth Hart be recommended for examination for the order of a deacon." He was ordained deacon by Bishop Seabury, in Christ Church, Westbury, (Watertown,) Oct. 9, 1791, "according to the Rites and ceremonies of the Church of England, omitting the Oaths by the English Office required." In addition to the certificate of ordination, the Bishop on the same date, gave Mr. Hart a license "to perform the Office of a Deacon in the Diocese of Connecticut, more particularly in St. James Church in Waterbury, and in the vacant Churches and Congregations in its neighborhood, and also in preaching the Gospel of Christ." Mr. Hart was present at the Convocation in New Haven, June 6, 1792, and the records of the Convocation at Huntington, Oct. 10, 1792, say that "The Rev'd Mr. Hart, Deacon, presented himself to be admitted to the order of Priest, & after due examination, was on Sunday 14th. October, ordained to the same in St. Paul's Church, Huntington, by the Rt. Rev'd Dr. Seabury." The

ordination sermon was preached by the Rev'd Mr. Shelton. Under date of Nov. 1, 1792, the Bishop "at the request of the Episcopal congregations in Waterbury and Salem" gave Mr. Hart a certificate of admission "to the Rectory of the Churches in Waterbury and Salem—willing him faithfully to perform the duties and to receive to his Use, the Temporal Emoluments, to the said Rectory appertaining," and on the same day gave Mr. Hart a license to perform the office of priest, a facsimile of which license is given on a preceding page.

As early as January, 1793, Mr. Hart had ceased to serve Woodbury and instead taken charge of St. Matthew's Church at East Plymouth, (or as it is more commonly called "East Church,") and continued to serve them as late as Oct. 5, 1794, when he preached there, and baptized two persons. His sermons for East Plymouth are endorsed as 'Bristol,' or "Cambridge," (which was the old name for Bristol,) but there was no Church in Bristol at that date and besides this the records of St. Matthew's Church of East Plymouth show frequent baptisms by Mr. Hart from July, 1793, to Oct., 1794. The Records of Convocation, page 49, make the same mistake and their meeting at East Plymouth, Oct. 21, 1795, when the church was consecrated, is erroneously recorded as "at Bristol." At his own request his services at Waterbury were discontinued in the fall of 1794, when he removed to Wallingford, Conn. A sketch of the Church at Waterbury in the "Churchman's Magazine," Vol. 14, p. 172, says: "As a proof that his labors while here were productive of much good by inspiring his flock with union, zeal and liberality, we have now to take notice that at his departure a company of subscribers purchased his house and five acres of land situated in the centre of the town, and then conveyed it to the use and benefit of the Church forever."

After being ordained, he was present at every meeting of the Convocation and of the Conventions of the Diocese, until the fall of 1796. He acted as Secretary pro tempore, for the Convocation at New Milford, Sept. 25, 1793. He preached at Wallingford, July 20, 1794, and at North Haven, July 27, 1794, and probably removed to Wallingford in September of that year and took charge of the Churches at Wallingford and North Haven. He preached at Meriden on Thursday, Jan. 1, 1795,

and again in the following February, and after that appears to have devoted about half of the time to Wallingford, one quarter of the time to North Haven and one quarter to Meriden. In the Connecticut Journal, New Haven, is an advertisement, dated April 16, 1795, of a Boarding School at Wallingford, for young ladies to be opened "the first of May next in the house formerly occupied by Rev. Mr. Andrews, but now by Mrs. Hall and Daughter from New York, in which will be taught tambour work, embroidery and various kinds of fine needle work, by Miss Hall; and to such as choose reading, writing, arithmetic and geography, by the Rev. Mr. Hart." The Mrs. Hall thus advertised was the mother of Mrs. Hart, and thus it appears that in addition to Mr. Hart's many clerical duties he was about to take up the profession of teaching. In the spring of 1797, for reasons unknown to us, he enters upon a new field of labor for about nine months. General Moses Cleveland, as agent of the Connecticut Land Company, located the city of Cleveland, Ohio, in 1796. About the middle of April, 1797, Mr. Hart started for Cleveland in charge of the second party, as the agent of the Connecticut Land Company. On June 3, a Mr. Eldridge fell off his horse in attempting to swim the river and was drowned. He had been dead an hour when Dr. Hart arrived at the place, but to satisfy the feelings of a distressed surviving brother, says Dr. Hart, "I attempted to restore him by every convenient method for an hour or more but in vain." The corpse was taken to Cleveland and Dr. Hart says: "The next day being Sunday we selected a lot of ground for a grave yard and in the afternoon we carried the corpse in as regular and formal manner as we could and gave it decent burial as our circumstances and situation would permit. I made use of our burial office at the grave also reading the lessons from the 15th. Cor. and it never before sounded so solemn in my ears. It was the first time a funeral had been formally attended by white people on this purchase and it was my first employment in the Country." "There were present at the interment 32 men, 7 women and 3 children." The young man, Mr. Eldridge, belonged in the eastern part of Connecticut. The service at this funeral was the first religious service in the city of Cleveland, and in fact the first by a minister of any Church in New Con-

necticut, or Northern Ohio. The Rev. Dr. Doddridge of Virginia was the only Episcopal minister who had ever before officiated in any part of Ohio, and thus Mr. Hart was the second Episcopal minister to hold service in that state.

In another letter Dr. Hart writes to his wife the following:—"Mrs. Stiles who tarried here last winter, yesterday, (July 11, 1797,) became the joyful mother of a fine first born son." No doubt Mr. Hart baptized this child, for the Year Book of Trinity Cathedral, Cleveland, for 1901-2, page 94, says: "The first religious service known to have been held here was the baptism of an infant by the Rev. Seth Hart, a clergyman of this Church and one of the original land company who came out with Col. Cleveland." The burial service before noted was Mr. Hart's first service there.

Under date of July 20, 1797, Dr. Hart writes from Cleveland that "A young lady came on here with Mr. Carter's family . . . and the other day a young man came on from Presque Isle, and on the 17 inst. I married them and received a fee of four dollars." Thus Mr. Hart was the first Episcopal minister to perform three important services of the Church in Northern Ohio. In the latter part of November, Dr. Hart was on his way home, where he expected to arrive in December, if "business and the roads permit." On Nov. 23, 1797, he writes to Mrs. Hart, from Canandaigua, "I am told you are the mother of a fine little Daughter—God be praised!—Kiss the little boys once more for their papa and the dear little daughter as much as her tender infancy will bear." In January, 1798, we find him preaching again at Wallingford and again at Meriden on May 6, 1798, but he appears to have severed his connection with the Church at North Haven upon starting for Ohio in the spring of 1797. The time previously given to North Haven, was after his return given to Christ Church, Worthington, where he preached April 22, 1798, to 1800, as detailed in the previous pages. With seldom less than three parishes under his care, he officiated, before removing to Long Island, seven different dates at North Guilford, six at Stratford, six at Northford, six at Cheshire and four at Huntington, besides from one to three different dates in some sixteen other places in Connecticut, not before mentioned.

In marked contrast with his Convention and Convocation record before his trip to Ohio, his name does not again appear in the Journals of Convention until the June Convention at Middletown, in 1815, when he was given a seat as a visiting brother from the Diocese of New York, and it appears only once more in the "Records of Convocation," and that was at Derby, Nov. 20, 1799, when he presented the resolution of Christ Church, Worthington, which formally admitted that Church into the Diocese of Connecticut. His genius for mechanics led him to devote considerable time to inventions. He was granted a patent on Jan. 4, 1799, on a machine for making nails. He also invented, but did not patent, a machine for shearing cloth and one for making brooms. These inventions caused him to make many visits to New York. "He was at one time chaplain of the prison in New York and made daily visits to it and perhaps had other engagements there." He preached at New York Chapel once and at St. Paul's, New York, once during the year 1799, and several times in various churches in New York during the year 1800. He was enabled to do so only by discontinuing his services at Christ Church, Worthington. St. Mark's Church, New York, was left without a Rector in the spring of 1800, and Mr. Hart appears to have acted as a temporary supply. On May 8, 1800, the vestry resolved "that the thanks of the Vestry be presented to the Rev'd Mr. Hart for his services in St. Mark's Church, and that the treasurer be authorized to allow him the sum of seven dollars a day for the time he has officiated."

One of Mr. Hart's sermons is endorsed Hempstead, L. I., Sept. 14, 1800, at which time the Rev. John Henry Hobart, afterwards Bishop, was the Rector of St. George's Church. After Mr. Hobart was called to Trinity Parish, New York, as assistant minister, the vestry of St. George's extended an invitation to the Rev. Seth Hart to become their Rector. He was recommended by Mr. Hart's own Diocesan, the Right Rev. Bishop Jarvis, by the Rev. Dr. Beach of Trinity Church, New York, and by the Rev. Ambrose Hull of Connecticut. The vestry offered Mr. Hart a salary of £150 per annum, the use of the rectory with the glebe attached; the use of the Greenfield farm near the south bay, with liberty to take from the latter, wood

for fuel and fencing, which Mr. Hart was to get at his own expense. South and North Hempstead were included in the cure, his services to be divided between the two as might be determined upon. Mr. Hart entered into possession on Sunday, Dec. 21, 1800, and thus Connecticut lost one of its most energetic and faithful ministers.

We quote from the History of St. George's Church, by Rev. W. M. Moore, D.D., 1881, as follows:—

"Mr. Hart had the reputation of being a good classical scholar and was an amiable man, of a cheerful and almost jovial temperament; and had attained a reputation of being a successful teacher." He "engaged in some mercantile occupation, which resulted unfavorably Meanwhile he carried on a classical school; endeavored to make the land which had been made part of his income, (and the larger portion of which land lay four miles away,) to yield something to his support, and took care of the spiritual needs of the parish extending in one direction fourteen miles and having services in two places. There was over 1000 persons under his care." (In 1822 they began to build a new church.) "The new building was constructed in its general plan after one near Mr. Hart's former parish in Connecticut." (The building was consecrated Sept. 19, 1823.) "It was a day of just rejoicing for Mr. Hart. But for him, humanly speaking, the church would not have been built. Others had counselled it, urged it, but he acted. With inflexible purpose and indomitable perseverance he solicited the funds for the building, as an old friend of his once said to the writer, 'Mr. Hart tramped the city day and night and scoured the whole country and beset every man or woman who professed to love Christ or His Church, to give to Christ's cause for Christ's Sake!' The church is his monument."

On the Sunday after the consecration, Mr. Hart preached from Genesis 18, part of verse 17. "How dreadful is this place? This is none other but the house of God; and this is the gate of heaven." This sermon, prefixed by a short historical sketch, was published by T. & J. Swords, New York, 1823, and in the same year his sermon before the Morton Lodge of Masons, at Hempstead, was published. Both of these sermons

are in the library of the General Theological Seminary, New York. The "Christian Journal" for March, 1821, has about two pages devoted to an extract from Mr. Hart's sermon, delivered in Trinity Church, New York, Oct. 19, 1820, at the annual meeting of "The Corporation for the Relief of Widows and Children of the Clergymen of the Protestant Episcopal Church in the State of New York."

Numerous publications have brief references to Mr. Hart, but his best record is found among the manuscript sermons, correspondence and other papers which he left, and which are now in the possession of his granddaughter, Miss Mary Amelia Hart, of Poughkeepsie, N. Y. Besides an examination of these sermons, we have been favored with and made use of copies of the more important papers, while a descendant of Mr. Hart, the Rev. Wm. Howard Falkner, A.B., B.D., Rector of St. Paul's Church, Louisville, Ky., has made an exhaustive study of these manuscripts and prepared a paper on Mr. Hart which he read on April 23, 1904, at the Bicentenary of St. George's Church at Hempstead, L. I. We have used this paper freely in preparing this sketch.

The Rev. Samuel Seabury, father of Bishop Seabury, built a school house about 1762 in the rear of the Rectory of St. George's Church, and this Mr. Hart refitted for a boarding school, which he conducted for several years. Among his pupils was his nephew, James Gates Percival, the poet. In 1817, there was some trouble in St. George's and a petition was circulated to the effect that the best interests of the parish required Mr. Hart's resignation. Only two persons signed it, while a counter petition was signed by two hundred and fifty-five persons. Quoting again from Dr. Moore's History, "Mr. Hart had a stroke of paralysis at the beginning of the year 1820. Finding himself unable to perform the duties of his office and unwilling to retain a position whose obligations he could not adequately discharge, Mr. Hart suggested to the vestry that he thought it to be his duty to resign the rectorship." Upon his resignation the Vestry voted "to pay him the said Rector, forty dollars half yearly . . . during his natural life." But in three years his "remains were laid in the Church-yard, near where the chancel of the old church formerly stood."

"Mrs. Ruth Hart, who had been a faithful and excellent companion and counsellor to her husband, survived him nine years . . . and was laid in the earth by his side."

Bishop Onderdonk, in his address to the Convention 1832, refers tenderly to the death of "The Rev. Seth Hart one of the oldest Presbyters of the Church, and who for about thirty years was the pastoral head of the parish of St. George's Church." The Rev. Richard D. Hall, Mr. Hart's successor at Hempstead, also mentioned him in his parochial report, as one long known and respected in that Diocese, saying "Among other evidences of his zeal and devotion to the cause of Christ, was the completion of the present commodious and convenient edifice the congregation worship in, and for which he toiled hard and spent many weary days. 'He rests from his labors and his works do follow him.'"

REV. JAMES KILBOURNE.

The only native of New Britain that ever belonged to either branch of our National Congress was James Kilbourne. No person in America by the name of Kilbourne has been more extensively known and distinguished in public life; few of any name present a brighter example of persevering and successful efforts, and none present an example more worthy of approval and imitation. The Scioto Company of Granby, Conn., founded the settlement at Worthington, Ohio, in 1803. James Kilbourne was the man who promoted the company, explored the country; led the young men that cleared the ground; made all arrangements concerning the business of the company; returned to Connecticut and directed the journey of the families; surveyed their lands; preached to them on Sundays and Holy days; published their newspaper; developed their business and manufacturing interests; led them successfully to battle with the Indians; represented them and Central Ohio in Congress; and for nearly fifty years dominated the place.

He was the son of Josiah and Anna (Neal) Kilbourne, born at New Britain, Conn., Oct. 19, 1770, on the Francis place in the south part of Stanley Quarter, the first farm north of the



James Kilbourne

residence of Charles S. Andrews; died at Worthington, Ohio, April 24, 1850; married Sunday, Nov. 8, 1789 at St. Andrew's Church, Bloomfield, Conn., to Lucy Fitch, daughter of John Fitch, builder of the first steamboat. She was born at Windsor, Conn., Aug. 23, 1769; died at Worthington, Ohio, March 8, 1807. He married (2), June 5, 1808, Cynthia, daughter of Maj. Nathan Goodale, born at Brookfield, Mass., July 31, 1775, died at Columbus, O., March 23, 1861.

Josiah Kilbourne sold his farm in 1773 to Elijah Francis, moved across the street into a small hut, where he lived for about a year, and then removed to what is now called the Slater farm, about two miles northwest of the center of New Britain. In April, 1783, when James was between twelve and thirteen years old, he removed to what is known as the Brown tract, in the dead swamp woods, on the east side of Farmington mountain, where he was remote from neighbors and between two and three miles from church or school. After meeting with many misfortunes and with a prospect of losing all he had, Mr. Kilbourne, knowing that he could not care for his son, advised the boy to see what he could do for himself and gave him permission to do so. The boy was now not quite sixteen years old, had no winter clothes, no coat or shoes, was scarcely able to read and not able to write anything more than his name. Starting out for himself on Sept. 23, 1786, without finding employment, he walked thirty miles, but during that walk he resolved that education, industry, and strict integrity were essential to his success in life and these he must have. This resolve was never forgotten. On the second day he succeeded in letting himself to a farmer and soon after bound himself out for four years at Tariffville, Conn., to learn the trade of clothier. The bargain he made certainly showed remarkable shrewdness for a lad of 15. No compensation was offered him other than his board, and for this he consented to serve seven months, on condition that he could have five months in the summer time, when farmers were busy, in which to earn for himself such wages as he could.

It was his good fortune to find employment, five months in the year for three years, at the farm of Elisha Griswold and there find a true friend and companion with education, refine-

ment, and religion, and with a self-sacrificing love and generosity that impelled him to labor night after night for the good of the boy stranger that Providence had placed in his care. This friend was Alexander Viets Griswold, then a son of a wealthy farmer, working on his father's farm, but afterwards the Bishop of the Eastern Diocese of the Episcopal Church. Mr. Griswold was privately educated by his scholarly mother and his eminent uncle, the Rev. Roger Viets, and was well fitted for educating the young apprentice whose studious and industrious habits had made the future Bishop greatly interested in his welfare. For three summers they studied invariably half of each night. In later life Mr. Kilbourne says of Bishop Griswold, "with him I learned the English, Latin and Greek grammar, arithmetic and other branches of mathematics, and much besides of useful knowledge. And nothing gives me greater pleasure than occurrences which render it suitable for me to declare this debt of gratitude which I owed to that great and excellent man while living, nor less to his memory, now that he has gone to the bosom of his God; a debt I can never pay but in the heart's warm devotion." It was through this Griswold family that young Kilbourne obtained his first knowledge of the Episcopal Church with which he united, and became ardently attached to its doctrines and forms. Here young Kilbourne won the confidence and respect of all who knew him, so that when his employer became financially embarrassed in October, 1789, Kilbourne was not only released from his apprenticeship but full charge of the whole establishment was given to him in order to wholly release his master from work and care. The next month he was married, and thus when but a month over 19 years of age he was well educated and settled in family and business. He practiced strict economy and applied himself to labor almost incessantly and with wonderful endurance. In the busy season, he not infrequently saw the sun rise and set twice without taking rest except while at his meals. On Jan. 16, 1792, he bought, for his father, the home in dead swamp from which he departed but little more than five years before. When he had been from home only six years he was the owner of three clothiers establishments, that of his old master at Tariffville, another at Granby and another at

Avon, which he owned jointly with his brother William. During the first seven months that he conducted the Tariffville works he cleared about \$800.00 and was thereby enabled to start the works at Granby about 1790. In 1792 he erected the works at Avon. He personally superintended all three of these mills. While he felt no inconvenience from his protracted labors, his lungs became seriously affected by constantly inhaling the poisonous fumes from the dyes and his whole system was prostrated thereby. He removed from Simsbury to Farmington in 1793 and in the fall of that year he was somewhat improved, but was seized with a disease of the back and hips by which he was closely confined for eight months, and for eighteen months after this confinement was only able to move about on crutches. In 1795 he disposed of his clothier works and devoted himself to farming for a year, then rented his farm and started a store in Granby, to which place he removed about 1797, and in a short time became what in Granby was deemed wealthy. Here he built a tavern near his store, and besides his store, the tavern, and the Granby mill, he was the owner of five farms, including the Slater farm in New Britain where he lived as a boy, and the Brown farm on the Farmington mountain from which he departed in 1786. He originated and successfully carried through the turnpike road from Hartford to Albany via Granby, Blandford and Pittsfield; formed and conducted two literary societies; established a public library; was assessor of town taxes; fiscal agent for the Episcopal Society; superintended the building of their church which was completed in 1800, and was frequently invited to deliver addresses before literary associations. Having provided himself and family a comfortable independence, he "concluded to take breath a little, but without much relaxation." He still found time to prosecute his researches after truth and knowledge, giving no small share of attention to theology and ecclesiastical history. His old friend and tutor had turned from a farmer to a preacher and had charge of the Churches at East Plymouth, Northfield and Harwinton. On several different occasions Mr. Kilbourne spent a few weeks at a time at these places with the Rev. Mr. Griswold, pursuing again his favorite studies. This was probably during Mr. Kilbourne's bodily afflictions, 1794 and 5. He was often called

upon to officiate as lay reader in various places and at the solicitation of his friends decided to take orders. He probably began to officiate about the first of May, 1800, at Christ Church, Worthington, where the Episcopalians of New Britain then worshipped. On Dec. 7, 1801, he had been preaching there a part of the time for one year and was recommended by that Church to the Bishop for ordination. He was residing at Granby in September, 1801, but resided in the town of Berlin in 1802 and 1803. He had his marriage and the birth of his children recorded in the Berlin records. He was ordained deacon by Bishop Jarvis, Jan. 24, 1802, at Cheshire, Conn. His only connection with the Convocations and Conventions of the Church in Connecticut was attending the Convocation of the clergy at Cheshire, April 12, 1802, the special Diocesan Convention on the same day and place, and the fall Convention at New Haven, Oct. 19, 1802. He officiated in several parishes and was invited to settle in three or four, but what parishes they were, other than that of Christ Church, Worthington, we do not know, although we believe that he preached at Granby. He declined these calls in order to give his time to the formation of an emigration company to the Northwestern territory. With this end in view he made two exploration trips to Western and Northwestern New York, but under the advice of his father-in-law, Mr. Fitch, he turned his attention, in 1800, to Ohio. Mr. Fitch had resided in Kentucky, formed companies for the purchase of lands in Kentucky and Ohio, and as a captive of the Indians had travelled through a large part of the Northwestern territory, so that he was familiar with Ohio. Tradition says that his daughter Lucy, who married Mr. Kilbourne, was "the first white girl, not a captive, to place her foot on Ohio soil." Of the Ohio emigration Mr. Kilbourne says it took him about one year to make his friends believe him in earnest, the next year to convince them that he was not insane, the third to explore the country and form the company, and the fourth year, 1803, to settle the country with just one hundred people. In the spring of 1802 Mr. Kilbourne started on his first expedition to Ohio. The little Church at Worthington, Conn., he left in the care of the Rev. Mr. Warren of Middletown and the Rev. Mr. Ives of Cheshire, with Samuel Griswold officiating as lay

reader. The latter was a brother of Bishop Griswold, of the family with which Mr. Kilbourne lived when he was educated by the future Bishop. On this trip to Ohio Mr. Kilbourne traveled three hundred miles by stage. From the end of the stage route he walked over the mountains to Pittsburgh, one hundred and fifty miles, carrying a heavy pack. After walking from Pittsburgh for over a hundred miles he found his old disease of the back and hips returning and was obliged to rest for a few days and then proceed on horseback. He made a general survey of the State, constructed the first map ever made of Ohio, selected a desirable site and returned to Connecticut. If Ohio had voted to be a slave state he would have given up the project, but as soon as he learned that it was to be a free state he completed the organization of the Scioto Company and purchased the 16,000 acres of land that he had selected, near the present city of Columbus. The articles of agreement for this company were signed at Granby, Conn., Dec. 14, 1802. The company was composed mainly of residents of Simsbury and Granby with a few from other towns in Connecticut and Massachusetts. It was evidently a company of Episcopalians. Their first town plot was to contain 160 acres divided into 160 lots, the four central ones being reserved for a Parade. There was to be one town lot and one farm lot of not less than one hundred acres for the use and benefit of a public school, and a like town and farm lot for the use and benefit of a Protestant Episcopal Society, thereby practically arranging at Granby, Conn., in 1802, for the planting of an Episcopal Church in Ohio in 1803.

On April 7, 1803, Mr. Kilbourne started from Hartford for Ohio on horseback, followed by a millwright, a blacksmith, nine laborers and a family in two wagons. Necessary supplies were purchased at Pittsburgh, which were forwarded via the Ohio and Scioto rivers. Mr. Kilbourne arrived at Worthington in advance of the others and cut down the first tree May 5, 1803. By the latter part of this month the wagoners had reached the end of the road fifty miles away, where Mr. Kilbourne joined them and, cutting a path through the woods, the party came safely to camp in a few days. The very first cabin erected was for use as a school and church. In mid-summer Mr. Kilbourne returned to Connecticut to conduct his and ten other fami-

lies to the new purchase, all of whom arrived at Worthington by December, 1803. The family of Ezra Griswold, another brother to the Bishop, was the first to arrive. The first Sunday after the arrival of the third family Divine Service was held, and immediately after the arrival of the eleventh family a school was commenced. In May, 1804, Mr. Kilbourne laid out the village into 162 town lots, one of which and a farm lot was given to St. John's Church, which was formally organized, Feb. 6, 1804, and legally incorporated Jan. 27, 1807. Mr. Kilbourne was of course, from the first, the minister, and he thus became the first Episcopal minister to reside in Ohio, and for fourteen years was the only Episcopal minister residing in that State. The place where the company settled in Ohio was named Worthington, in honor of Mr. Kilbourne's old parish of the same name in Connecticut.

In the spring of 1804, Mr. Kilbourne was made Captain of all the Northwest frontier, on the Indian line, having about men enough in the northwest third of the State for one Company and these mostly from his own settlement. About this time he opened an Indian trading house, whereby he succeeded in conciliating the favor of the Indians and in a measure checked their depredations. He set out to all the proprietors their land in the company's purchase, closed up all its concerns and dissolved the association. On July 3, 1804, he received the unasked and unexpected appointment of District Surveyor from the Secretary of the U. S. Treasurer, and executed the duties of that office for nine years. He held his commission longer, completing the survey by deputy. On July 4, 1804, they celebrated the Fourth of July by felling seventeen great trees, one for each State, and listening to an address by their leader and minister, James Kilbourne. He was also their civil magistrate, having been appointed Justice of the Peace for three years. In the spring of 1805 he explored the south shore of Lake Erie, then Indian territory, and selected the present site of Sandusky City. He also went to New Jersey, New York, and Connecticut, purchased some quarter townships and became a general land agent. In 1806 he formed three new companies of settlers besides inducing the settlement of one hundred members from Granby and Granville, the Bixbe settlement from Lenox and

other parts of some hundreds of families and a number of families from Newburgh, N. Y. He was also elected president *ex officio* of Ohio College at Athens, which office he resigned in 1820. In 1807 he was elected president of the corporation of St. John's Church, president of the Worthington Academy, and was appointed Major of the first Battalion on the Indian frontier. He also went eastward again and brought on additional settlers. In 1809 he was elected by the Legislature as one of three commissioners to establish the site of Miami University. In 1811, with P. H. Olmstead, he published at Worthington "The Western Intelligencer," the first newspaper in the county, and the predecessor of the "Ohio State Journal." In 1812 he was appointed by the President of the United States as one of the commissioners to establish the boundary between the great Virginia Northwestern Reservation and the Public Lands of the United States, which duty he executed under circumstances of much peril, attended by thrilling encounters with hostile Indians. In January, 1813, he took steps which resulted in the establishment of a post office at Columbus, Ohio. He was elected by the Democrats in the Fifth district of Ohio as a member of the Thirteenth Congress of the U. S.; took his seat May 24, 1813, and served through the two regular and two extra sessions. His services were of the most useful and practical kind. The interests of the Great West were the objects of his special attention, with particular reference to the pioneer settlers, the seamen on the lakes and the soldiers in the Indian wars. He was the originator of the Homestead act, and after introducing his first resolution on the subject was appointed chairman of the select committee who prepared the bill providing for donation of lands to actual settlers in the Northwestern Territory. He was reëlected to and served in the Fourteenth Congress, but declined to be a candidate for further election. He introduced a resolution for laying an income tax on those who had an income over a certain amount and for increasing the tax on capital invested in banking. At one time he delivered an oration on Lafayette before a joint meeting of the Senate and House at Washington. Upon Mr. Kilbourne's return from the second session of the Thirteenth Congress he had been unanimously reëlected Colonel of the Frontier Rifle-

men, which office he accepted although he had before refused it. Mr. Kilbourne was a Master Mason in the Lodge at Simsbury, Conn., before he went to Ohio, and in Ohio he was the first Worthy Master of the first Masonic Lodge, first High Priest of the Royal Arch Chapter, and one of the three first officers of the Encampment of Knights in Central Ohio.

Early in September, 1816, Mr. Kilbourne visited the Rev. Dr. Doddridge at the latter's residence in Wellsburg, Va., and there arranged for a Convention of Episcopalians of the Northwest for the purpose of organizing a Diocese preliminary to the election of a Bishop. The Convention met at Worthington, Ohio, Oct. 21 and 22, in 1816, and issued circulars designed to interest others in the establishment of a Diocese. Another Convention was held at Windsor, Ohio, April 2, 1817, and petitioned the General Convention of the Church in America, (which met at New York in May, 1817,) to establish a Diocese to include the western country, according to the plan of Messrs. Kilbourne and Doddridge. The General Convention recommended organization according to States, and in conformity thereto another preliminary Convention was held at Columbus, Jan. 5, 1818, which arranged for holding the formal Convention at Worthington, Ohio. Early in the spring of 1817, the Rev. Philander Chase of Hartford, Conn., removed to Ohio and was soon settled over the Church at Worthington, with Mr. Kilbourne as assistant. At the Worthington Convention, June 3 to 5, 1818, Mr. Chase, by the votes of three clergymen and lay delegates from ten parishes, was elected the first Bishop of Ohio and the first Bishop west of the Alleghany mountains. Mr. Kilbourne and Roger Searle, another former Rector of Christ Church, Worthington, Conn., were two of the three clergymen who voted for Mr. Chase. Bishop Chase remained at Worthington in charge of St. John's Church with Mr. Kilbourne as his assistant. About this time Mrs. Cynthia Kilbourne was elected president of the Female Tract Society of Worthington. In the Journal of the Ohio Convention for 1820, Mr. Kilbourne is reported as residing at Worthington, instead of officiating there as before. In 1821 he addressed a letter to the Bishop in which "he declared his intention no longer to be a minister of the Church of Christ." Thus after more than twenty years of

faithful service, his offices as clergyman were ended by his voluntary act. He had never been advanced to the priesthood, probably because he did not desire to devote his life work to the ministry. Bishop Perry calls him the "secular clergyman," and for some reason unknown to the writer, Bishop Chase, in his *Reminiscences*, makes no mention of Mr. Kilbourne, with whom he had been intimately associated in matters of religion and education for several years.

During the war with England 1812 to 1815, Mr. Kilbourne, on account of his knowledge of the clothier business and of his successful business experience, was urged by the President of the United States, Cabinet Officers, members of Congress and others, to engage in the manufacture of woolen goods to aid in clothing the army and navy. Under the expectation of a protective tariff he invested largely in the enterprise and prosecuted the business extensively. Peace came in 1815, but still there was no protection on woolens. He continued the business until 1820, when he lost all that he had, and all hope for a protective tariff. Finding himself at fifty years of age again totally without means except some physical strength and a mind not greatly discomposed, he says, "I took up the compass again and went into the woods." For more than twenty years he was much of the time busily engaged as a surveyor, and no doubt he has surveyed more townships, highways, turnpikes, railroads and boundary lines, than any three other men in Ohio.

On the 25th of August, 1817, Colonel Kilbourne delivered an address at Worthington, Ohio, to James Monroe, the President of the United States. In 1819 a new charter was given to the Worthington Academy under the name of Worthington College. Mr. Kilbourne was one of the trustees and was elected the first president of the new corporation, as he had been of the old. He held this office as long as he lived and was thus president of these institutions for forty-three years. In 1820 he was chosen Presidential Elector and cast his vote for James Monroe. In 1823-4 he was a member of the General Assembly of Ohio, served on fourteen committees and as a member of the committee on revision of the laws, he personally formed the glossary of the new Revised Code, defining all the Latin, Greek and obsolete English words, and the technical phrases used in

the code. He was also appointed by the Governor to select the lands given by Congress for the Ohio canals. He acted with the Democratic party up to 1824, when he supported Henry Clay and afterwards became an ardent Whig. In 1825 he was appointed County Assessor by the Court of Common Pleas, which office he filled for many years. Through his efforts the "Reformed Medical College of Ohio" was located at Worthington in 1829, under the name of the "Medical Department" of Worthington College. After the incorporation of Worthington in 1835, Mr. Kilbourne was elected its first mayor. In 1838-9 he was again a member of the General Assembly and distinguished himself by his constant devotion to matters of State policy. He voted for the abolition of capital punishment and imprisonment for debt. Among the acts favoring the extension of knowledge and science was the charter for the "Worthington Literati," which society was founded by Mr. Kilbourne and of which he was elected the first president under its charter. He also secured the incorporation of the Worthington Female Seminary, the Blendon Young Men's Seminary and The Literary and Botanic College. On arriving at the age of 70 in 1840, he declined nearly all public offices, but he kept on making speeches and delivered more than one hundred public addresses on state and national policy during the seven years preceding his death. Of the many corporations and associations of which he was a member, he was the first president of all but two, and later was president of both of these. He was called to preside at more than half of all the public conventions and meetings he ever attended. He presided over the great State Convention, July 4, 1839, for laying the cornerstone of the Capitol of Ohio and over the immense Whig Convention at Columbus, Feb. 22, 1840. He was somewhat of a poet and several of his poems have been published. In his notes on religious subjects, we find the following put down as words not in the Bible, "Adams Fall, Man's Fall, Fall of Adam, Fall in Adam, Fall with Adam, Fall through Adam, Fallen Man, Fallen Race, Fallen Nature." He says, "the word fall or fallen is not once used in the whole Bible in reference to Adam's sin, or any effect thereby on his posterity."

Under Maxims, he wrote "Let the first mild morning rays of the sun shine on your head, and you will not want a hat to defend it from its scorching beams of noon."

"Earn your breakfast before you eat it, and the Sheriff shall not deprive you of your supper."

Living up to such maxims as these, he acquired for himself and family a comfortable independence, bringing up nine of his thirteen children to business, science, virtue and honor. The bare-footed and coatless boy from the dead swamp woods of the Farmington mountain was known in Ohio as a gentleman of the old school, distinguished by the urbanity of his manners and his colonial costume. He had a clean shaven face, long hair tied in a cue, wore a blue coat with brass buttons, buff vest, large watch chain with seals, and carried a cane almost as tall as himself. At home every man was his neighbor, and he was never so engrossed in his own affairs that he could not lend an ear to the troubles of others, and do all in his power to bring relief. The most lengthy notices of him are found in the *History of the Kilbourne Family*, 1856, and in the "*Old North West Genealogical Quarterly*," 1903. Other notices appear in Howe's "*History of Ohio*," Martin's "*History of Franklin County, Ohio*," Taylor's "*Ohio in Congress*," Bishop Perry's "*History of the American Episcopal Church*," the "*Calendar*" of Hartford, Conn., 1854, Lanman's "*Biographical Annals*," "*The Biographical Congressional Directory*," "*Connecticut as a Colony and State*," Hollister's "*History of Conn.*," Andrews' "*History of the First Church of New Britain*," Appleton's "*American Cyclopaedia*," "*Cyclopaedia of American Biography*," the "*Encyclopedia Americana*," and Lamb's "*Biographical Dictionary of the United States*." This New Britain boy became "a man of versatile ability," an "eminent pioneer," with unceasing labor and remarkable endurance, "a man of wonderful energy and perseverance, and an earnest friend of education, good order and religion." Andrews truly says that he was "in several respects the most distinguished man New Britain ever raised."

THE REV. SAMUEL GRISWOLD

Samuel, a child of the first Church in Hartford County, (St. Andrew's, Simsbury,) born Jan. 1, 1780, in that part of Simsbury which is now Tariffville, to Elisha and Eunice (Viets) Griswold, died at Volney, N. Y., Sept. 3, 1862, aged 82 years, 8 months and 3 days; married (1), Oct. 16, 1803, at Cheshire, Conn., Thetis Gilchrist, born at Woodbury, Conn., Aug. 14, 1780; died Nov. 1, 1814, at Great Barrington, Mass. He married (2), Oct. 27, 1817, at Great Barrington, Mass., Maria Riley, born Jan. 20, 1792, at Sharon, Conn., died at Volney, N. Y., Aug. 31, 1845. Elisha Griswold was from the Windsor branch of a numerous family, the descendants of Matthew Griswold. Eunice, his wife, was the daughter of John and Lois Viets, and granddaughter of Alexander Viets, who was a physician from Germany and whose name has been perpetuated in the person of Bishop Griswold of the Eastern Diocese, an elder brother of Samuel. The mother of Samuel was a sister of the celebrated missionary of the S. P. G., the Rev. Roger Viets. The Bishop was educated by his uncle Roger and by his mother, and no doubt Samuel was largely indebted to this mother for his early education. He was admitted to Yale College in 1797, and remained until some time in his senior year, but left before it was time for him to graduate in 1801. His first sermon was preached at Granby, Conn., May 2, 1802, at which time he was a candidate for holy orders. By the kindness of a granddaughter, Mrs. Clara Beach Chapman, of Milwaukee, Wis., this primary sermon is now in the archives of the Diocese of Connecticut. He was lay reader, and officiated at Christ Church, Worthington, Conn., for the Rev. James Kilbourne during his trip to Ohio in the summer of 1802. His engagement here required part of his time only; the rest of his time he probably devoted mainly to Granby, but he preached in several other towns during that summer. On Oct. 5, 1803, the Convocation at Derby, Conn., *Voted* "That Mr. Samuel Griswold be recommended to the Bishop for holy orders." He was ordained deacon at St. Peter's Church, Cheshire, Conn., Nov. 27, 1803, by the Right Rev. Bishop Jarvis. He probably suc-



REV. SAMUEL GRISWOLD.

ceeded the Rev. James Kilbourne at Christ Church, Worthington, in the spring of 1803, and endorsements on his sermons show that he preached at Berlin, (Worthington,) Feb. 19, and March 18, 1804, whereby we suppose that he was in charge of that Church until the spring of 1804. He preached at Great Barrington, Mass., June 10, 1804, and probably took charge of the Churches at Great Barrington and Lenox, Mass., about that time. He was present at the Convocation in Litchfield, Conn., June 6, 1804, and at Middletown, June 5, 1805. He was ordained priest at Christ Church, Middletown, Conn., June 6, 1805, by the Right Rev. Bishop Jarvis. This was the second day of the Diocesan Convention at Middletown, and Mr. Griswold's name appears in the Journal as a member of the Convention, from which we infer that he was not permanently settled at Great Barrington before that date. He probably had resided at Great Barrington since some time in 1804, as his family Bible records the birth of his first child as at Great Barrington, Jan. 17, 1805. That he was both honored and remembered in Connecticut by his parishioners is indicated by the fact that Samuel and Fanny Bull of Wethersfield are recorded in the Register of Christ Church, Middletown, as having a son "Samuel Griswold" baptized July 4, 1805. This son died within a year and the Wethersfield town records show the birth of a second son on whom the parents bestowed the same name; then a third, and finally Oct. 13, 1810, the fourth son was born to them, and then for the fourth time these parents named a son for Samuel Griswold.

Field's "History of Berkshire County," 1829, p. 231, says of the Church at Great Barrington, "About 1805, the Rev. Samuel Griswold from Simsbury, Conn. became their pastor and sustained that relation until 1821. He is now residing in Mexico, in the state of New York," but no other record is found of his residence at Mexico.

The Journal of the Massachusetts Convention for 1811 reports one hundred and twenty-eight persons confirmed at St. James' Church, Great Barrington, and twenty-four persons for 1812. In 1813, Mr. Griswold is reported as Rector of the Churches at Great Barrington and Lenox, and is again so reported in 1816.

The Rev. Dr. Stone's "Memoir of Bishop Griswold," p. 171, refers to the Bishop's first visit to Berkshire County as follows: "In that of Great Barrington especially, where the Bishop's brother was Rector, and where the present writer was a parishioner, the 4th of July 1811 was rendered memorable to Episcopalians . . . by the fact that 128 of their number knelt around the chancel rails of the quiet little village Church, before the first Bishop that had ever spoken within its walls, and received from him" the rite of confirmation.

In Phelps' "History of Simsbury, Granby and Canton," 1845, p. 111, mention is made of the Episcopal church erected at Salmon Brook, (Granby,) 1792, but not finished until 1800. The Rev. Ambrose Todd, Asa Cornwall, Samuel Griswold, Nathaniel Huse, and others are named as those who have officiated there. It also says that they generally united with St. Andrew's Church. The records of St. Andrew's show that the Rev. Samuel Griswold was paid \$100 for services there in 1815. He was still the Rector at Great Barrington, although he officiated elsewhere part of the time. There was some friction at Great Barrington which finally caused him to sever his connection with that Church. Bishop Brownell's address to the Diocesan Convention of Connecticut, in June, 1820, says that the associated parishes of Simsbury and Granby "have presented a call to the Rev. Samuel Griswold of Great Barrington." In the Journal of the same Convention, the Rev. missionary Humphrey reports that the Church at Barkhamsted has engaged the services of the Rev. Mr. Griswold of the Eastern Diocese one-fourth of the time. The Barkhamsted Church was generally taken care of by the minister of St. Andrew's Parish.

Mr. Griswold was succeeded at Great Barrington in the fall of 1821, by the Rev. Solomon Blakesley of East Haddam, Conn. On Nov. 19, 1821, St. Andrew's Parish, Simsbury, voted to hire the Rev. Samuel Griswold. In 1822 he was still officiating at Simsbury and Granby, but the Bishop had not been officially notified of the fact when he made his address to the Convention of 1822. He does not appear to have ever been transferred or dismissed from the Eastern to any other Diocese. Swords' "Almanac" for the years 1822 and 1823 give his residence as at Simsbury, Conn., but he removed, for the second

time, to Great Barrington, Mass., before Feb. 18, 1823, when his fourth child was born at that place. He was succeeded at Simsbury and Granby by the Rev. R. Warner, March 29, 1823, "but in consequence of a temporary connection between the Rev. Mr. Griswold of the Eastern Diocese and the parish of Granby," Mr. Warner did not assume full charge at Granby until Dec. 1, 1823. On Oct. 29, 1823, the Church at Barkhamsted agreed to pay Rev. Samuel Griswold "for his services for the term of six months coming." In the papers belonging to the Barkhamsted parish is a receipt from Mr. Griswold, dated Sept. 21, (year not given,) for his services in the parishes of Barkhamsted, Hartland, & Colebrook. He was officiating in these parishes in the year 1824 and in some of them later. He preached once or more at Hartland as early as 1821, and at Colebrook as late as April 13, 1827. In the Journal of Convention for 1825, he is placed in the list of clergy as residing at Barkhamsted; in 1826 and in 1827, as officiating at Barkhamsted; also as "entitled to a seat or residing in the Diocese but not present." In 1828 and 1829, his name is not in the list of clergy belonging to the Diocese but is in the list of clergy "entitled to a seat, or residing in the Diocese but not present." The Journal for 1829 is the last one that mentions his name, and it is the last publication found that has his name in any clergy list. Swords' "Almanac" for the years 1824 and 1825 changes his residence from Simsbury, Conn., to Great Barrington, Mass., and changes it to Barkhamsted in 1826, 1827 and 1828. On Aug. 1, 1826, the Church at Barkhamsted hired him for the season. Although he was generally called as of Barkhamsted, 1825 to 1829, (and that was probably his post office address,) he lived in the northeast corner of the town of Winchester, near the Barkhamsted line, not far from Riverton. One of his kinsmen has reported that he lived at Riverton, but in fact he lived in the town of Winchester. This is shown by the records in his family Bible and has been supplemented by land and other records furnished us by Mr. B. W. Pettibone of Winchester. He bought forty acres of land in Winchester, April 9, 1824, and not long after built a house there. He sold the same number of acres to Aaron Richards of New Hartford, Dec. 21, 1827. In both of these deeds he is described as "of

Winchester." His fifth child was born at Winchester, Conn., April 4, 1825, and his son Samuel died at Winchester, March 6, 1827, and was buried at Hemlock Cemetery in Colebrook, near Robertsville. He removed from Winchester to Oswego County, N. Y., about 1828, and finally settled at Volney, where he resided until his death. He is described in the Winchester land records as residing at Volney, N. Y., Feb. 13, 1834. He built a brick store with dwelling house attached at Volney and engaged in the business of a country merchant. He also had a farm near there with a tenant on it, but he used to do many hard days work on the farm and was proud of his success in raising crops and fruit. He was also for many years United States Loan Commissioner for that district. He was a very obliging man, selling many goods on credit, loaned considerable money and was considered wealthy. In his old age people imposed upon him and took advantage of his kindly disposition, so that when his estate was settled it was found to contain many worthless notes and accounts. He was postmaster at Volney for many years. There was another general store there, directly opposite Mr. Griswold's and kept by Mr. Horace N. Gaylord, who was an ardent Democrat, while Mr. Griswold was an ardent Whig and a follower of Henry Clay. When the Whigs were in, Mr. Griswold had the post-office, and when the Democrats won, the post-office went to Mr. Gaylord. An old neighbor of Mr. Griswold writes that "His word was law at all times, and the day he died he insisted on making up the mail," although he was so feeble he could hardly write.

After removing to New York he engaged in secular employments only, but he was never deposed or displaced from the ministry, and he never relinquished his interest in the Church. In the parish register of Zion Church, Fulton, N. Y., the first list of communicants, 1828, contains the name of Mrs. Samuel Griswold, and under the heading "Added in 1839," is the name of Samuel Griswold. We are told that Mrs. Griswold "was a most lovable woman and had a great and soothing influence over her husband." Mr. A. G. Comstock of Detroit, Mich., a grandson of Mr. Griswold, writes me as follows:—"My Grandfather was always, as I remember, quite reticent regarding his career as a clergyman. He was always a religious observer and

a zealous and ardent Churchman. The nearest Episcopal church was at Fulton, N. Y., $3\frac{1}{2}$ miles, where he always rented a pew and when his health was good and the weather fine, attended church frequently on Sundays and Holy days, taking me and the rest of the family with him. I also remember of his officiating as clergyman on certain occasions." He ranked "very high as a preacher of great power." "I remember that while I was a mere lad, (born 1840,) he was called upon to officiate in the Episcopal Church at Fulton, during a vacancy in the rectorship there, and I remember distinctly hearing him preach from that pulpit several times." Years ago there was a man living at Volney who had never seen an Episcopal minister in his vestments. Mr. Griswold persuaded him to go to Fulton and witness a confirmation service by Bishop DeLancey. That man has since been one of the wardens of Zion Church for a long time. We have this story from the Rector, Rev. A. H. Grant. That warden is now over eighty years old and tells Mr. Grant that Mr. Griswold was "a man of fine personal appearance, of rather florid face with venerable gray or white hair. He had the reputation of a man of ability, and used occasionally to conduct the service here in Zion Church, when there was no resident minister. There was always a good congregation on hand when the report went out that Mr. Griswold was to officiate. . . . He read the service very distinctly and impressively, to the decided edification of the congregation." Mr. Griswold's venerable appearance, his office as post-master, and his christian name Samuel, or some other reason, caused him to be commonly known by the name of "Uncle Sam."

Another warden of Zion Church was also well acquainted with Mr. Griswold and has in his possession a sermon by Mr. Griswold, marked on the outside "Great Barrington, June 24, 1807." One remarkable feature, says the Rev. Mr. Grant, "is its clear and vigorous handwriting. The sermon is on the subject of Masonry, and was evidently preached before the Masonic Lodge of the town, in celebration of St. John Baptist's Day. It is very strong and sensible and vigorous and interesting." A few of his sermons are now in the possession of a granddaughter, Miss Elsie L. Beach, of Winsted, Conn., and a few others are in the possession of her sister, Mrs. Clara B.

Chapman of Milwaukee, Wis. The endorsements on these few sermons have been of great assistance in fixing the time of Mr. Griswold's services in the various places hereinbefore named. We are informed that Mr. Griswold was the first to introduce vaccination at Great Barrington and it created great commotion there, "some of the superstitious people in that community even threatening to hang him for it."

Mr. Griswold's descendants now living are all from his daughters. He had two sons, but one of them died at 12 years of age and the other died in 1849, leaving a wife and only one child, a daughter. This was a great blow to Mr. Griswold, and he writes to his daughter Jane, from Volney, Oct. 22, 1849, saying: "This death terminates the name of Griswold, in that branch of the family that proceeds from me, that is, with my last breath soon to be drawn the name ceases and is forever extinct, as no male bearing my name will be left of my progeny. Thus my name is soon to be as though it were not. Those that inherit my blood are hereafter to mix by another name with unborn generations that are to come and go as time shall roll on to eternity's end." Thirteen years later, his funeral was attended in the Presbyterian Church at Bristol Hill, a few miles from Volney, and he was laid to rest by the side of his second wife, in the Volney Center Cemetery.

We have been unable to find the files of the Fulton "Patriot," for the year 1862, (then the only local paper,) but his granddaughter, Miss Beach, has furnished us a copy of an obituary notice from some unknown publication from which we quote the following:

"His sermons, a large number of which have been preserved, bear testimony alike of his fidelity as a pastor and his great learning and ability as a scholar. They breathe the most sincere devotion to the cause of Christianity, are replete with sound and convincing logic, vigorous but not redundant rhetoric, and rise at times to the highest standards of fervid eloquence. While discharging his pastoral duties he devoted a part of his time to the business of teaching. He taught the classics to a large number of young men, preparatory to their collegiate course, who afterward filled most honorable and responsible positions in life. He was in full possession of his sacerdotal

orders at the time of his death. He read and translated the Latin, Greek and Hebrew languages with great ease and fluency. Mr. Griswold removed to this country about the year 1828, and has continued to reside here since. On coming here he embarked in the mercantile business. Although leaving the pulpit, he continued to be a most zealous Churchman, always aiding and sustaining by purse, precept, and example the denomination of his choice. By great prudence, economy and industry, he acquired a large fortune. His business habits were peculiar. He made a memorandum in writing of almost all his business transactions, however small. Hence his papers are very voluminous. There was method and system in all he did. Within the compass of his vigilance and circumspection, nothing was wasted. He was a man of the strictest integrity. He demanded the same of others. He sometimes seemed to fail a little in charity for the shortcomings of those who were not possessed of the same strength of character that he had acquired. He was very indulgent to his debtors, particularly those who were honest and industrious, or those who could not be prompt by reason of misfortune. He was warm, generous and faithful as a friend, almost implacable as an enemy, steadfast in his attachments, inexorable in his dislikes, a keen discerner of human character. He abhorred snobbery in every form. He had an utter contempt for shams of every phase. Such men will have enemies. He had them. Mr. Griswold was a great reader, especially of standard and gifted authors. He possessed fine conversational powers, and conversed with great freedom with those who shared his confidence. For others he had but few words. He seldom sought others for sympathy. No matter how great his afflictions or adversities, he never obtruded his grief upon the attention of others. With a stern and unbending will he locked his troubles within the recesses of his own heart. Mr. Griswold has ceased a long, honorable and useful life, leaving a record of numerous virtues, deserving our remembrance and emulation. His errors it becomes us to avoid and forget."

THE REV. ROGER SEARLE, A.M.

The first person to inform the General Convention of the Protestant Episcopal Church in America of the state of the Church in Ohio, was the Rev. Roger Searle. He represented the Diocese before there was a Diocese to represent. He was then making the Diocese. His nine years of energetic labor in Ohio have placed him on record as one of the most noted pioneer missionaries of the West, a devoted and "zealous worker for the Glory of God, and the extension of His Kingdom."

A plain marble slab marks his grave in Chestnut Grove Cemetery, Ashtabula, Ohio, upon which is inscribed:

"Rev. / Roger Searle / first Rector of St. Peter's / Church
Ashtabula — a / man distinguished for virtue / piety, and labor
in the Gospel — / Died / Sept. 6, 1826, / Aged 52."

His seventh child, Mrs. Peter B. Johnson of Paola, Kans., now, (1906,) 89 years of age, says he was born at Willington, Conn. The record of his marriage at Middletown, Conn., in 1800, describes him as of Coventry, Conn. The "Christian Journal" for January, 1827, says that he "was a native of Stafford, Tolland County, Conn., born of respectable and pious parents, July 25, 1774." Another account says that he was born July 8, 1775, but July 25, 1774, is thought to be correct. The name of Searle does not appear in the town records of Willington or Stafford and we cannot find the name of Roger Searle in the records of Coventry, Conn. But Lorenzo Dow's Journal shows that Mr. Searle was living at Coventry about 1791; went with young Dow to hear the Methodist preacher Hope Hull; "found the pardoning love of God" and was one of the thirteen original members, Nov. 12, 1792, of the first Methodist Society in those parts. He was a second cousin of the eccentric preacher Lorenzo Dow, and Dow says that Searle and his sister "were the only young persons" he then had "to associate with on religious subjects."

Mr. Searle entered the ministry at the age of nineteen and for more than ten years was a reputable preacher in the Wesleyan connection.



REV. ROGER SEARLE, A.M.



The minutes of the Annual Conferences of the Methodist Episcopal Church, Vol. 1, show that he was admitted into full connection as a preacher in 1796, and under their rules he should have been admitted on trial two years before. This agrees with the statement that he began to preach at the age of nineteen. In 1790, there were only four Methodist clergymen in New England. [Holister's History of Connecticut, Vol. 2, p. 555.] He was appointed to the Saratoga Circuit in 1796. Was in the list of "Deacons" in 1797, and then appointed to the "Bath" Circuit. He was assigned to the Kennebeck Circuit in 1798, the Dutches Circuit 1799, the Middletown Circuit 1800, and the Cambridge Circuit 1801 and 1802. As showing how extensive a field these circuits covered, it may be remarked that the Middletown Circuit of Connecticut in 1800 practically covered the whole of the present Middlesex and New Haven Counties, and a few places in Hartford County. The lines were not clearly defined and perhaps overlapped each other. James Coleman was assigned to the Middletown Circuit with Mr. Searle, but they probably served alternately in the various places, both going over the same field. In 1803 and 1804, Mr. Searle is put down as a "Supernumerary," followed by his withdrawal some time before the Conference in the spring of 1805. For this Methodist record we are indebted to Messrs. Sylvester Smith and Eugene C. Hill, of New Haven, Conn.

Mr. Searle's name is not found in any list of graduates respectively of seventeen of the Colleges that were organized in the United States before 1800. He was married by the Rev. Enoch Huntington, (Congregationalist,) at Middletown, Conn., Aug. 7, 1800, to Sarah, daughter of Adino and Lois (Strong) Pomeroy of Middletown, Conn., born April 21, 1772, died at Ogdensburg, N. Y., Jan. 17, 1849. It is probable that he was preparing himself for holy orders in the Protestant Episcopal Church during his two years as "Supernumerary" in the Methodist Church. He applied for Episcopal ordination from a conviction of the insufficiency and irregularity of the Methodist ordination, was ordered a deacon by the Rt. Rev. Abraham Jarvis, D.D., at Middletown, Conn., June 6, 1805, and ordained a priest by the same Bishop at New Haven, June 8, 1806. The "Churchman's Magazine" of New Haven, Vol. III, page 240, refers to this

ordination as taking place at Trinity Church, and describes Mr. Searle as Rector of Christ Church, Berlin, (parish of Worthington,) and what is now the Church of the Epiphany, Durham. These two Churches were probably his first Episcopal cure, and both of them were in the field of his labors in the Methodist Church, a few years before. Being Rector of these Churches at the time of his ordination to the priesthood, he had probably been officiating there while a deacon. The record of the vestry meetings of Christ Church do not disclose who their preachers were after 1803, and the notice before referred to in the "Churchman's Magazine" is the only positive proof that Mr. Searle was the Rector at Worthington, although a later number of the "Churchman's Magazine" says he was Rector for two or three years at Durham. His second son was born at Durham, Conn., Nov. 25, 1805, from which we may infer that he was settled over these Churches before that date and that his residence was at Durham. Perhaps he changed his residence to New Britain or Worthington, about 1806, for we find that he was initiated into Harmony Lodge of Masons, Berlin, June 16, 1806, "date of passing," Oct. 27, 1806, and "date of raising," Jan. 27, 1807, with a memorandum that he was Chaplain of the Grand Lodge of the State in 1815. The records of the Convocation of the clergy of Connecticut show that he was present at Middletown, June 4, 1805, and was then recommended to the Bishop for deacon's orders, to which he was admitted two days later. He was present at the Convocations twice in 1806, once in 1809, once in 1810, twice in 1812, three times in 1813, twice in 1814, twice in 1816 and for the last time June 3, 1817. He was present at the Conventions of the Diocese of Connecticut, October 1806, June 1808, June and October 1810, June 1811, June 1812, June, August and November 1813, June and October 1814, June 1815, June and October 1816, and for the last time at Guilford, Conn., June 4, 1817. We may assume that he resided in or near New Britain at the date of being raised to the Degree of Master Mason, Jan. 27, 1807, and that he removed to Harwinton, Conn., between that date and Feb. 11, 1808, at which time he was admitted to Aurora Lodge of that place. His residence at Harwinton is also shown by the birth of a son at that place, March 5, 1808.

In the Journal of the General Convention, May, 1808, he is reported in the list of Connecticut clergy, as Rector of St. Mark's Church, Harwinton, and the Church at Northfield. D. C. Kilbourne, Esq., of Litchfield, Conn., gives his record from a manuscript history of Aurora Lodge, as follows:—Admitted as before stated. "Was Senior Warden, 1809-10, and Worshipful Master 1811-12. Chaplain of Grand Lodge 1815-16. Was a Protestant Episcopal minister at East Plymouth. His last attendance at Lodge, Jan. 9, 1815. Was a zealous Mason as well as Churchman. Lectured for the Masons on several occasions. In 1817 he was sent by the P. E. Church as a missionary or organizer of parishes to 'New Connecticut,' Northern Ohio. Served his Church faithfully in that capacity. Died in Ohio in 1826." He was installed High Priest of Darius Chapter, Litchfield, Conn., Dec. 27, 1815. In the Journal of Convention, June, 1808, the committee on the bounds of the several cures reported the parishes of Harwinton and East Plymouth as under the care of Mr. Searle.

The Bishop's address to the Convention, June 1, 1810, says "St. Peter's Church in Plymouth, having become vacant by the removal of the Rev. Mr. Prindle . . . the Rev. Mr. Searle has resigned St. Mark's Church in Harwinton and taken the cure of St. Peter's Church, and St. Matthew's, in Plymouth." In a historical sermon, 1868, by the Rev. X. A. Welton, now residing at Redlands, Cal., it is stated that "in 1809, the two Plymouth parishes entered into a written contract, (which is on record,) with the Rev. Roger Searle, who agreed to give two-thirds of his time to St. Peter's, which contracted to pay that proportion of his salary of \$450, and to furnish him yearly thirty cords of good fire wood if he would reside in the parish." He purchased one acre of land near the church at Plymouth center, Feb. 19, 1810, and had a house thereon in which he lived Jan. 13, 1814, when he gave a mortgage to raise \$1,000. At the meeting of St. Peter's Parish, April 23, 1810, he was present as "Rector Elect." He was present as Rector, June 2, 1817, and at every vestry meeting save one, between 1810 and 1817.

A note book, formerly belonging to Roger Searle, is now in the possession of Mr. Wm. H. Searles of Elyria, Ohio, by

whose courtesy we have many items of interest. It begins Sept. 24, 1815, by charging St. Matthew's Parish \$9.00 for his Sunday services. It refers largely to farm affairs both in Connecticut and Ohio. The only Connecticut parishes named in the book outside of Plymouth is a record of services at St. Mark's (Harwinton,) Dec. 8, 1816, and at Warehouse Point, July 6, 1817.

This note book contains the following entry:—"Nov. 10, 1816. This closes my seventh year's services in Plymouth, and I am at least seven hundred dollars poorer than when I came to this town."

Mr. Searle also left a diary of his clerical work in a separate book, which shows that he preached many times in Plymouth before November, 1809, from which we suppose that the seven years service relates to his permanent engagement there. This diary is now in the archives of the Diocese of Connecticut. The first twenty-six pages are missing. The first places recorded in the remaining pages are Harwinton, Dec. 25, and Northfield, Dec. 27, 1807. He then preached at Harwinton from two to four successive Sundays, (in one case for seven,) until March 5, 1809, when he preached his first sermon at St. Peter's, Plymouth. His first sermon at St. Matthew's, East Plymouth, was May 29, 1808. Although he relinquished his charge at Durham about 1807 and removed to Harwinton, he appears to have retained his care of Christ Church, Worthington, (which he designates as Berlin,) and preached there four times during the year 1808 and again Jan. 1, 1809. His last services at Berlin were Oct. 8, 1815, and Feb. 28, 1816. Between March 5, 1809 and May 7, 1809, he generally alternated between St. Mark's, Harwinton, and St. Matthew's, East Plymouth, and then St. Peter's, St. Matthew's, and St. Mark's, each received about one-third of his time until his closing service at Harwinton, May 27, 1810. From this time on he generally devoted about one-third of his time to St. Matthew's and two-thirds to St. Peter's. On May 24, 1810, he preached a funeral sermon in the Baptist meeting-house at Bristol. Other places, where he preached, not elsewhere mentioned in this paper, are Burlington, Litchfield, Middletown, Watertown, Windsor, Wolcott and Woodbury. This diary records the text

of all the sermons mentioned, the funerals attended after Sept. 13, 1809, and the names of those he baptized and married, after June 13, 1813.

The Convocation of the clergy of Connecticut assembled at Plymouth on the first Tuesday of June, 1810. On the day following they met again and marched in procession to the church. "Morning Prayer was read by the Rev'd. Samuel F. Jarvis and a sermon was delivered by the Rev'd. Chauncy Prindle, and the Rev'd. Roger Searle was duly, and canonically instituted into the Rectorship of St. Matthew's and St. Peter's Churches in Plymouth, by the Rev'd. Philo Shelton." In October, 1810, he had the honor of reading Morning Prayers for the Diocesan Convention at Cheshire. At the June Convention 1811 he was appointed one of the committee to take into consideration the dissolution of the Rev. Smith Miles' connection with the Society of Chatham. He was admitted an elector at Plymouth, 1811. That his two parishes in Plymouth were prosperous, is shown by the Bishop's address to the Convention in 1812, stating that "The holy rite of Confirmation was administered to 122 in St. Peter's Church in the town of Plymouth," out of a total of 464 for the entire State. This is by far the largest confirmation class reported in the Journal of Convention, prior to 1820. He records in his diary the confirmation of 141 persons by Bishop Hobart at St. Peter's, Oct. 25, 1816. His first report of his parishes to the Convention appears in the Journal for 1812, after which they are reported every year to 1817. He was at Philadelphia Nov. 19, 1815, and witnessed the consecration of Bishop Croes. On his return he stopped at New York and preached in St. John's Church Sunday morning, Nov. 26, and in the evening at St. Paul's. He read the lessons at New Haven, Feb. 22, 1816, for the institution of the Rev. Harry Croswell to the rectorship of Trinity Church. He read Morning Prayer at the Convention for the second time at New Haven, in June, 1816, at which Convention he was elected as one of the deputies "to the next General Convention," to be held at New York, in May, 1817.

On December 27, 1813, the anniversary of St. John the Evangelist, Mr. Searle delivered an address before Harmony Lodge, at Berlin, Conn., which was published at Hartford,

1814, by a vote of the Lodge. Referring to the burial office, Mr. Searle says:—"These last offices the brethren of this Lodge have performed for several of their members, since the speaker had the honor of receiving among them the three first degrees of the order. . . . No unhallowed hands inflicted the strokes which brought those Brothers and Companions to the dust; therefore no confusion hath taken the precedence of order among the workmen. It was a visiting messenger sent from the high court of all human destinies, to execute its mandates; it was Death. But Charity whispers a hope, that, like the *'Widow's Son'* those Companions have fallen maintaining their integrity. It was the pleasure of the Grand Master of the universe, that they should be *called off*. And it ill accords with the fidelity of the workman to murmur at the plans and proceedings of the wise Master Builder. However arduous the task assigned may seem, in dutiful submission, and faithful performance, consist their greatest security and highest felicity. They are not to expect, in this terrestrial Lodge, those high attainments in the mysteries, and plans of operation, peculiar to the Great Architect, 'what I do thou knowest not now but thou shalt know hereafter.' . . . Then may we not indulge the fond hope, that the recording angel hath enrolled their names in the archives above; not as transient visitants, but, as perpetual members of the Celestial Lodge which is far away." This address is the only publication from Mr. Searle's pen that we have found.

The name of "Rev. Sir Roger Searle appears in the Charter of Mt. Vernon Encampment, No. 1, Worthington, Ohio (now Mt. Vernon Commandery, No. 1.) June 5, 1818; he received then the Red-Cross and the Orders of the Temple and Malta.

In 1817, Mr. Searle was well established at Plymouth and had become well known and esteemed throughout the State. He had his marriage and the birth of six children recorded on the town records at Plymouth. From this record, which gives the places where his children were born, we get something of an idea of the migratory life that he had lived. His seventh child, Nancy Sarah Maria, (now Mrs. Johnston,) was born at Plymouth, Conn., Feb. 7, 1817, the very day that he first entered the State of Ohio on his missionary work. The great tide of

emigration to the Western Reserve, started by Moses Cleveland in 1796, reached Plymouth about 1813. [Atwater's History of Plymouth.] Many of his flock were moving to Ohio. In his two parishes, according to his reports to the Convention, there was a loss of twenty-eight families out of one hundred and thirty-nine, between 1815 and 1817. His people were poor and his salary small at best, and insufficient for his proper support. In the great West, he could easily obtain land and cattle, and his grass and his cattle would grow while he was preaching, as well as while he was sleeping. His former service of ten years as a Methodist circuit rider perhaps led him to dream of the privations and self-sacrifice of a pioneer missionary and made him once more long for "the unfathomable feeling of pleasure in new and exciting work."

The missionary spirit had been for some time working in Connecticut. The matter was first considered in Convention in 1792. After the annual Convention of 1816 the Bible and Prayer Book Society was formed, and according to Swords' "Almanac" Mr. Searle was one of its directors 1816 and 1817. "His labors here were much blessed and he gained the esteem and affection of a large circle of friends." His well known qualifications for a pioneer missionary caused some of the Bishops, many of his clerical brethren and "many gentlemen of distinction in Ohio" to urge him to go West and gather and organize into parishes the dispersed members of the Church. As early as 1816 he had contemplated a radical change.

The story "of St. Paul's Episcopal Church of Medina, Ohio," by the Rev. Francis E. McManus, says, "An exceeding flutter of excitement was experienced in the little village of Plymouth, Connecticut, when it was noised around the place that the Rector of St. Peter's Church would resign and become a missionary in the 'Reserve' . . . The Rev. Roger Searle had been Rector of St. Peter's seven years, and becoming restless under the monotony of the work, asked for a 'leave of absence from January thirtieth to May thirty-first, to visit the New West and perhaps live there.'" "On the first day of February, 1817, he left his family and parish in Connecticut, and proceeded on his way to Ohio, with letters of credence and recommendation from the Standing Committee of this Diocese, Bishops, and many

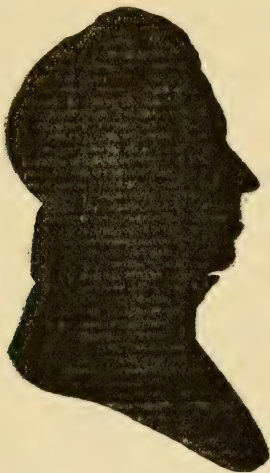
respectable clergymen and laymen in other Dioceses. After a cold and tedious journey, in which he suffered much, he reached the borders of Ohio on the morning of Feb. 17, 1817. As he approached the dividing line between Pennsylvania and Ohio, he desired Mr. Talbot, who was his companion from Springfield, Penn., to Ashtabula, Ohio, to stop his sleigh on the line. The request being complied with, Mr. Searle kneeled down in the snow, and in the hearing of Talbot only, put up a fervent prayer to Almighty God for the blessing of His aid upon the contemplated researches and labors in the wide field which he was now entering, the greater part of which had been untrodden by the feet of any Clergyman of the Church. The prayer ended, Mr. Searle resumed his seat by the side of Talbot and drove on to Ashtabula, where they arrived at one o'clock, Feb. 19, 1817. Here with great joy he was welcomed by several families who had been his parishioners in Connecticut, and who had been, since 1813, in the practice of assembling on Sundays for public worship conducted by a lay reader." [The Jarvis Centenary, pps. 45, 46.] In like manner, Mr. Searle proceeded from place to place and in the short space of about two months organized seven new Churches as follows:

St. Peter's, Ashtabula.
Trinity, Cleveland.
St. John's, Liverpool.
St. Mark's, Columbia.

St. Paul's, Medina.
St. Luke's, Ravenna.
St. James', Boardman.

The party who came to Ohio with Mr. Searle rested at Ashtabula for a week and then proceeded to the residence of Zenas Hamilton, a former resident of Danbury, Conn., who had erected a log cabin in the wild tangle of woodland, into which he moved his family October, 1814. More than two years passed before Mr. Hamilton saw a soul aside from his own family. The ever active Mr. Searle promised to meet them there in a few weeks. While he was organizing the Churches at Cleveland, Liverpool, and Columbia, his companions from Connecticut had selected their home sites and established the Colony at Medina, where they were joined by others and anxiously awaited the arrival of Roger Searle. On Monday night, March 10, a solitary wanderer of robust build, rather corpulent

and six feet in height, reached a turn in the road where the cabin of Zenas Hamilton was visible. Pushing his broad-brimmed hat back on his head, and throwing his cloak ends back over his shoulders, he called aloud. Here the settlers had gathered to talk over their prospects and rehearse events of the past. The wanderer knocked at the cabin door, and the startled party soon saw their old friend, Roger Searle, who greeted them cordially by saying, "I'm true to my word." A log fire burned cheerily on a hearth built of stones turned up by the plow, Mrs.



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Hamilton had in preparation a steak of bear meat and a bowl of rye porridge for supper. After the usual questioning concerning the latest news, Roger Searle had them in earnest conversation on the question of establishing the Church in their midst. For be assured, he said, "that where religion is not foremost, there is no permanent home." The first religious service of any name in Medina was held by appointment in Zenas Hamilton's cabin the day following Mr. Searle's arrival, and immediately after the service, a Church was formally organized. "The good words from those pioneers," wrote Roger Searle

later, "encouraged me not a little." "I was free here to travel unbeaten paths, and in a land where there were great needs of Missionary effort."

"One Lord's day, after service in the house of Miles Ferris, it was decided to build a church. So on the tenth day of April 1817, the whole community 'rose early and cleared ground enough to build a log house.' Trees were felled, the logs hewed, and by four o'clock in the afternoon the house had been built and divine services conducted." It was built in the usual fashion of log houses and roofed with bark and clods. "The seats were rough poles supported between the logs and stakes driven into the ground. There were no aisles, and those who wished front seats stepped over the poles to their places. A small table served as the lectern and pulpit, and a three legged rustic chair completed the chancel furniture." [Story of St. Paul's E. C. Medina, and Howe's History of Ohio, Vol. 11, p. 459.] In many places Mr. Searle found "Churchmen and communicants, waiting for the clergyman's presence to organize into parishes, and gladly receiving at his hands the sacraments so long denied them in this newly settled land."

A meeting, called a convention, of such parishes as have been organized "by the Divine blessing on the pious zeal and active exertions of the Rev. Roger Searle, Rector of St. Peter's Church, Plymouth, Conn.," was held at the house of Solomon Griswold, Windsor, Ashtabula County, Ohio, April 2, 1817. Prayers were read by the Rev. Philander Chase and a sermon was preached by the Rev. Roger Searle. Here was arranged the plan for the Preliminary Convention to meet at Columbus, Jan. 5, 1818, for the formation of a Diocese and to arrange for the election of a Bishop. The meeting at Windsor unanimously passed the following resolution:—

That "It is our ardent desire to be known and respected in the General Convention of the P. E. C. to meet in the month of May next, in the city of New York, and that the Rev. Roger Searle, Rector of St. Peter's Church, Plymouth, State of Connecticut, who under God has been so usefully instrumental in our formation, be and is hereby appointed and authorized to represent us, and to solicit from that right reverend and honorable body, the fostering care and assistance which we greatly need."

Mr. Searle was also requested by this meeting to give the Convention "a statistical account of the parishes lately formed on the Reserve."

It was also resolved "That the Rev. Philander Chase, now present, most respectfully present to the Rev. Roger Searle, the thanks of this convention, for his pious and active exertions in establishing and promoting the welfare of our Primitive Church in this Western Country, and that he assure him of our affectionate regard and our ardent prayers for his temporal and eternal welfare."

The Journal of this first Preliminary Convention is in the handwriting of the Rev. Roger Searle, who was President of the Convention. [Bishop Perry's History of the Church.]

The General Convention of the Church in America was held at New York, May 20 to 27, inclusive, 1817, and Rev. Roger Searle was present as Deputy from Connecticut. One of the reasons he had given for his trip to Ohio was that he might study the needs of this missionary field "and report the same to the governing body of the Church." [The Church Cyclopaedia under Ohio.] He reported a list of nineteen different parishes in Ohio, and he might have added that there was not at that time a single clergyman in full orders residing there, although Rev. James Kilbourne, Deacon, of Worthington had resided there for fourteen years, and two others, Mr. Chase and Mr. Searle, were about to establish their residence there. A motion was made for a Diocese to include for the present the Western Country. The House of Bishops recommended the organization of conventions according to States, and added "this Convention have received with much satisfaction, information of the measures which have been already adopted in the State of Ohio, for the organization of the Church in that State." The House of Bishops also recommended the authorities of the Church in "each State respectively to adopt measures for sending Missionaries to our destitute brethren in Western States."

But in his zeal for Ohio Mr. Searle did not forget the instructions of the Convention in Connecticut, to solicit a resolution "recognizing some specific edition of the Old and New Testament, to be considered as the authentic version or standard."

The Connecticut delegation placed the matter in Mr. Searle's hands and he presented such a resolution May 27, which was referred to the House of Bishops, who carried it over to the General Convention of 1820, and then reported that by reason of the patent "privileges enjoyed in England for the printing of the Bible, and the heavy fines which may be inflicted on the patentees for a falsifying of the text, the English editions may, in general be depended on." [Other facts concerning this matter are given in the history of "The Church in Connecticut."] At that Convention the canon was adopted which provides for the appointment of a person or persons in each Diocese to compare all Bibles with the approved edition. Mr. Searle was honored by being placed on the committee "to enquire into the expediency of an additional number of hymns." During the year 1817, he also had the honorary degree of A.M. conferred on him by Middlebury College, of Middlebury, Vt.

At the adjournment of the Convention, Mr. Searle returned to his home in Plymouth and arranged for his removal to Ohio. Mr. Frank Farnsworth Starr of Middletown, Conn., has kindly given us access to a file of Mr. Searle's letters. In a letter dated Plymouth, Aug. 4, 1817, to his wife's nephew, Mr. Nathan Starr of Middletown, Conn., Mr. Searle says, "Having had much conversation with the good people of my parish on the subject, a special meeting was warned, and held last Wednesday, in which was read my communication resigning my relationship of this parish, and asking their acceptance of the same to take effect on the 16th. day of Sept. next."

"Thus a dissolution of my pastoral connection is effected in the most friendly and amicable manner. And by the most rapid disposition of all my concerns, consistently with system and safety if it please God, I intend to be on the road with my loved family for Chillicothe, at the farthest by the first of October." He officiated at St. Peter's, Plymouth, Conn., for the last time Aug. 31, and at St. Matthew's, Sept. 7, 1817. He started for Ohio with his family about the 20th of Sept. with letters of dismissal, credence and recommendation, from the Standing Committee of this Diocese, and located at Medina, as the center of the extensive field in which he determined to labor. At the second Preliminary Convention at Columbus,

Jan. 5, 1818, "The two missionary priests, Messrs. Searle and Chase, the only clergymen in full orders resident in the State, were present, and representatives from eight parishes." The formal Convention met at Worthington, Ohio, June 3 to 5, 1818, and by the votes of three clergymen, the Rev. Messrs. Roger Searle, Samuel Johnson priests, and James Kilbourne, deacon, together with the suffrages of ten parishes, the Rev. Philander Chase was elected Bishop.

In another letter to his nephew Starr, of Middletown, Conn., dated Canfield, Ohio, May 27, 1818, Mr. Searle writes: "My family are growing very happy in this country. . . . My services are vastly extensive and laborious, my salary is calculated at 1000 per annum, but hardly a dollar in circulation, nor has there been since we reached this country." His note book records receiving at one place 3 gallons of whiskey, and a hand twist of tobacco towards his salary. In addition to his clerical labors he was something of a farmer and cattle raiser, as is shown by his note book and by the record at Medina under date of July 10, 1820, of the ear mark for his cattle. The difficulty of travel in the early days is shown by minute directions which he wrote Oct. 16, 1818, for his son "for finding the best road from Medina to Canfield." He calls particular attention to one blind place in the forest where there is no house from four to six miles from the Franklin Mills, and adds "It was here I was lost in March and in December 1817."

Bishop Chase says that Mr. Searle "was fixed in the northern part of the diocese, embracing a circumference of more than a hundred miles." At one time he had Ashtabula, Boardman, Canfield, Cleveland, Columbia, Jefferson, Liverpool, Ravenna, Rome and Medina, to minister to. According to Swords' "Almanac" he was also Rector of Trinity Church, Brooklyn, 1821 to 1826, with the addition in 1825 of Christ Church, Windsor. The Protestant Episcopal Missionary Society within and for the Diocese of Ohio is reported in Swords' "Almanac" for 1822, with Roger Searle Vice President and Chairman of the Board of Managers, which office Mr. Searle held until his death. With such multitudinous duties it is not strange that there should have been some little dissatisfaction and complaint of inattention. There was also at one time some slight friction between

him and Bishop Chase. In his "Reminiscences," Bishop Chase says that Messrs. Searle and Hall alone refused to put their names to the paper of commendation drawn up to be signed by the clergy of Ohio, preparatory to the Bishop's departure for England to raise funds for the building of Kenyon College. Just at this time the Bishop was called upon to settle some difficulties between Mr. Searle and the people of Medina, which the Bishop readily composed, after which Mr. Searle thought it his duty to sign the paper and Mr. Hall followed his example. The Rev. John Hall was brought into the Church through Mr. Searle. Later the Bishop and Mr. Searle were excellent friends and he was taken into the Bishop's confidence regarding the organization of Kenyon College. The Methodists and Congregationalists had followed the Episcopalians to Medina and when it was reported that "a split was among the Episcopalians," a wag of the day said "The devil has come to Medina, gotten the Episcopalians by the ears, forced the Methodists to special prayer meetin', while the Congregationalists look on and sing:—

'Sweet is the work, my God and King!'

The Church however still prospered and when Mr. Searle resigned the charge of St. Paul's Parish in 1824, the people of Medina requested him to keep an oversight of the Church there, which he did for nearly a year. He removed from Medina to Ashtabula, where he remained till his death. In the Bishop's address to the Convention in June, 1826, he says, "The Rev. Mr. Searle has been for the greater part of the year absent from the diocese, I am told for the recovery of his health." In the fall of 1825, we find him writing letters to his nephew Starr, from Albany, Rochester and Buffalo, N. Y. The letter from Rochester, dated Sept. 7, shows that he was on his way to Middletown, Conn., the former home of his wife, to bring his family "for a visit to our native part of the states," where he says he will visit Middletown "before visiting my aged mother and sisters." He was a great letter writer. In 1800 he wrote to Lorenzo Dow, who was then at Dublin, Ireland. The Church at Ashtabula have a large number of his letters, a number of his letters are in the Bishop Hobart papers and besides the letters to Middletown from which we have quoted, other

letters of his are with the Secretary of the Commission of the Diocese of Connecticut for the preservation of ancient documents.

There was one thing Mr. Searle did not know how to do. He could not rest. The little relaxation he received from a journey through New York and Connecticut came too late. He was worn out, the inevitable came, and his labor in establishing "a witness of the Gospel" was at an end. Brief notices of his death appear in the "Connecticut Observer," the "Gospel Advocate" for December, in the "Church Register" for September, and the Ashtabula "Journal" and "Churchman's Magazine," (Middletown, Conn.) for November, 1826, the latter being reprinted in the "Christian Journal" for November, while a further notice of him in that paper appeared in January, 1827. After seven days of painful sickness he died at Ashtabula in the house of his friend, the Rev. John Hall, herein before referred to, and was buried with Masonic honors. A large number of clerical brethren were present at his funeral. Few clergymen of the Church below the order of Bishop were more extensively known and respected, not only in the Diocese of Ohio, but by the clergy and laity in various States.

His widow was left to struggle with her legal thirds in the log cabin and land where they had lived. One of his daughters in a letter to Mr. Starr, July 9, 1830, says: "Since my father's death our family has been very much broken up. It would be impossible for you without experience to know all the trials and fatigues which he endured and after all, yes dear cousin, even his life a sacrifice."

"If people where my father labored and toiled had paid him his just and reasonable dues, the widow and fatherless would have been comfortable."

The widow is buried at Ogdensburg, N. Y., where a memorial stone marks her grave. About twenty years ago, when a new church was built at Medina, a memorial window to Mr. Searle was placed in it by contributions from the people. The year-book of Trinity Cathedral Parish, Cleveland, Ohio, 1899-1900, pays a tribute to Mr. Searle their founder, who made that parish the object of his watchful care, visiting it almost every year for nine years. He is again mentioned in the year-book

for 1901-1902. The Rev. Francis E. McManus in a recent letter says, "God blessed his labors and those Ohio Churches which he established are monuments to his indefatigable labors." The "Churchman's Magazine" says, "For several years his labors were arduous and his privations great. He was amiable and affectionate in his disposition. The remembrance of his good qualities will be long cherished in the domestic circle. He closed a life of much vicissitude at the place where he first preached after he crossed the Alleghany, and among the friends who first embraced him on his mission to the west."

Bishop Chase says, "God's blessing, evident upon the ministration of the pious and zealous pastor of his flock in Ashtabula, leaves no room for human commendation. If such were multiplied, the Church would flourish even in the woods."

BIOGRAPHICAL NOTICES

OF ALL PERSONS WHOSE NAMES APPEAR OF RECORD,
AND A FEW WHO ARE OTHERWISE SHOWN TO
HAVE BEEN CONNECTED WITH
CHRIST CHURCH

As our only record of Christ Church is that of the parish meetings, it is evident that these notices do not include all members of the parish. This is shown by the fact that one of the seven founders of the Church does not appear of record, neither is there any mention of the names of two persons who are known to have been officers of the Church. Two of the several persons that withdrew from the Congregational Society of Kensington in favor of Christ Church do not appear of record. The only mention we have of some members is their withdrawal, or the abatement of their taxes, and thus if a person was faithful to the end, paid his taxes promptly, and was not appointed to any office or on any committee, we would not have his name. The subscription for the building of the church is a part of the record, and probably some of those whose names appear on this subscription belonged to some other denomination. In all cases, the connection of each person with the Church is stated at the beginning of each notice, so that the readers can draw their own conclusions as to whether or not any particular person is identified as an Episcopalian.

Andrews, Arthur. Elected one of the choristers March 25, 1799.

Son of Elizur and Anna (Clark,) Andrews, b. Sept. 15, 1778, at Richmond, Mass.; d. at Bridgeport Centre, Mich., Aug. 19, 1847; m. Jan. 20, 1805, Mary Ingraham of Wethersfield. Was a carpenter and joiner by trade. Like his father, had considerable musical talent and was at one time leader of the singing at the Congregational Church at Newington. He was a magistrate, a deacon, and an ardent temperance man. Lived first at Newington, then in Hartford and Springfield for a time, and finally removed to Michigan.

Andrews, Elisha. His rate bill abated May 30, 1803.

Son of Joseph, Jr., and Asenath (Whaples,) Andrews, b. Oct. 11, 1773, at Newington; d. March 4, 1810, at Berlin; m. Mary Wolcott of Newington. His widow m. March 9, 1812, Warner Dunham.

Andrews, Elizur. Subscribed \$20.00 for building the church. Elected chorister March 25, 1799, April 15, 1803 and May 22, 1840. Clerk *pro tem*. Dec. 16, 1799. Committee to settle building account Jan. 8, 1800. Rate bill of 1804 abated April 15, 1805. Acknowledged service of call for the meeting of July 10, 1826.

Son of Benajah and Anne (Clark,) Andrews, b. Dec. 13, 1747, at Newington; d. Dec. 4, 1829; m. November, 1769, his cousin Anna Clark, b. Jan. 26, 1755, at Woodbury, Conn., d. Feb. 16, 1836. She was admitted to the Congregational Church, Newington, 1804. He was a carpenter and joiner. Committee to consider school petition in 1782 and to procure materials for building the Congregational meeting-house at Newington, April 27, 1795. Sold his homestead in 1802 to Uzziel Lattimer.

Atkins, Hezekiah. Subscribed \$5.00 for building the church.

Son of Benjamin and Hannah (Watts,) Atkins, b. May 16, 1765; m. 1783, Judith, daughter of Elisha Lewis, b. Aug. 22, 1765. Lived in New Britain near the Luther Mills at Clayton, and sold land there to Joseph Churchill, April 4, 1799.

Barnes, Blakesley. Withdrew Oct. 18, 1809, to join the "Presbyterians" in Worthington.

Son of Moses and Phebe (Blakesley,) Barnes of Wallingford, b. 1781; d. Aug. 1, 1823, gravestone in North cemetery, Berlin; m. Aug. 11, 1807, Almira, daughter of Samuel and Mindwell (Griswold,) Porter, b. March 2, 1786, d. 1835. From a poor boy without a penny he became a man of wealth. Had a tin shop and a store in Berlin. Was a member of Harmony Lodge of Masons. Estate probated at Middletown, 1825, when \$34,701.66 was distributed to his heirs.

Barnes, William. His rate abated April 2, 1804; m. Margaret Bartlett. Had a child, "Dolly Bartlett," bapt. by Rev.

Mr. Warren of Middletown, Jan. 17, 1801, probably at Christ Church, Worthington. He lived at Newington and signed an agreement June 2, 1800, to pay his share per scholar for a summer school at the center there that year.

Beckley, David. Moderator of meeting April 14, 1800. Collector for Worthington June 11, 1800. Business Committee April 6, 1801, and signed Mr. James Kilbourne's recommendation to the Bishop, Dec. 7, 1801 as Societies' committee. His expenses of \$5.34 for going to Hartford to induce the Legislature to give permission to hold a lottery for the benefit of the Church was voted paid April 19, 1802.

He was son of David and Hephzibah (Wilcox,) Beckley, b. March 31, 1765; d. Oct. 16, 1822, buried at Beckley Quarter; m. March 31, 1785, Eunice, daughter of Moses and Martha (Robbins,) Williams, of Rocky Hill. The baptism of his daughters Julia Oct. 6, 1787 and Honour Jan. 20, 1791, is recorded at Christ Church, Middletown. He and his wife were sponsors there at the baptism of six children of Solomon and Martha Bulkley, Oct. 16, 1787, and for another child of same parents, Jan. 20, 1791.

Beckley, Loton. Acknowledged service of call for the meeting of July 10, 1826.

He was son of Selah and Caroline (Beckley,) Beckley, b. Nov. 3, 1793; d. Huntington, Ohio, Sept. 25, 1847; m. Oct. 16, 1820, Lucy Kirby, daughter of Seth and Huldah (Richardson,) Beckley, b. Wethersfield, Aug. 28, 1800, d. Ohio, 1875 or 6.

Beckley, Luther. He issued the warrant in the capacity of a Justice of the Peace, and authorized Samuel S. Goodrich to warn all members of the society to attend a meeting July 10, 1826. Opened and organized the meeting and administered the oath of office to the clerk.

He was son of David and Hephzibah (Wilcox,) Beckley, b. Oct. 11, 1778; d. Jan. 11, 1841; m. Sarah, daughter of Solomon and Olive (Hart,) Flagg, b. Aug. 10, 1785; d. Feb. 21, 1861, age 75. Both buried in Beckley Quarter.

Beckley, Moses W. Acknowledged service of the call for the meeting of July 10, 1826.

He was son of David and Eunice (Williams,) Beckley, b. Oct. 7, 1791, at Rocky Hill; d. Sept. 27, 1868, at Southington, Conn.; m. April 4, 1816, Mary, daughter of Robert and Sarah (Hart,) Cornwall, b. July 12, 1798; d. Sept. 7, 1885. He was a member of Harmony Lodge of Masons, kept a tavern in New Britain, corner Middletown turnpike and Shuttle Meadow road. Gave \$10.00 towards building the Methodist church.

Beckley, Orrin. Warned by Goodrich to attend the meeting of July 10, 1826.

He was son of Elias and Rachel (Savage,) Beckley, b. 1784; d. March 9, 1846; his estate was probated Dec. 15, 1846; m. Oct. 20, 1805, Julia, daughter of David and Eunice (Williams,) Beckley, bapt. at Middletown, Oct. 16, 1787, d. Oct. 16, 1808. He m. (2), Harriet, daughter Shubael and Sarah (Hart,) Paterson, b. Oct. 3, 1788, d. Sept. 11, 1847.

Beckley, Selah. One of the seven founders. Subscribed \$40.00 for building the church. Elected clerk, Nov. 13, 1797, June 25, 1798, March 25, 1799 and April 14, 1800. Clerk *pro tem.* Dec. 2, 1801. Appointed Nov. 26, 1798, Committee to hire Rev. Seth Hart. Oct. 21, 1799, Committee to settle with subscribers to the building fund, and Jan. 8, 1800 to settle the building accounts. Committee on land for a glebe and cemetery April 19, 1802, Committee to apply to the Assembly for a lottery April 8, 1808 and is then called "Captain." Elected one of the choristers March 25, 1799, April 15, 1803 and May 22, 1804. Elected delegate to the Diocesan Convention April 6, 1801, April 19, 1802, May 30, 1803 and April 3, 1809, but 1802 is the only time that he is reported as present in the Journal of Convention. Was moderator of the meeting Dec. 29, 1801 and April 3, 1809. Elected tax collector for Worthington, April 15, 1803. On Dec. 7, 1801 he signed Mr. James Kilbourne's recommendation to the Bishop.

He was son of Elias and Lois (Parsons,) Beckley, b. March 31, 1767; m. Nov. 10, 1787, Caroline, daughter David and Hephzibah (Wilcox,) Beckley, b. Sept. 8, 1768, d. at Stow, O., Oct. 8, 1820. Residence Beckley Quarter, Berlin. Was a

member of Harmony Lodge of Masons. His daughter Hephzibah was baptized at Christ Church, Middletown, Conn., Jan. 20, 1791, and son Noel bapt. same place, Feb. 15, 1792.

Beckley, Sylvester. Tax collector March 30, 1807.

Son of Elias and Lois (Parsons,) Beckley, b. April 14, 1771; d. Dec. 17, 1821, buried at Beckley Quarter; m. at Kennebunk, Me., Hannah, daughter Samuel Moody, b. 1770, d. March 18, 1838. He was a member of Harmony Lodge of Masons. He and his wife were witnesses at the baptism of Mr. John Dunham, Oct. 8, 1815. His wife Hannah M. d. March 18, 1838, aged 58.

Belden, Joel. Warned by Goodrich to attend the meeting of July 10, 1826. Lived in New Britain, near the present Town Home. His estate was probated in 1833, when his son Hiram and widow Abigail agreed on the distribution.

Blinn, David. Subscribed \$10.00 for building the church.

Son of Peter and Martha (Collins,) Blinn, b. Oct. 10, 1735; m. May 13, 1766, Deborah White of Cromwell. He lived at Rocky Hill.

Blinn, Jonathan. Subscribed \$20.00 for building the church.

Only son of Jonathan and Sarah Blinn, bapt. at Newington, Oct. 3, 1762; d. June 8, 1803; m. Oct. 25, 1789, Honor, daughter Jonathan and Sabre (Andrus,) Stoddard, b. July 16, 1770. She was admitted to the Congregational Church, Newington, July 2, 1797. He was school committee Newington, Oct. 3, 1796. He probably lived in New Britain before this date, as the baptism of four of his children by Rev. Mr. Smalley of New Britain, is recorded in the Congregational Church records of Newington.

Bramann, Paul. His rate abated April 2, 1804.

Churchill, Joseph. Subscribed \$15.00 for building the church. His taxes abated March 30, 1807 for the years 1803-4-5 & 6, and again on April 20, 1807. He died at Newington, April 26, 1812, age 62; m. Sept. 11, 1777, Rhoda, daughter of Benjamin and Sarah (Dewey,) Goodrich, b. March 25, 1750. She d. Feb. 24, 1817, age 76. He owned the mill at Clayton recently known as the Luther mills.

Coslet, Francis. Subscribed \$3.00 for building the church. His rate abated April 2, 1804, and April 20, 1807. He died Dec. 31, 1826, age 77; m. (1), Sept. 1, 1784, Rachel Atkins, (2), April 21, 1791, Sarah, daughter of Samuel and Mary (Goodrich,) Smith, b. April 5, 1761, d. Oct. 8, 1838. He was a British soldier, taken prisoner with John Watson, (in the capture of Burgoyne,) while in the act of firing at their captors. He was a shoemaker. He joined the Congregational Church at Newington, May 3, 1801 and had his children baptized there.

Crofoot, Ephraim, Jr. Subscribed \$10.00 for building the church. Lived in the Worthington parish.

Was son of Ephraim and Mary (Williams,) Crofoot, b. 1757; was soldier in Revolutionary war. His widow Lois was a pensioner at Middletown, Conn., 1837, age 79.

Crofoot, Joseph. His taxes were abated April 19, 1802.

He was son of Ephraim and Mary (Williams,) Crofoot; m. Hannah, daughter of Benjamin and Eunice (Williams,) Beckley, b. July 13, 1768. His estate was probated at Middletown, Conn., Nov. 6, 1829, when he is described as late of Leyden, N. Y. They lived at Berlin.

Deming, Asahel. Subscribed \$6.00 for building the church.

He was son of Giles and Hannah (Wright,) Deming, bapt. at Rocky Hill, July 7, 1765; d. about 1840; m. Feb. 14, 1792, Lucy Moreton, daughter of John. She d. Dec. 6, 1816, age 41. He was a sea captain, lived for a time in Wethersfield, and removed to New Britain about 1794. Lived northwest of the Shipman school house. Was a member of Harmony Lodge of Masons. Died at West Hartford, but was buried at New Britain.

Deming, Elizur. Subscribed \$60.00 for building the church. The first meeting of the society was held at his house, Nov. 13, 1797, and probably their first service by the Rev. Seth Hart, April 22, 1798, was at his house. Also all subsequent meetings and services until the church was ready to use, March 25, 1799. The key to the church was by a vote of the society kept at his house. He was elected treasurer, Feb. 5, 1798,

June 25, 1798, March 25, 1799, April 14, 1800 and April 6, 1801. On April 20, 1807 he was authorized to settle all collectors bills granted when he was treasurer. He was moderator of the meeting Nov. 4, 1799; clerk *pro tem*. Jan. 8, 1800; tithingman Dec. 3, 1801, committee to apply for a lottery April 18, 1808 and prudential committee April 23, 1810. He was one of the trustees to whom the land for the cemetery was deeded in 1803. On July 5, 1826 he acknowledged service of the call for a meeting.

He was son of Janna and Anne (Kilbourne,) Deming, b. Feb. 3, 1751; d. Dec. 7, 1827, age 77; m. May 6, 1773, Lucina Francis, who d. Dec. 9, 1818. Her funeral sermon was by the Rev. Asa Cornwall, Dec. 11, from Psalm 103, 17 and 18 verses. He was a farmer of Newington and lived on Church Street about half a mile north of Christ Church. The Wethersfield records show that he was among the men who went to New York in the sloop Ann in 1776 to join the patriot army. He and his wife are both buried in the Church Street cemetery.

Deming, Elizur Jr. Was appointed tax collector for Newington and New Britain, April 15, 1805. Acknowledged service of the call for the meeting July 10, 1826.

He was son of Elizur and Lucina (Francis,) Deming, b. May 18, 1782; d. Dec. 8, 1847; m. Jan. 4, 1809, Sarah, daughter of David and Clarinda (Steele,) Goodrich, b. June 3, 1788, d. May 22, 1852. Both are buried in the Church Street cemetery, Newington.

Deming, James. Appointed collector for Wethersfield, June 11, 1800.

He was son of Elizur and Lucina (Francis,) Deming, b. July 29, 1776; m. April 18, 1810, Jemima Culver, who was living at Hartford as late as 1868.

Deming, Roger. Was warned by Goodrich to attend the meeting of July 10, 1826.

He was son of Waitstill Deming (who was a brother of Janna,) b. July 19, 1771; d. Dec. 19, 1837; m. (1), Esther, (2), Mabel, who d. Jan. 26, 1811, age 44, and is buried in the Church Street cemetery.

Deming, Selden. Received the assets of the society from the Treasurer of record, (Nathaniel Dickinson,) Feb. 4, 1837, and gave his receipt therefor as "Treasurer." He paid \$106.00 of this money to St. Mark's in 1838 and was called upon for the balance in 1841.

He was son of Thomas and Jerusha (Selden,) Deming, b. July 19, 1807; d. July 18, 1885, buried at Church Street cemetery; m. March 1, 1846, Frances, daughter of Ebenezer and Sally (Chappell,) Goodale, b. Nov. 6, 1825. He lived on Church Street, Newington, in the house built by his father in the year 1800. His widow and daughter were residing there in 1906 and then had the old record book in their custody. Mr. Deming's name is in the list of parishioners of St. Mark's and his wife is a communicant.

Deming, Thomas. Subscribed \$40.00 for building the church. Was appointed collector June 25, 1798, committee to settle the building account Jan. 8, 1800, and to hire a minister April 14, 1800. He was elected treasurer April 19, 1802, which office he held until his death in 1827. On June 21, 1802, he was authorized to sue for the remainder of the subscriptions for building the church. Moderator of meetings April 10, 1806, March 30, 1807, Oct. 6, 1809 and July 10, 1826. Was one of the six members who in 1826 requested a Justice of the Peace to call a meeting of the society and was warned by Goodrich to attend the said meeting. He was elected treasurer for the last time July 10, 1826, and the same day was elected prudential committee. Aug. 8, 1826 he was appointed one of the committee to sell the church building.

He was son of Janna and Anne (Kilbourne,) Deming, b. Oct. 27, 1755; d. Sept. 29, 1827; m. (1), Sept. 16, 1804, Jerusha Selden, who died May 4, 1821, age 48, (2), April 1, 1823, Mary Wright. He and his wife Jerusha are buried in Church Street cemetery.

Dickinson, David. One of the seven founders. Subscribed \$50.00 for building the church. Appointed building committee Dec. 7, 1797, and tax collector Dec. 16, 1799. He was one of the trustees to whom the land for the church was leased in 1798. On Oct. 28, 1800, Jonathan Gilbert was appointed to collect

the tax that David Dickinson was to collect, and on April 15, 1803 said Gilbert was instructed to settle all matters between said Dickinson and the Society.

He was son of Nathaniel and Thankful (Beckley,) Dickinson; d. March 25, 1826, age 70. His wife Sibyl d. Nov. 26, 1839, age 83. She was daughter Daniel and Eunice Andrews, b. May 30, 1756. Both are buried at Beckley Quarter. They had two children, Leonard and Esther, bapt. at Christ Church, Middletown, Feb. 15, 1792. She joined the Congregational Church, Worthington, Oct. 7, 1827.

Dickinson, Jabez. He bid \$106.00 for the church building Oct. 23, 1826, and it was sold to him, Nov. 17, 1826 by the committee for \$115, but it was bought for his brother Ralph,

He was son of Nathaniel and Lucy (Gilbert,) Dickinson; m. Julia Bailey. He and his wife were Congregationalists. Their son Nathaniel became a member of St. Mark's Church, and his autograph is on the original organization paper.

Dickinson, Nathaniel. One of the seven founders. Subscribed \$20.00 for building the church. Was appointed tax collector April 19, 1802, also committee to view land for a glebe and cemetery. Prudential committee April 10, 1806, March 30, 1807, April 18, 1808, April 3, 1809 and April 23, 1810. Was one of the committee April 10, 1806 to see if we can get a lottery. Signed the call for the meeting of July 10, 1826, and was warned by Goodrich to attend the said meeting. He was moderator of the meeting Oct. 2, 1826, also Dec. 27, 1827. The last meeting of the society was held at his house, Dec. 28, 1827, at which time he was elected treasurer.

He was son of Nathaniel and Thankful (Beckley,) Dickinson; d. March 30, 1837, age 78; m. May 10, 1786, at New Britain, Lucy, daughter of Jonathan and Hannah (Collins,) Gilbert, b. Aug. 26, 1770, d. June 25, 1853, age 83. Both buried at Church Street cemetery. He was one of the original members of the Congregational Church of Worthington, 1775. His wife Lucy was one of the original members of St. Mark's, 1836. His son Ralph was elected vestryman, at the first meeting of St. Mark's Parish, Aug. 28, 1836 and the autograph of his son Ashbel appears on the original organization paper. Ashbel's name is also in the list of communicants.

Dickinson, Ralph. Signed the call for the meeting of July 10, 1826, and was warned by Goodrich to attend the said meeting. Was appointed prudential committee July 10, 1826 and December 28, 1827. One of the committee to sell the church building, Aug. 8, 1826, bid \$85.00 for the building, Oct. 2, 1828 and a week later offered to give up the bid in case the society could do better. His brother Jabez finally bought the building for him. He was elected one of the first vestrymen of St. Mark's, Aug. 28, 1836.

Son of Nathaniel and Lucy (Gilbert,) Dickinson; d. May 30, 1839, age 43. His wife Jerusha d. March 15, 1836, age 42. Both buried at Church Street cemetery. Her burial is recorded at Christ Church, Hartford. His son Ralph was a communicant of St. Mark's.

Dunham, Elisha. The subscription, Oct. 29, 1797 was for a church "where a stake has lately been set, a little north east of Elisha Dunham." A meeting of the society was held at his house, Feb. 5, 1798. He gave a lease of the land for the church, April 5, 1798. He lived near the Kelsey crossing a little east of the line between New Britain and Newington, (then Wethersfield.)

Dunham, John. Mr. Dunham with Laura Ann and Maria Smith, two children of Mr. Dunham and his wife Lois, were baptized at "Berlin" by the Rev. Roger Searle, Oct. 8, 1815, probably at Christ Church, Worthington.

He was son of John and Lydia (Tryon,) Dunham of Berlin, b. Feb. 6, 1784; d. April 13, 1826; m. May 10, 1807, Lois, widow of Elnathan Smith and daughter of Elias and Lois (Parsons,) Beckley, b. Nov. 16, 1773, d. at New Haven, July 22, 1833. He resided at Kensington, and either he or his father withdrew from the Congregational society there Aug. 19, 1805 in favor of the Baptist.

Ellsworth, Theodore. Subscribed \$2.00 for building the church. His autograph is appended to the original organization paper of St. Mark's, his name is in the list of communicants, and he was elected one of the vestrymen April 15, 1844. He died May 5, 1849, and was buried at Kensington during

Mr. Capron's time, by the Rev. John M. Guion, a former Rector. He m. July 21, 1792, Rebecca Lucas and was then a resident of Chatham, Conn. On Jan. 2, 1786, Phineas Dean Jr. was appointed his guardian by the Probate Court of Middletown. He lived in Kensington and in 1809 was one of the committee of the Congregational society there, also in 1824. He filed a certificate of withdrawal from that Society Nov. 29, 1839 "in favor of the Episcopal Order."

Francis, Allen. Subscribed \$12.00 for building the church. Withdrew from the Society Oct. 28, 1800, to join the Presbyterian order.

He was son of Josiah and Milly (Stoddard,) Francis of Newington; m. Nov. 13, 1797, Esther Hotchkiss. He lived at what is now the lower end of Lincoln Street, New Britain.

Francis, Roger. Subscribed \$5.00 for building the church.

Was son of Josiah and Milly (Stoddard,) Francis of Newington; d. Sept. 16, 1839, age 76; m. Dec. 16, 1790, Elizabeth, daughter Hezekiah and Anna (Stedman,) Andrews, b. June 8, 1766. He was her second husband. He was a blacksmith in New Britain, but removed to Newington and then to West Hartford. Was living at Newington, June 2, 1800, when he signed an agreement to pay his share per scholar for a summer school at the center there that year.

Gilbert, David. Subscribed \$60.00 for building the church. Appointed April 15, 1803 tax collector for New Britain and Newington and again April 3, 1809. Prudential committee April 15, 1805. He signed Mr. James Kilbourne's recommendation to the Bishop, Dec. 7, 1801.

He was son of Jonathan and Hannah (Collins,) Gilbert, b. 1772, bapt. Aug. 16, 1776 at Middletown (Christ Church); m. May 27, 1795, Lucy, daughter of John and Rosetta (Blinn,) Squire. She d. Aug. 12, 1815, age 43, and is buried at Church Street. Her funeral was attended Aug. 13, with sermon by the Rev. Asa Cornwall of Southington. He lived in New Britain, and bought the Skinner place on East Street in 1813.

Gilbert, Jonathan. Subscribed \$100.00 for building the church. Was appointed one of the building committee Dec. 7, 1797, moderator of the meeting June 25, 1798, June 13, 1799,

Oct. 5, 1801 and Nov. 30, 1802; prudential committee March 25, 1799. Appointed Oct. 21, 1799 on committee to settle with subscribers to the building fund, Oct. 28, 1800, to treat with professed Churchmen not willing to pay taxes. Elected tax collector Oct. 28, 1800 and June 11, 1801. Elected clerk April 15, 1803, April 2, 1804 and April 15, 1805. Was one of the first wardens and signed Mr. James Kilbourne's recommendation to the Bishop, Dec. 7, 1801.

He was son of Jonathan and Keziah (Smith,) Gilbert, b. 1745; d. Dec. 8, 1805; m. Jan. 1, 1767, Hannah Collins, who d. May 23, 1823, age 78. Both are buried at the Church Street cemetery. He lived in Worthington, and had a controversy with the Congregational society there in 1776 about taxes for building the meeting-house. His taxes there were abated Nov. 1, 1791. His son David was baptized at Christ Church, Middletown, Aug. 16, 1776.

Gilbert, Jonathan, Jr. Subscribed \$60.00 for building the church. Appointed prudential committee Nov. 13, 1797. April 19, 1802, April 15, 1803, April 2, 1804, April 18, 1808 and April 3, 1809. Was one of the building committee Dec. 7, 1797. He was one of the trustees to whom the land for the church was leased 1798, also to whom the land for the cemetery was deeded in 1803. Tithingman, April 6, 1801, and chorister May 22, 1804. Appointed Dec. 3, 1801, one of the committee to hire Mr. James Kilbourne, and April 15, 1805 to go to New Britain, and "get the public money that belongs to the Episcopalians in that society." On Dec. 7, 1801, he signed Mr. James Kilbourne's recommendation to the Bishop. Was elected clerk Feb. 27, 1806 and delegate April 21, 1806 to the Diocesan Convention, but not reported present. Appointed tax collector April 18, 1808 and elected warden same date.

He was son of Jonathan and Hannah (Collins,) Gilbert, b. 1758; d. May 17, 1809; m. Eunice, daughter of Raphael and Sarah (Hubbard) Hurlbert, b. 1767. She m. (2), Thomas Booth, who d. May 6, 1836, age 80. She d. Nov. 20, 1851, age 84, and was buried by Mr. Booth at Beckley Quarter. Jonathan Gilbert, Jr. lived in New Britain, not far from the Town Home. He is buried at Church Street cemetery.

Gilbert, Linus. Was one of the six members who requested a justice to call a meeting for July 10, 1826, and was warned by Goodrich to attend the said meeting. Elected prudential committee July 10, 1826 and again Dec. 28, 1827. Was one of the committee Aug. 8, 1826 to sell the church building.

He was son of Jonathan and Eunice (Hurlbert,) Gilbert, b. Sept. 19, 1789; m. (1), Nov. 18, 1812, Sally Dunham, who d. Dec. 1836, (2), July 29, 1837, widow Abigail Porter, a daughter of Unni Blinn, b. 1805, d. Dec. 18, 1853. He lived on Stanley Street in the south part of New Britain. He belonged to the first Methodist class in New Britain and subscribed \$50.00 for building the Methodist church in 1824.

Gilbert, Moses. Was warned by Goodrich to attend the meeting of July 10, 1826.

He was son of Moses Gilbert, b. May 24, 1744. His estate was probated Aug. 2, 1826; m. May 18, 1810, Widow Abigail Mitchell. He lived at Worthington.

Gilbert, Russell. Acknowledged service to the call for the meeting of July 10, 1826.

He was son of Jonathan and Eunice (Hurlbert,) Gilbert. Lived in New Britain; d. at Meriden, 1870; m. Betsey Chapman, of Glastonbury, Conn.

Gilbert, Thomas. Subscribed \$8.00 for building the church.

He was son of Moses, b. Oct. 21, 1738; m. April 24, 1760, Mary North. His estate was probated at Farmington, Jan. 5, 1815. He lived at Worthington.

Goodrich, Bela. Subscribed \$3.00 for building the church. Was appointed June 20, 1799 tax collector for Newington and New Britain.

He was son of John 3rd and Abigail (Price,) Goodrich of Wethersfield, b. Feb. 4, 1777, and removed to Blendon, Franklin Co., Ohio.

Goodrich, David. Subscribed \$170.00 for building the church. Was elected building committee Dec. 7, 1797, collector June 11, 1801, April 19, 1802 and Oct. 6, 1809. His children Eleanor,

Samuel Steele, Jamon, and Chauncey Smith, were baptized at Christ Church, Middletown, Feb. 15, 1792.

He was son of Benjamin and Sarah (Dewey,) Goodrich, b. March 9, 1757; d. Aug. 22, 1822; m. Dec. 25, 1780, Clarinda, daughter of Dr. Samuel and Hannah (Nott,) Steele. He was a member of Harmony Lodge of Masons. Lived in Newington.

Goodrich, Elias. His rate bill was abated April 2, 1804 and again March 30, 1807.

He was son of Peter and Bathsheba (Miller,) Goodrich, b. July 17, 1765; m. Jan. 1, 1790, Hannah Bailey. He resided in Kensington, and died at Petersburg, Va., June, 1821, age 55. Gravestone in West cemetery, Kensington.

Goodrich, John. Subscribed \$190.00 for building the church. Was moderator of the meeting, Nov. 13, 1797, May 31, 1798, March 25, 1799, Jan. 8, 1800, April 2, 1804 and April 15, 1805. He was on the building committee Dec. 7, 1797, elected prudential committee Nov. 13, 1797, June 25, 1798, March 25, 1799, April 14, 1800 and April 2, 1804. Was one of the trustees to receive lease of land to build the church, 1798, and deed for the cemetery, 1803. Appointed April 19, 1798 to collect the subscription every Sabbath. Elected May 31, 1798 delegate to the Diocesan Convention and was present at Norwalk, June 6, 1798. Appointed substitute delegate March 25, 1799 but no delegate was present that year. He was appointed a committee Nov. 26, 1798 to hire Mr. Hart; July 1, 1799, to finish the steeple, and Oct. 21, 1799 to settle with subscribers to the building fund. On Dec. 7, 1801 he signed as warden Mr. James Kilbourne's recommendation to the Bishop.

He was son of John and Anne (Riley,) Goodrich, b. March 12, 1745; buried at Wethersfield, Dec. 23, 1830; m. Mary, daughter of Bennaja and Sibel Hale, b. 1745, d. Dec. 13, 1798, and is buried at Wethersfield. Six of his children were baptized at the Congregational Church, Wethersfield before 1789. One John Goodrich was a member of Harmony Lodge of Masons and proposed the Rev. Roger Searle for membership.

Goodrich, John 3rd. He was appointed prudential committee, April 6, 1801, April 19, 1802, and April 15, 1803. Col-

lector June 11, 1801. On Dec. 7, 1801 he signed as Societies' committee, Mr. James Kilbourne's recommendation to the Bishop. Moderator of the meeting April 19, 1802, April 15, 1803 and Feb. 27, 1806. He was allowed a bill of \$8.75 April 17, 1802 for boarding clergymen, and April 19, 1802, proposed to give land for a glebe and cemetery. He was appointed delegate to the Diocesan Convention April 15, 1805, and was present at Middletown, June 5, 1805. He was appointed April 10, 1806 on the committee for getting a lottery. A person known as John Goodrich 2nd d. at Wethersfield, April 27, 1806 and after this the above John Goodrich 3rd was called John Goodrich 2nd and under this name he was appointed March 30, 1807 delegate to the Diocesan Convention and was present at Watertown the first Wednesday of June, 1807, the last time that any delegate from this Church is reported in the Journal.

He was son of Benjamin and Sarah (Dewey,) Goodrich, b. Aug. 21, 1754; d. in Ohio 1834; m. Oct. 1, 1776, Abigail Price. On Dec. 8, 1799, he bought a Negro man "Tom," the bill of sale being recorded on the Wethersfield land records. He sold his farm, which was partly in Newton and partly in New Britain, to Uzziel Lattimer in 1807 and removed to Ohio. Four of his sons, Bela, Levi, Joseph and John, also removed to Ohio. John Sen'r., John Jun'r., and Clarissa wife of John Jr. were members of St. John's Church, Worthington, Ohio.

Goodrich, Joseph. On Dec. 7, 1801 he signed Mr. James Kilbourne's recommendation to the Bishop.

He was son of John 3rd and Abigail (Price,) Goodrich, b. Feb. 19, 1778; d. Sept. 29, 1833; m. Dec. 31, 1802, Abiah, daughter of Benjamin and Lydia (Stevens,) Slater. He removed to Liberty, Ohio.

Goodrich, Samuel. He was appointed tax collector April 21, 1806. If the foregoing is his full name, he was son of Peter and Bathsheba (Miller,) Goodrich of Berlin, b. Aug. 2, 1778; m. (1), Jan. 1, 1803, Abigail Hamlin, (2), Charlotte Russell. He removed to Middletown, Conn.

Goodrich, Samuel Steele. Perhaps he was the tax collector appointed April 21, 1806 under the name of Samuel Goodrich.

As Samuel S. he filed a certificate of withdrawal, Nov. 27, 1809, in favor of the Baptist Society in Hartford. On June 29, 1826, he was one of the six members who requested a Justice to call the meeting of July 10, and was authorized by the Justice to warn all the members to attend that meeting. He warned those who did not accept service and made oath to such warning July 5, 1826. He was elected clerk July 10, 1826 and again Dec. 21, 1827, being the last clerk of record. He was appointed Aug. 8, 1826, one of the committee to sell the church building and auctioneer Oct. 2, 1826, to sell said building.

He was the son of David and Clarinda (Steele,) Goodrich, b. Dec. 15, 1783; baptized at Christ Church, Middletown, Conn. Feb. 15, 1792; m. Jan. 21, 1806 Lina, daughter Enoch and Keziah (Gilbert,) Kelsey, b. June 15, 1787. He was a blacksmith and lived at Newington.

Griswold, S. Was a candidate for holy orders in 1802, had read service at Christ Church and had a contract to supply the pulpit during Mr. Kilbourne's absence in Ohio that year.

Further notice under Ministers of Christ Church.

Hart, Rev. Seth. Voted, April 19, 1798 to hire him to preach every fourth Sabbath for the year ensuing, and Nov. 26, 1798 to preach half of the time the next year. He was here from April 22, 1798 to March 23, 1800.

Further notice under Ministers of Christ Church.

Hart, Thomas 2nd. Subscribed \$3.00 for building the church.

He was son of Deacon Ebenezer and Elizabeth (Lawrence,) Hart, of Kensington, b. Dec. 6, 1754; d. Sept. 26, 1832. He was a farmer in Kensington and never married.

Holmes, Lemuel. His rate in list of 1804 was abated March 30, 1807. He d. Sept. 7, 1839, age 75; m. (1), Jan. 6, 1785, Sarah Whaples of Rocky Hill, (2), Sept. 29, 1799, Sylvia, daughter of William and Lois (Whaples,) Andrews, b. April 17, 1762; d. April 17, 1829. He lived in Newington and was one of the eight persons appointed Jan. 7, 1805, to keep houses of entertainment ordination day. His children were baptized there in the right of his wife Sarah.

Hurlbert, Hart. His full name was Agathus Hart Hurlbert, sometimes recorded as Holabird. He was appointed collector for Worthington and Kensington, May 22, 1804.

Son of Raphael and Sarah (Hubbard,) Hurlbert, b. June 28, 1776; d. Jan. 29, 1831; m. Oct. 25, 1798, Sarah, daughter of Abijah and Axy (Beckley,) Hubbard, b. Feb. 22, 1780. She was living with her daughter Mary, at Buffalo, N. Y., about 1861. He was a member of Harmony Lodge of Masons and lived in Worthington.

Kelsey, Asahel Allis. Subscribed \$12.00 for building the church. Was elected one of the choristers March 25, 1799 and April 15, 1803. Tax collector for Worthington and Kensington, June 20, 1799. Appointed Jan. 8, 1800 on committee to settle building accounts. Oct. 28, 1800 to treat with professed Churchmen not willing to pay taxes. Prudential committee April 6, 1801 and April 19, 1802. He signed Mr. Kilbourne's recommendation to the Bishop Dec. 7, 1801 as societies' committee. Clerk *pro tempore* Nov. 30, 1802.

Son of Asahel and Content (Parsons,) Kelsey, b. July 17, 1768. Lived at Worthington.

Kelsey, Moses. Was appointed tax collector for Newington and New Britain, May 22, 1804.

He was son of Charles Jr. and Hannah Kelsey, b. Sept. 3, 1778; m. (1), Nov. 30, 1800, Hannah, daughter Elizur and Anna (Clark,) Andrews of Newington, b. Sept. 18, 1772. She obtained a divorce, and he m. (2), Nov. 6, 1804, Widow Mercy Miller of Rocky Hill, who d. March 20, 1840, age 73. He resided in Berlin in 1800, then removed to Newington, where he lived at the time of his second marriage, after which he lived at Rocky Hill.

Kilbourne, Rev. James. Voted, Dec. 3, 1801, to give Mr. James Kilbourne a letter of recommendation to the Bishop and that we hire him "to perform divine service" one half of the time the year ensuing. A similar vote was passed Dec. 29, 1801, and Nov. 30, 1802, it was voted to engage him for one quarter of the Sundays until Easter, and then half of the time until Christmas, 1803. He began his services here probably about May 1, 1800, and continued until the spring of 1803.

Further notice under Ministers of Christ Church.

Lattimore, Uzziel. Subscribed \$10.00 for building the church.

He was son of Luther and Dorothy (Smith,) Lattimore; bapt. Nov. 5, 1769; d. Feb. 15, 1849, age 79½ years; m. by the Rev. Abraham Jarvis at Middletown, Conn., Dec. 23, 1795, to Lucy Taylor of West Britain. She d. April 29, 1830. They lived at Newington, where they are both buried. In 1819 he was a committee of the Congregational Society of Newington on the sale of pews, and in 1827 to sell wood belonging to the Society. He owned what is now the paper mill near Newington Center. He bought the farm of John Goodrich 3rd in 1807.

Luddington, Daniel. Was appointed one of the prudential committee Nov. 13, 1797. Tax collector for all except Worthington, April 6, 1801, and David Goodrich was appointed June 11, 1801 to collect the tax said Luddington was appointed to collect. Withdrew from the society by certificate dated April 23, 1806.

He was son of Daniel and Susan (Clark,) Luddington, of Wallingford, b. May 9, 1744; d. May 8, 1820; m. April 22, 1773, Mabel, daughter of Stephen and Kate (Forbs,) Lee, b. Feb. 19, 1750. He lived on East Street in New Britain; was a soldier in the Revolutionary war.

Luddington, Samuel. Subscribed \$12.00 for building the church.

North, David. His taxes were abated April 19, 1802.

He was son of Jedediah and Sarah (Wilcox,) North; bapt. at Kensington, April 25, 1762. Lived in Worthington.

North, Simeon. His taxes were abated April 19, 1802.

He was son of Jedediah and Sarah (Wilcox,) North, b. June 13, 1765; d. Aug. 25, 1852; m. (1), 1786, Lucy Savage of Middletown, b. May 19, 1766, d. Feb. 24, 1811, (2), Lydia, daughter of Enoch Huntington of Middletown. He was Lieutenant Colonel 1811-13. Had a pistol factory in the south part of Worthington.

Norton, Andrew. Subscribed \$10.00 for building the church. Appointed prudential committee April 14, 1800, also to hire

a minister. Was warned by Goodrich to attend the meeting of July 10, 1826. Died May 16, 1838, age 85; m. Oct. 2, 1777, Sarah Kelsey of Worthington, who d. Jan. 4, 1817. They lived in Worthington and are both buried in the South cemetery.

Norton, Joab. Was appointed tithingman, Dec. 3, 1801.

Percival, Timothy. Withdrew from the Congregational Society of Kensington Jan. 8, 1808, in favor of Christ Church.

He was son of James and Dorothy (Gates,) Percival, b. 1776; d. Nov. 6, 1808; m. Dec. 8, 1801, Aurelia, daughter of James and Thankful (Winchel,) Booth, bapt. Oct. 7, 1781. She m. (2), March 17, 1817, Joseph H. Flagg, and d. Aug. 25, 1828. He lived in Kensington, was an uncle of the poet and a member of Harmony Lodge of Masons.

Richards, Oliver. Subscribed \$6.00 for building the church.

He was son of Joseph and Mary (Kelsey,) Richards, b. July 8, 1769; d. Sept. 11, 1847; m. Lydia, daughter of Samuel and Abigail (Smith,) Andrews, b. Feb. 18, 1774, d. Jan. 8, 1861, age 87. Both buried at Beckley Quarter. Andrews calls her "Lydia" and her gravestone says "Lucy". They lived on the New Haven and Hartford turnpike in the south part of Newington. His taxes in the Congregational Society of Newington were abated March 8, 1802, perhaps because he had filed a certificate that he was an Episcopalian.

Robbins, Unni. Was appointed one of the building committee Dec. 7, 1797, prudential committee June 25, 1798 and March 25, 1799. Appointed March 25, 1799, delegate to the Diocesan Convention and again April 14, 1800, but his name does not appear in the Journal of either Convention. He was one of the trustees to whom the land for the church was leased 1798. He was appointed Oct. 21, 1799, to settle with subscribers to the building fund, and Jan. 8, 1800, to settle the building accounts. Tax collector Dec. 16, 1799, Moderator of the meeting Oct. 28, 1800, and Dec. 3, 1801, he was placed on the committee to hire Mr. James Kilbourne. He is in the Journal as attending the Diocesan Convention at New Haven, Oct. 19, 1802, but there is no record of his appointment as delegate to that Convention.

He was son of Thomas and Prudence (Welles,) Robbins, b. Feb. 9, 1741 ; d. June 17, 1810, age 68 ; m. Feb. 14, 1765, Mary, daughter Captain Martin Kellogg, who d. Jan. 22, 1816, age 73. Both buried at Newington. He was quite prominent in the Congregational Society of Newington from 1774 to about the time that Christ Church was organized, after which he appears to have had no connection with the Newington Society. His son, Unni Jr., became prominent in the Newington society. Unni Senior is the only person who was prominent in Christ Church that had previously been active in the Congregational Society of Newington. On Oct. 22, 1798, the said Newington Society appointed a committee to "treat and settle with Mr. Unni Robbins the differences betwixt him and the society."

Rogers, Ammi. The delegates to the Diocesan Convention appointed April 3, 1809, were given "power to act as they shall think proper concerning Rev. Ammi Rogers."

He was a native of Branford, Conn. ; belonged to the Diocese of New York and was officiating in the Diocese of Connecticut in defiance of the ecclesiastical authority.

Sage, Joseph. He was elected clerk April 6, 1801, and signed as "Societies Clerk," Dec. 7, 1801, Mr. Kilbourne's recommendation to the Bishop. He was on the committee Oct. 5, 1801, to apply "to New Britain, parish for our arrearages of public moneys." Elected clerk, April 19, 1803.

He was son of Solomon and Lois (Wilcox,) Sage ; d. 1841 ; m. Sarah Kelsey, who d. 1847, age 92. He lived in New Britain, was a member of Harmony Lodge of Masons 1803, removed to Ohio in 1806 and was one of the incorporators Jan. 27, 1807, of St. John's Church, Worthington, Ohio. He returned to Connecticut and obtained a patent April 14, 1810, for an improvement in clothes pressing machines. This was the first United States patent ever issued to a resident of New Britain. In 1812, he enlisted as a private and returned from the war a Captain. He returned to Ohio and deeded 640 acres of land to St. John's Church, Worthington. Again he returned to Connecticut and removed to Ohio for the third time about 1818, where he purchased the whole township of Huntington, Loraine Co., and resided there until his death. One of his

grandsons says that he was a vestryman of Christ Church, Worthington, Conn.

Sage, Oliver. Was appointed tax collector Oct. 5, 1801, prudential committee April 15, 1802, April 2, 1804, April 15, 1805, April 10, 1806, March 30, 1807, April 18, 1808, April 3, 1809 and April 23, 1810. He was elected clerk, March 30, 1807, April 18, 1808, April 3, 1809 and April 23, 1810. He certified a certificate of withdrawal, April 23, 1806 as "clerk," but no record of his appointment is found prior to 1807. He was elected delegate to the Diocesan Convention April 3, 1809. A grandson of his brother Joseph says that Joseph and Oliver Sage were both vestrymen of Christ Church.

He was son of Solomon and Lois (Wilcox,) Sage, b. 1769; d. 1859; m. Polly Dennis. He lived in Worthington; was a member of Harmony Lodge of Masons. Two of his children, Elvira and Rodney, were baptized at Christ Church, Middletown, Sept. 26, 1794, at which time he lived at Greenfield, Mass., but he resided at Worthington in 1800. Was residing at Greenfield again in 1811. The baptism of Theodore and Theodosius, children of Oliver and Polly Sage of Greenfield, Mass., is recorded at Christ Church, Hartford, Sept. 24, 1812.

Slater, Benjamin. Was moderator of the meeting April 6, 1801, April 18, 1808 and April 23, 1810. Elected prudential committee April 15, 1805, April 10, 1806 and March 30, 1807. He was appointed Dec. 3, 1801 on the committee to hire Mr. James Kilbourne and April 19, 1802 to view ground for a glebe and cemetery. His rate was abated May 30, 1803. On April 10, 1806 was appointed one of the committee to get up a lottery. Elected delegate to the Diocesan Convention April 18, 1808 and April 23, 1810, but was not reported as present. Was appointed tax collector April 23, 1810.

Son of Reuben and Mary (Terry,) Slater of Simsbury, born Feb. 22, 1753; died at New Britain March 28, 1811; m. Aug. 20, 1772, Lydia Stevens. His estate was probated at Farmington, Feb. 23, 1811, at which time the widow Lydia and six children were living. He lived in the northwest part of New Britain, about two miles from the center on the farm where the Rev. James Kilbourne lived when a boy and which farm

he purchased of the said Kilbourne Sept. 17, 1798. His first two children were baptized at Bloomfield by the Rev. Roger Viets. He probably removed to New Britain about 1790.

Smith, Josiah. His rate in list of 1804 was abated April 10, 1806.

He was born 1756; d. April 9, 1821. His wife Ann d. June 30, 1804, in the 44th year of her age and he m. (2), Oct. 19, 1804, Widow Norton. He lived at Worthington, where he and his first wife were buried.

Squire, Elisha. Subscribed \$5.00 for building the church. He lived in Kensington in 1800; d. in Newington, Nov. 1821, age 78; m. July 8, 1767, Rachel Bronson of New Britain. He was a soldier in the Revolutionary war and a pensioner.

Squire, John. Subscribed \$20.00 for building the church. His rate abated April 2, 1804. Resided at Newington, where he d. Feb. 8, 1813, age 75. He m. about 1760, Rosetta Kirkham, widow of Nathaniel and daughter of Jonathan and Sarah Blinn. He owned the covenant at Newington, July 24, 1768.

Squire, Solomon. Subscribed \$2.00 for building the church. Acknowledged service of the call for the meeting of July 10, 1826. He lived in Kensington and d. September, 1835. His wife d. November 1829. A deed she signed Oct. 10, 1799 gives her name as Sally. Administration on her estate was granted to Eli F. Dunham of Southington. Withdrew Oct. 10, 1811, from the Congregational Society in Kensington in favor of "the Episcopalian Society in Wethersfield."

Steadman, Thomas. His rate abated April 15, 1805 and April 20, 1807. The records of Christ Church, Middletown, record his baptism, with William, Absalom, Daniel, Zuba, Martin Lyman, and Elizabeth Atkins, children of the said Thomas and his wife Hannah, as taking place at Wethersfield, Jan. 17, 1801, no doubt at Christ Church.

He was from Groton, Conn., and m. at Middletown, Conn., Jan. 26, 1775, Hannah, daughter of Benjamin and Hannah (Watts,) Atkins, b. Aug. 12, 1750. They lived in New Britain. He was a soldier in the Revolutionary war.

Steele, Daniel. He was one of the seven founders, subscribed \$100.00 for building the church, signed the request for the Justice to warn the meeting of July 10, 1826 and was warned by Goodrich to attend the said meeting.

He was son of Dr. Samuel and Hannah (Nott,) Steele, b. Jan. 17, 1759; bapt. at Kensington, July 8, 1759; d. Sept. 11, 1826; m. at Middletown by the Rev. Abraham Jarvis, Oct. 31, 1792, Anna Ford of Berlin. He lived in Worthington, was called Dr. Daniel and is buried at Beckley Quarter.

Steele, David. He was one of the seven founders, subscribed \$56.00 for building the church, appointed prudential committee Nov. 13, 1797, tax collector Feb. 5, 1798 and April 6, 1801, but was excused Oct. 5, 1801 from collecting the tax. He was warned by Goodrich to attend the meeting of July 10, 1826.

He was son of Dr. Samuel and Hannah (Nott,) Steele, b. Jan. 17, 1759; bapt. at Kensington, July 8, 1759; d. Nov. 2, 1832; m. by Rev. Abraham Jarvis at Middletown, Jan. 10, 1792, Hannah, daughter of Charles Jr. and Hannah Kelsey of Berlin. She was known as a sister of Moses Kelsey. He was a Revolutionary pensioner in 1831 and his widow was pensioned under the act of 1838. Dr. Steele was a twin with Dr. Daniel and they were known as the twin doctors. He lived at Worthington and was buried at Beckley Quarter. Hannah Steele was buried at Newington, by the Rev. Mr. Guion of St. Mark's, New Britain, on March 25, 1849.

Steele, David, Jr. was warned by Goodrich to attend the meeting of July 10, 1826.

He was son of Dr. David and Hannah (Kelsey,) Steele, b. 1794; m. Lucy Blinn. His estate was probated March 8, 1848. He resided in New Britain, and his name is in the first list of parishioners of St. Mark's 1837.

Steele, Joseph. Subscribed \$13.00 for building the church. His rate bill, except one dollar, was abated May 30, 1803.

He was son of James and Mercy (Cowles,) Steele of Kensington, b. 1747 or 8. His estate was probated at Hartford, 1816. He resided at Newington, near Beckley Quarter. His rate in the Congregational Society of Newington was abated Dec. 6, 1874.

Steele, Shelden. He acknowledged service of call for the meeting of July 10, 1826.

He was son of Dr. Daniel and Anna (Ford,) Steele, b. 1799, d. April 19, 1878. He lived in Berlin east of the Dickinson place on the line between Berlin and Newington. Was unmarried.

Tryon, John. He was moderator of the meeting Dec. 3, 1801 and appointed tax collector for Worthington and Kensington, April 15, 1805.

He was from Middletown and m. Rhoda Lucas, April 29, 1769. He d. Sept. 1815, age 66, and is buried in the South cemetery, Worthington. He lived in Berlin. His wife Rhoda of Berlin signed deeds 1797 and 1806.

Tryon, Noah. His rate for 1802 was abated April 15, 1805 and for 1805 March 30, 1807.

He was son of John and Rhoda (Lucas,) Tryon, b. at Middletown, Conn., Aug. 28, 1772; m. at Newington, April 23, 1820, Lucinda Westcott of Wethersfield. He lived at Worthington.

Watson, John. He was one of the seven founders; subscribed \$8.00 for building the church.

He d. April 13, 1822, age 75; m. Dec. 10, 1780, Abigail, daughter of Daniel and Eunice Andrews, b. May 4, 1759, d. at New Marlborough, Mass., May 6, 1833. Mr. Watson was a British soldier and with Francis Cosslet was taken in the capture of Burgoyne while in the act of firing at their captors. He was residing at Worthington in 1808. Alfred Andrews says he lived at the Skinner place on East Street, New Britain, which he sold to David Gilbert in 1813. The Berlin records describe him as of Hartford in 1814, and of New Marlborough, Mass., in 1815. His will, dated 1821, is recorded at the Probate Office in Hartford.

Watson, William. His rate for 1804 was abated April 10, 1806.

He was son of John and Abigail (Andrews,) Watson; m. July 17, 1806, Sally White in Franklin County, Ohio. He was one of the incorporators of St. John's Church of Worthington, Ohio, Jan. 27, 1807, the Church which his former Rector, Rev.

James Kilbourne, founded. The will of John Watson, dated 1821, mentions his son William of Liberty, Franklin County, Ohio.

Webster, John. Subscribed \$5.00 for building the church.

He was son of David and Lydia Webster, b. April 7, 1768; d. Feb. 26, 1829; m. Jan. 28, 1790, Eunice, daughter of Abraham and Olive (Smith,) Deming of Beckley Quarter. She d. Aug. 12, 1835, age 63. He lived in Worthington. Both were buried at Beckley Quarter.

Webster, Stephen. Was one of the seven founders. The Newington (Congregational) Society abated March 17, 1798, twelve shillings of Stephen Webster's rates.

He was son of Stephen and Ann (McCloud) Webster, bapt. at West Hartford, Conn. Sept. 9, 1770; d. at Hartford, Conn. 1823; m. Prudence Butler of Cromwell, Conn. He was a soldier in the war of 1812 and after that a seafaring man.

Weldon, Luther. His rate for 1805 was abated March 30, 1807.

He was son of Ebenezer and Olive (Collins,) Weldon, b. Oct. 11, 1768; d. Nov. 26, 1847; m. Jerusha, daughter of Raphael and Sarah (Hubbard,) Hurlbut, b. by family record, March 22, 1767, by Wallingford record, March 25, 1771. She d. Jan. 19, 1867. Mr. Weldon was living at Argyle, N. Y., in 1799 and in New Britain as early as 1804. Was a soldier in the war of 1812.

Welles, Absolom. Subscribed \$5.00 for building the church.

He was son of Capt. Robert and Abigail (Hurlbut,) Welles, b. March 14, 1766; m. Nov. 10, 1785, Lorraine, daughter of Ephraim and Sarah (Chandler,) Patterson, d. April 14, 1825, age 56. Lived at Newington and both were admitted to the Congregational Church there Feb. 17, 1805.

Wentworth, Sion. Subscribed \$20.00 for building the church. His rate was abated April 2, 1804 and April 20, 1807.

He was son of Shubael and Damaris (Hawes,) Wentworth, of Newington, b. 1754; d. April 18, 1823; m. (1), Anna Stoddard, b. Jan. 11, 1769, d. Aug. 2, 1780, (2), May 11, 1789, Rebecca, daughter Israel and Rebecca (Meekens,) Boardman, b. June 3, 1759, d. March 21, 1814. They lived at Newington.

Whaples, Eli. His rate abated April 2, 1804, and April 20, 1807.

He was son of Reuben and Hannah Whaples of Newington, b. 1739; d. about 1804. A deed on the Wethersfield records, dated Oct. 15, 1804, describes land as butted "East on the heirs of Eli Whaples decd." Eli Whaples m. March 7, 1765 Elizabeth, daughter of John and Phebe Foster of Middletown, Conn. He is described in the marriage record as of Washington. Elizabeth Whaples (widow of Eli) d. Jan. 7, 1819, age 79, at Newington. The name of Eli Whaples appears several times among the soldiers of the French and Indian War. He was also a Corporal in the Revolutionary War. Residence, Newington.

Whaples, Elij. Subscribed \$5.00 for building the church. The abbreviation as copied in the records stands for Elijah, but no record of any such Whaples is found. Jonathan and Margaret Whaples of Newington had a son Elizur, bapt. Dec. 28, 1755; m. Ruth, daughter of Robert and Ruth Woodruff, b. April 10, 1751, d. May 27, 1794. He was a soldier in the Revolutionary War, lived in New Britain, where he owned land in 1784 and where on March 16, 1801, the Congregational Society voted "That a tax against Elizur Whaples of 90 cents, Oliver Stanley collected be suspended for the present."

Whaples, Elisha. Subscribed \$7.00 for building the church. The baptism of "John Bartlett," son of Elisha and Sarah Whaples, is recorded at Christ Church, Middletown, as at Wethersfield, Jan. 17, 1801 and was probably at Christ Church, Worthington.

He was son of ——— and Lucy (Atkins,) Whaples. Lucy was daughter of Benjamin and Hannah (Watts,) Atkins of New Britain, and m. (2) a Mr. Todd. Benjamin Atkins deeds land to his daughter Lucy Todd and to her son Elisha Whaples. Elisha Whaples lived in New Britain until 1806, then removed to Newington. Sarah, wife of Elisha Whaples 2d, was admitted to the Congregational Church, Newington, Feb. 27, 1814.

Elisha Whaples 1st, 2nd, 3rd and 4th were admitted to said Church, May 6, 1821.

Whittlesey, Lemuel. Subscribed \$20.00 for building the church.

He was son of Eliphalet and Dorothy (Kellogg,) Whittlesey, b. May 16, 1740; d. Aug. 30, 1823; m. Hannah, daughter of Robert Welles, b. April 22, 1742, d. April 2, 1810. Both are buried at Newington. He lived at Maple Hill and was a member of the Congregational Church, Newington; was one who opposed the final location of the meeting-house there, and offered to give one hundred pounds towards building the house, if placed where the stakes were first set.

Woodruffs, The. On April 19, 1802, the taxes of several persons and "the Woodruffs", were abated.

Wolcott, Justus. Subscribed \$4.00 for building the church.

He was son of Justus Wolcott, bapt. July 24, 1763; m. Dec. 12, 1785, Rosetta, daughter of John and Rosetta (Blinn,) Squires, b. May 7, 1768. Lived at Newington.

Wright, David. Filed a certificate of withdrawal from the Congregational Society of Kensington, Sept. 24, 1801, in favor of Christ Church of Worthington.

He was son of Joseph and ——— (Hudson,) Wright; m. (1), May 4, 1795, Abigail Wadsworth, of Kensington, (2), Clarrissa, daughter of Benjamin Hopkins and widow of Submit Hart. They lived at Kensington.

Wright, Joseph. He was warned by Goodrich to attend the meeting of July 10, 1826.

He was son of Dea. Benjamin and Elizabeth (Culver,) Wright, b. Oct. 7, 1799; d. July 19, 1855; m. Feb. 3, 1814, Dorothy, daughter of Ebenezer and Lucy (Jerome,) Hart, b. Oct. 7, 1779 at Rocky Hill. He lived in New Britain and inherited the farm of his father at the south end of East Street. He was selectman, judge of probate, member of the school committee and representative to the General Assembly. Was called Colonel.

RECORDS OF CHRIST CHURCH, WETHERS- FIELD AND BERLIN, CONN.

1797-1827

We, whose names are under written, severally promise and engage to pay the sums by us subscribed to such committee or treasurer as shall, by the majority of subscribers, be chosen to receive the same, subscribed for the purpose of building an Episcopal Church at the place where a stake has lately been set, a little north east of Elisha Dunham.

Berlin, Oct. 29, 1797.

Jonathan Gilbert.	\$ 50.	cash.	\$50. labor.
John Goodrich.	100.		90.
Samuel Ludington.	2.		10.
Joseph Churchel.	10.		5.
David Goodrich.	100.		70.
Selah Beckley.	20.		20.
John Watson.	4.		4.
Jonathan Gilbert, Jr.	40.		20.
Joseph Steel.	9.		4.
David Gilbert.	30.		30.
Thomas Deming.	20.		20.
Elizur Deming.	30.		30.
John Squire.	10.		10.
Elizur Andrus.			20.
Elishar Whaples.	2.		
Sion Wentworth.	10.		10.
Uzziel Latimore.			10.
Elij. Whaples.			5.
Justus Woolcot.			4.
	<hr/>		
	\$437.		\$412.

Jonathan Blin.	\$ 10.	cash.	\$10. labor.
Elisha Squire.	3.		2.
Lemuel Whittlesey.	20.		
Allen Francis.			12.
Roger Francis.			5.

Absalom Wells.	5.	
Asahel Deming.	3.	3.
Francis Cosslet.		3.
Hezekiah Adkins.		5.
Elisha Whaples.		5.
Solomon Squire.		2.
Thomas Gilbert.		8.
Thomas Hart, 2 nd .	3.	
Asahel A. Kellsey.		12.
Daniel Steel.	100.	
Andrew Norton.	10.	
Ephraim Crofoot.		10.
David Dickenson.	25.	25.
David Steel.	56.	
Oliver Richards.		6.
John Webster.		5.
David Blin.		10.
Thaniel Dickinson.	10.	10.
Theodore Elworth.		2.
Bela Goodrich.	3.	
	<hr/>	<hr/>
	\$248.	\$135.

The above is a true copy of the original, Test.

Selah Beckley, Society's Clerk.

At a meeting of the Inhabitants of the Episcopal Society in Wethersfield and Worthington held at Mr. Elizur Deming, on Monday the 13th of November, A.D., 1797.

Voted. That Selah Beckley be clerk to enter and record the votes and doings of the Society the year ensuing.

Voted. That John Goodrich be a moderator to lead in such meeting.

Voted. That John Goodrich, Daniel Ludington, David Steel, Jonathan Gilbert Jr. be a committee to order the necessary business meeting for said society the year ensuing.

Voted. That this meeting be adjourned, to the first Thursday of December next at two o'clock, at Mr. Elizur Demings.

At an adjourned meeting held Thursday, the 7 day of Decm^r. 1797.

Voted. That the Society go on to build the church where the stake is now set.

Voted. That the house be fifty feet long and forty feet wide.

Voted. That a steeple be built with the house.

Voted. That Unni Robbins, David Goodrich, Jonathan Gilbert, John Goodrich, Jonathan Gilbert, Jr., and David Dickenson be a committee to get timber and employ hands to build the house and to procure all the necessities to the building the same.

Voted. That this meeting be adjourned to the twenty first day December at two oclock, after noon, Mr. Elizur Demings.

At a meeting held at Elisha Dunham's the fifth day of Feby. the A.D. 1798.

Voted. That Elizur Deming be a Treasurer for the Society the year ensuing.

Voted. That one third of the subscription money be paid by the first day of April next.

Voted. That David Steel be a collector for the year ensuing.

Voted. That this meeting be adjourned to the first Monday of April next, at four oclock after noon, at Mr. Elizur Demings.

At an adjourned meeting, held on the second day of April 1798, at Mr. Elizur Demings.

Voted. That the meeting be adjourned to the 19th day of the present month at 4 oclock, after noon, at Mr. Elizur Demings.

At an adjourned meeting held Thursday the 19 of the April 1798, at Mr. Elizur Demings.

Voted. That there should be a spire built to the steeple.

Voted. That we hire Mr. Seth Hart to preach every fourth Sabbath the year ensuing.

Voted. That John Goodrich be a collector to collect the subscription every Sabbath.

* At a meeting held at Elizur Demings on Thursday the 31 day of May 1798.

Voted. That John Goodrich be a moderator to lead in said meeting.

Voted. That John Goodrich be a delegate to attend the general convention when they shall meet.

Voted. That this meeting be adjourned without day.

At a meeting of the inhabitants of the Episcopal Society, in Wethersfield and Worthington, legally warned and held at Mr. Elizur Demings in said society, on the 25th of June 1798.

Voted. That Selah Beckley be a clerk for said society the year ensuing.

Voted. That Jonathan Gilbert be a moderator to lead in said meeting.

Voted. That John Goodrich, Jonathan Gilbert, Unni Robbins be a committee for said society the year ensuing.

Voted. That Elizur Deming be a treasurer for said society the year ensuing.

Voted. That Thomas Deming be a collector to collect the remainder of the subscription money for the church.

Voted. That this meeting be adjourned to the 26th day of Nov. 1798, at Mr. Elizur Demings, at three o'clock, after noon.

At an adjourned meeting held at Mr. Elizur Demings on the 26th of Nov. 1798.

Voted. That there should be a committee to go and hire Mr. Hart to preach with us half the time the next year.

Voted. That John Goodrich And Selah Beckley be a committee to go and agree with Mr. Hart to come and preach with us half the time the next year.

Voted. That this meeting be adjourned without day.

At a meeting of the Inhabitants of the Episcopal Society in Wethersfield and Worthington held at Christ Church on the 25th day of March 1799, legally warned

Voted. That John Goodrich be a moderator to lead in said meeting.

Voted. That this meeting be adjourned to Elizur Demings forthwith.

At a meeting held at Mr. Elizur Demings, by adjournment,* on the 25th day of March 1799.

Voted. That Selah Beckley should be a Clerk for the Society the year ensuing.

Voted. That John Goodrich, Jonathan Gilbert, Unni Robbins, be a committee for the Society the year ensuing.

Voted. That Elizur Deming be a Treasurer for said Society the year ensuing.

Voted. That Unni Robbins be a delegate to attend the convention the year ensuing.

Voted. That John Goodrich be a delegate to attend the convention in case Mr. Robbins fails.

Voted. That Asahel A. Kellsey, Elizur Andrus, Selah Beckley, Arthur Andrus be choristers for the church the year ensuing.

Voted. That this meeting be adjourned without day.

At a meeting held at Christ Church in Wethersfield and Worthington, on the 13th day of June 1799, legally warned.

Voted. That Jonathan Gilbert be a moderator to lead in said meeting.

Voted. That this meeting be adjourned to the 20th day of this present month at four oclock after noon, at this place.

At an adjourned meeting held on the 20 day of June 1799.

Voted. That there should be a tax laid of two cents on a dollar.

Voted. That the above tax should be paid be the first of January.

Voted. That Asahel A. Kellsey should collect the tax in Worthington and Kensington.

Voted. That Bela Goodrich be a collector for Newington and New Britain.

Voted. That all those people that are desirous of joining the church in this place shall be exempted from paying any taxes to the church excepting what shall be laid for the support of the minister.

Voted. That this meeting be adjourned to the first day of July next, at five oclock afternoon.

At an adjourned meeting held on the first day of July 1799.

Voted. That there should be a tax laid of two cents on a dollar to finish the steeple.

Voted. That the above tax shall be paid by the first of August next.

Voted. That John Goodrich be a committee to finish the steeple, and for to collect the above tax.

Voted. That this Society do approve and adopt the constitution of the Protestant Episcopal Church in Connecticut as formed by the Bishop, Clergy and Laity of said Church in convention holden in Trinity Church, in New Haven, June 6th 1792, and proposed to be laid before the several parishes in the Diocese for their consideration and adoption.

Voted. That this meeting be adjourned without day.

At an adjourned meeting held at Christ Church, in Wethersfield and Worthington, on the 21st day of October, 1799,

Voted. That Unni Robbins, John Goodrich and Jonathan Gilbert, Selah Beckley be a committee to call on the people that subscribed for the building of the church for their bills of what they have done so there may be a settlement made.

Voted. That this meeting be adjourned to the fourth day of November, at two oclock after noon, at this place.

At an adjourned meeting held on the fourth day of November. 1799.

Voted. That Elizur Deming be a moderator to lead in said meeting.

Voted. That this meeting be adjourned to the third day of Decmr. at one oclock after noon, at this place.

At an adjourned meeting held on the third day of Decmr. 1799.

Voted. That this meeting be adjourned to the 16th of this present month, at one oclock after noon, at this place.

At an adjourned meeting held the 16 day of Dec. 1799.

Voted. That Elizur Andrus be Clerk Pro tempore.

Voted. That this meeting be adjourned to Mr. Elizur Deming's.

Voted. That a tax be laid on the ratable estate of this society of two cents on a dollar payable the first of February next.

Voted. That Unni Robbins and David Dickinson be collectors of said tax. Said tax is to be made on the List of 1798.

Voted. That the key of the church be left at Mr. Elizur Deming's.

Voted. That this meeting be adjourned without day.

At a meeting held at Christ Church in Wethersfield and Worthington, the 8th day of Jan. 1800.

Voted. That Elizur Deming be Clerk pro tempore.

Voted. That John Goodrich be a moderator to lead in said meeting.

Voted. That Unni Robbins, Elizur Andrus, Thomas Deming, Selah Beckley, Ashael A Kellsey be a committee, and that they shall have full power to take all said accounts that have been made for building said church into consideration, and if they find any of said bills charged too high, may reduce them down, and if there is any that has not charged enough to said bills, may be added to, so that every one may have equal justice done them for building said church.

Voted. That this meeting be adjourned to the second Monday of February next at this place, at one oclock after noon at this place.

At our annual meeting held at Christ Church in Wethersfield and Worthington, on the 14 day of April 1800.

Voted. That David Beckley be a moderator to lead in said meeting.

Voted. That Selah Beckley Be clerk the year ensuing.

Voted. That Elizur Deming be Treasurer the year ensuing.

Voted. That John Goodrich, Andrew Norton and Thomas Deming be a committee for the church the year ensuing.

Voted. That the present committee shall agree with some minister to perform service half the time the year ensuing.

Voted. That Unni Robbins be a delegate to attend the Convention at Waterbury the year ensuing.

Voted. That this meeting be adjourned to the second Monday of June next at two o'clock in the afternoon.

At an adjourned meeting held at Christ Church, Wethersfield and Worthington, on the eleventh day of June 1800.

Voted. That there should be a tax laid of two cents on a dollar, and to be paid into the treasury by the first day of April, 1801.

Voted. That David Beckley be collector to (collect) for the above tax in Worthington, and James Deming in Wethersfield.

Voted. That the present committee should get a large bible for the use of the church.

Voted. That this meeting adjourn without day.

At a meeting held at Christ Church in Wethersfield and Worthington, on the 28 day of Oct. 1800, legally warned.

Voted. That Unni Robbins be a moderator to lead in said meeting.

Voted. That Jonathan Gilbert be a collector to collect the tax that David Dickenson was to collect.

Voted. That John Goodrich, Jonathan Gilbert, Asahel A. Kellsey be a committee to treat with some people that have professed to be churchmen, and are not willing to pay taxes.

April 6, 1801.

At a meeting held at Christ Church in Wethersfield and Worthington on the sixth day of April A.D. 1801, legally warned, (it being an annual meeting.)

Voted. That Benjamin Slater be made moderator to lead in said meeting.

Voted. That Joseph Sage be a clerk for said society the year ensuing.

- Voted. That Elizur Deming be Treasurer for the year ensuing.
- Voted. That Asahel A. Kellsey, John Goodrich 3rd. and David Beckley be a committee for the society the year ensuing.
- Voted. That Jonathan Gilbert Jun^r. be a Tythingman for the year ensuing.
- Voted. That a tax of two cents on a dollar be granted on the list 1800, payable the first of January next.
- Voted. That David Steel be a collector for said tax in Worthington and Daniel Ludington for the remainder of said tax.
- Voted. That Mr. Selah Beckley be a lay delegate to attend the convention in June next.
- Voted. That this meeting be adjourned to the 2nd Thursday in June next at this place at 3 oclock P. M.

June 11, 1801.

At the meeting of the Episcopalians in Wethersfield and Berlin legally holden by adjournment on the 11th day of June 1801.

- Voted. That Mr. David Goodrich be a collector to collect the tax which Mr. Daniel Ludington was appointed to collect at our last annual meeting.
- Voted. That a tax of eight cents on a dollar be granted on the list 1800, payable the one half by the first day of February next, and the remainder by the first day of April next.
- Voted. That Mr. Jonathan Gilbert and Mr. John Goodrich 3rd be collectors to collect the aforesaid tax.
- Voted. That this meeting be adjourned without day.

Oct. 5th. 1801.

At a meeting of the Episcopalians in Wethersfield and Berlin legally holden at Christs Church in Wethersfield on the 5th day of October A.D. 1801.

- Voted. That Jonathan Gilbert be a moderator to lead in said meeting.
- Voted. That David Steel be excused from collecting the tax granted by this society April 6th, 1801, on the list 1800.
- Voted. That Oliver Sage collect the above tax.

Voted. That Joseph Sage apply to New Britain parish for our arrearages of public moneys.

Voted. That (we) go to the Assembly to apply for a Lottery for the benefit of the church &c.

Voted. That this meeting be adjourned without day.

Dec. 3, 1801.

At a meeting of the Episcopalians in Wethersfield and Berlin, legally holden at Christ Church in Wethersfield, on the 3rd day of December, 1801.

Voted. That Selah Beckley be a Clerk Pro. temp.

Voted. That Mr. John Trion be moderator to lead in said meeting.

Voted. That we give Mr. James Kilborn a letter of recommendation to the Bishop of this Diocese.

Voted. That we hire Mr. James Kilborn to perform divine service one half the time the year ensuing, if he can be obtained, so as to give satisfaction to the people.

Voted. That Messrs. Unni Robbins, Benj. Slater, and Jonathan Gilbert Jr. be a committe to treat with Mr. James Kilborn.

Voted. That Elizur Deming and Joab Norton be Tythingmen for the year ensuing.

Voted. That this meeting be adjourned to the 29th day of the present month at this place at 3 oclock P. M.

Dec. 29, 1801.

At an adjourned meeting held at Christ Church in Wethersfield and Worthington, on the 29th day of December 1801.

Voted. That Mr. Selah Beckley be moderator to lead said meeting.

Voted. That we hire Mr. James Kilborn to officiate as a clergyman one half of the Sundays the year ensuing at fifty pounds lawful money.

Voted. That this meeting be adjourned without day.

April 19, 1802.

At an annual meeting of the Episcopalians in Wethersfield and Berlin, legally holden at Christ's Church in Wethersfield and Worthington on the 19th day of April 1802.

- Voted. That John Goodrich 3rd be moderator to lead in said meeting.
- Voted. That Joseph Sage be Clerk the year ensuing.
- Voted. That Thomas Deming be Treasurer the year ensuing.
- Voted. That John Goodrich 3rd, Asahel A. Kellsey and Jonathan Gilbert Jr. be the Prudential Committee the year ensuing.
- Voted. That we allow David Beckley 5 dol. and 34 cents, expenses to the Assembly in October last, as will appear by his bills this day received.
- Voted. That a tax of two cents on the dollar payable by the first day of December next be granted on the list 1801 to defray the expense of preaching the year ensuing.
- Voted. That David Goodrich and Nataniel Dickenson be collectors to collect said tax.
- Voted. That we allow Mr. John Goodrich 3rd. 8 dollars and 75 cents for boarding clergymen, as per bill this day received.
- Voted. That Mr. Selah Beckley, be lay delegate to the convention the year ensuing.
- Voted. That Selah Beckley Benjamin Slater and Nathaniel Dickenson be committee to view the ground Mr. John Goodrich 3rd proposes to give for a glebe and burying ground, and make report to the next meeting.
- Voted. That the taxes against Simeon North, Joseph Crofoot, David North and the Woodruffs be abated.
- Voted. That this meeting be adjourned to the 3rd Monday in June next at 3 oclock P.M.

June 21, 1802.

Voted At an adjourned meeting of the Episcopalians in Wethersfield and Berlin.

That Mr. Thomas Deming be authorized to sue for and collect the remainder of the subscriptions for building the Church and accompt with the Society for the same.

Voted. That this meeting be adjourned without day.

Nov. 30, 1802.

At a special meeting of the Episcopalians of Wethersfield and Berlin, legally holden at Christ Church in Wethersfield and Worthington on the 30th day of November 1802.

Voted. That Asahel A. Kellsey, be Clerk pro tempore.

Voted. That Mr. Jonathan Gilbert be Moderator to lead in said meeting.

Voted. That the committee engage the Rev. James Kilborn to perform divine service at this place one quarter of the Sundays from Christmas until Easter, and after Easter the half of the time until Christmas 1803. Then this meeting was dissolved.

At a meeting legally warned and held at Christ Church in Wethersfield and Worthington on the 13 day of April, A.D. 1803.

Voted. That Jonathan Gilbert be Clerk to enter and record the votes and doings of the society the year ensuing.

Voted. That John Goodrich 3rd be Moderator to lead in said meeting.

Voted. That Thomas Deming be a Treasurer for the Society the year ensuing.

Voted. That John Goodrich 3rd, Jonathan Gilbert Jr. and Oliver Sage be a Committee for the year ensuing.

Voted. That there should be a tax laid of two cents on a dollar.

Voted. That the above tax should be made on the list 1802.

Voted. That the above tax should be paid by the first day of November next.

Voted. That David Gilbert should collect the said tax in New Britain and Newington.

Voted. That Selah Beckley should collect said tax in Worthington.

Voted. That Elizur Andrus and Asahel A. Kellsey and Selah Beckley be choristers to lead in singing the year ensuing.

Voted. That the present committee be empowered to settle all matters with David Dickenson respecting the society.

Voted. That this meeting be adjourned to the last Monday of May next at three oclock in the afternoon.

At an adjourned meeting of the Episcopalians in Wethersfield and Berlin, holden at Christ Church on the 20 day of May A.D. 1803.

- Voted. That Selah Beckley be a Delegate to attend the convention the year ensuing.
- Voted. That Elisha Andrus's rate be abated in Nathaniel Dickenson's rate bill.
- Voted. That Joseph Steel's rate be abated in David Goodrich's rate bill, all except one dollar.
- Voted. That Joseph Steel's rates be abated, one quarter of them, in John Goodrich's rate bills, which he is to collect of 8 cents on the dollar.
- Voted. That one half of Benjamin Slater's rates be abated in John Goodrich's rate bills, that he is to collect of 8 cents on the dollar.
- Voted. That the present committee be empowered to settle with the collectors, and abate such rates as they think can't be collected.
- Voted. That this meeting be dissolved.

At our annual meeting held At Christ Church in Wethersfield and Worthington, on the 2 day of April, A.D. 1804.

- Voted. That John Goodrich be a moderator to lead in said meeting.
- Voted. That Jonathan Gilbert be Clerk for the year ensuing.
- Voted. That Thomas Deming be Treasurer for the year ensuing.
- Voted. That John Goodrich be a committee for the year ensuing.
- Voted. That Oliver Sage be a committee for the year ensuing.
- Voted. That Jonathan Gilbert Jr. be a committee for the year ensuing.
- Voted. That Elias Goodrich's rate be abated in Nathaniel Dickenson's rate bill.
- Voted. William Barnes' rate \$3.34 and Paul Bramon's rate \$1.20, and Francis Coslet's rate \$1.28 and John Squire's rate \$.81, and Zion Wentworth's rate \$1.54, and Eli Whaples' rate \$1.97, be all abated in Daniel Ludington's rate bill.
- Voted. That this meeting be adjourned to Tuesday after the third Sunday in May next, at three o'clock after noon at this place.

At an adjourned meeting held on the 22 day of May A.D. 1804, at Christ Church in Wethersfield and Worthington.

- Voted. That a tax of two cents on a dollar be laid on the list 1803 to be paid by the first day of November next.
- Voted. That Moses Kelsey be a collector to collect the above tax in Newington and New Britain.
- Voted. That Hart Holabird be a collector to collect the above tax in Worthington and Kensington and settle with the Treasurer.
- Voted. That Elizur Andrus, Selah Beckley and Jonathan Gilbert Junr. be choristers for the year ensuing.
- Voted. That this meeting be adjourned four weeks from this day at five oclock P. M. at this place.

At our annual meeting held at Christ Church in Wethersfield and Worthington an the 15 day of April A.D. 1805.

- Voted. That John Goodrich be a moderator to lead in said meeting.
- Voted. That Jonathan Gilbert be Clerk for the year ensuing.
- Voted. That Thomas Deming be Treasurer the year ensuing.
- Voted. That Oliver Sage be a committee for the year ensuing.
- Voted. That Benjamin Slater be a committee for the year ensuing.
- Voted. That David Gilbert be a committee for the year ensuing.
- Voted. That a tax of two cents on a dollar be granted and made on the list 1804, payable by the first of November next.
- Voted. That Elizur Deming Junr. be a collector to collect the above tax in Newington and New Britain.
- Voted. That John Tryon be a collector to collect the above tax in Worthington and Kensington.
- Voted. That Jonathan Gilbert Junr. be appointed to go to the committee of New Britain and get the public money that belongs to the Episcopalians in that society.
- Voted. That Thomas Stedman's rate be abated in David Goodrich's rate bill, one dollar of it.
- Voted. That Thomas Stedman's rate be abated in Moses Kelsey's rate bill one dollar of it.

- Voted. That Noah Tryon's rate be abated in Nathaniel Dickenson's rate bill, it is \$1.20.
- Voted. That Elizur Andrus's rate be abated in Moses Kelsey's rate bill, it is \$1.34.
- Voted. That John Goodrich 3 be a lay delegate to go to the Episcopal convention in June next to represent said Society.
- Voted. That this meeting be adjourned to the first Tuesday of May next to be holden at this place at three oclock in the after noon.

Feb. 27, 1806.

At a meeting of the Episcopalians in Wethersfield and Berlin, legally holden at Christ Church in Wethersfield, the 27th day of February 1806.

- Voted. That John Goodrich 3rd be a Moderator to lead in said meeting.
- Voted. That Jonathan Gilbert be clerk for the present meeting.
- Voted. That the present committee collect the subscription and pay out the same for the pulpit and seats made in said church.
- Voted. That said meeting be adjourned without day.

April 10, 1806.

At an annual meeting of the Episcopalians in Wethersfield and Worthington, legally holden at Christ Church on the 10th day of April A.D. 1806.

- Voted. That Mr. Thomas Deming be Moderator to lead in said meeting.
- Voted. That Oliver Sage be Clerk for the year ensuing.
- Voted. That Thomas Deming be a Treasurer the year ensuing.
- Voted. That Benjamin Slater, Nathaniel Dickenson and Oliver Sage be a Prudential Committee for the year ensuing.
- Voted. That we apply to the Assembly for a lottery to finish the church.
- Voted. That John Goodrich 3rd & Benjamin Slater and Nathaniel Dickenson be a committee to see if we can't get a lottery, and to apply to the Assembly in May next, if they find it expedient.

Voted. That Josiah Smith's tax be abated on Hart Hurlbert's bill	\$2.66
and William Watson's tax in said bill,	1.20
	<hr/>
	\$3.86

Voted. That Noah Tryon's rate on Nathaniel Dickinson's bill be abated \$1.20.

Voted. To adjourn this meeting to the 21st day of April, 1806, at two of the clock in the afternoon at this place.

April 21, 1806.

At an adjourned meeting of the Episcopalians in Wethersfield and Berlin.

Voted. A tax of two cents on a dollar, payable on the first of November next, and granted on list of 1805, and to be paid for ministerial services to such clergymen as the committee shall think proper to employ.

Voted. A tax of five mills on a dollar, and payable the first of November next, and granted on list of A.D. 1805, and to (be) paid out for the repairs of the Pro. Epis. church by the committee.

Voted. That Sam'll Goodrich be a collector to collect the above taxes, and pay the same to the treasurer.

Voted. That Jonathan Gilbert be a lay delegate to attend the convention.

Voted. That this meeting adjourn without day.

March 30, A.D. 1807.

At an annual meeting of the Episcopalians in Wethersfield and Berlin, legally holden at Christ Church in Wethersfield and Berlin, on the 30th day of March 1807.

Voted. That Mr. Thomas Deming be Moderator to lead in said meeting.

Voted. That Oliver Sage be Clerk to record the doings of the Episcopalians the year ensuing.

Voted. That Thomas Deming be Treasurer the year ensuing.

Voted. That Oliver Sage, Nathaniel Dickinson and Benjamin Slater be a Prudential Committee the year ensuing.

- Voted. To raise a tax of two cents on a dollar on list of A.D. 1806, and payable to the treasurer the first of Novr. A.D. 1807, to defray the expenses of preaching the year ensuing.
- Voted. That Sylvester Beckley be a collector to collect the above tax.
- Voted. To abate Joseph Churchill's taxes in David Gilbert's rate bill, and in Moses Kellsey's, Elizur Deming's, and Samuel Goodrich's.
- Voted. To abate Lemuel Holmes' rate in Moses Kellsey's rate bill.
- Voted. To abate Elias Goodrich and Noah Tryon's rates in Jonathan Gilbert's rate bill of eight cents on a dollar and made on list 1800.
- Voted. To abate Luther Weldon's rate in Samuel Goodrich's rate bill, made on list of 1805.
- Voted. To adjourn this meeting three weeks from this day at three o'clock in the after noon at this place.

April 20, A.D. 1807.

At an adjourned meeting of the Episcopalians, legally holden at Christ Church in Wethersfield and Berlin, on the 20 of April A.D. 1807.

- Voted. That Mr. John Goodrich 2d. be lay delegate to the convention the year ensuing.
- Voted. To abate the following taxes in Unni Robbins, rate bill viz:

Joseph Churchill's . . .	\$2.42
Francis Coslet's39
Zion Wentworth's . . .	1.42
Eli Whaples' . . .	1.84
John Squire's . . .	2.14
William Barnes' . . .	1.20
Thomas Stedman's . . .	1.53

\$10.94

- Voted. That Mr. Elizur Deming should settle all the collector's bills that was granted when the said Deming was Treasurer.

Voted. That the present committee should have power to abate all the taxes they think proper.

Voted. That this meeting adjourn without day.

April 18, 1808.

Annual meeting of the Episcopalians in Wethersfield and Berlin, legally holden in Christ Church in sd. Wethersfield and Berlin on the 18th day of April 1808.

Voted. That Benjamin Slater be Moderator to lead in said meeting.

Voted. That Oliver Sage be Clerk to record the votes and doings of the Parish the year ensuing.

Voted. That Thomas Deming be treasurer the year ensuing.

Voted. That Nathaniel Dickinson, Jonathan Gilbert and Oliver Sage be the prudential committee the year ensuing.

Voted. That a tax of two cents on a dollar be granted, and payable to the treasurer by the first day of Novr. 1808, and to be made on list A.D. 1807.

Voted. That Jonathan Gilbert be a collector to collect the said tax.

Voted. That Benjamin Slater be a lay delegate to the convention the year ensuing.

Voted. That Jonathan Gilbert be a warden for the Pro. Epis. Parish in Wethersfield and Berlin.

Voted. That the present committee have power to abate all the taxes that are now granted, and have heretofore been granted against those they think ought to pay the taxes.

Voted. That Elizur Deming and Capt. Selah Beckley be appointed to apply to the Assembly for a lottery for the benefit of the parish.

Voted. That this meeting be adjourned without day.

April 3, 1809.

Annual meeting of the Episcopalians in Wethersfield and Berlin, legally assembled at Christ Church on the 3rd day of April A.D. 1809.

Voted. That Selah Beckley be Moderator to lead in said meeting.

- Voted. That Oliver Sage be Clerk the year ensuing.
- Voted. That Thomas Deming be treasurer the year ensuing.
- Voted. That Oliver Sage, Nathaniel Dickenson and Jonathan Gilbert be the committee the year ensuing.
- Voted. That the present committee have full power to abate any taxes they think proper, or any part of taxes they think proper to abate.
- Voted. That a tax of two cents on a dollar be granted and made on list A.D. 1808, and payable to the treasurer the first day of Novr. A.D. 1809.
- Voted. That David Gilbert be a collector for the above tax.
- Voted. That Capt. Selah Beckley and Oliver Sage be lay delegates to attend the convention the year ensuing, and that they shall have power to act as they shall think proper concerning Rev. Ammi Rogers.
- Voted. That this meeting be adjourned without day.

Oct. 6, 1809.

At a meeting of the Inhabitants of the Prot. Epis. Parish in Wethersfield and Berlin, legally holden at the church on the six day of Oct. 1809.

- Voted. That Thomas Deming be moderator to lead in sd. meeting.
- Voted. That David Goodrich be a collector to collect the tax made of list 1808, and payable to the treasurer the first day of Novr. 1809.
- Voted. That this meeting be adjourned without day.

April 23, A. D. 1810.

Annual meeting of the Episcopalians of Wethersfield and Berlin, legally assembled at Christ Church in Wethersfield and Berlin, on the 23 of April A. D. 1810.

- Voted. That Benjamin Slater be Moderator to lead in said meeting.
- Voted. That Oliver Sage be Clerk to record the doings of the Parish the year ensuing.
- Voted. That Thomas Deming be treasurer the year ensuing.
- Voted. That Elizur Deming, Oliver Sage and Nathaniel Dickenson be a prudential committee the year ensuing.

- Voted. That a tax of two cents on a dollar be granted on list A. D. 1809, and payable to the treasurer by the first day of Novr. A.D. 1810, in order to pay the arrearages of the parish.
- Voted. That Benjamin Slater be a collector for the above tax.
- Voted. That the present prudential committee have full power to abate those taxes they think proper, or in their judgement ought to be abated.
- Voted. That Benjamin Slater be a lay delegate to attend the convention this year.
- Voted. That this meeting adjourn without day.

To Luther Beckley Esq. Justice of the Peace for Hartford County, comes the subscribers, members of the Episcopal Society of Wethersfield and Worthington, and informs said Justice that the last clerk of said Society has removed out of this State, and there being no committee, who are qualified by law to warn a meeting of said Society,—We therefore request you to issue a warrant to some proper person, directing him to warn a meeting of said Society agreeably to the statute in that case provided, for the purpose of appointing the necessary officers for said Society, and doing any other business which said meeting may find necessary and proper.

Wethersfield, June 29th 1826.

Thomas Deming
Nathaniel Dickenson,
Daniel Steele,
Samuel S. Goodrich,
Linus Gilbert,
Ralph Dickenson.

To Samuel S. Goodrich of Wethersfield in Hartford County, a member of the Episcopal Society of Wethersfield and Worthington, Greeting.

By authority of the State of Connecticut you are hereby required to give legal notice or warning to all the members of the Episcopal Society of Wethersfield and Worthington to attend a Society meeting at the Church on Monday, the 10th day of July 1826 at 2 o'clock P. M. for the purpose of appointing the necessary officers for said Society, and doing any other business

which said meeting may find proper and necessary. And you are to make due returns of your doings to me according to law. Dated at Berlin this 30th day of June, 1826.

Luther Beckley
Just. of the peace.

July 3, 1826.

We the undersigned, do hereby acknowledge legal service made by Samuel S. Goodrich.

Lotan Beckley
Solomon Squire
Moses W. Beckley,
Elizur Deming Jr.,
Elizur Deming,
Elizur Andrus,
Sheldin Steele,
Russel Gilbert,

June 30th 1826.

I then made legal service of the within to Roger Deming, Joseph Wright, Andrew Norton, and Orrin Beckley, and on the 3d day of July 1826, I made legal warning to Joel Belden, David Steele, David Steele Jr., Linus Gilbert, Moses Gilbert, Thomas Deming, Nathaniel Dickenson, Daniel Steele and Ralph Dickenson.

Samuel S. Goodrich.

Hartford County, ss. Berlin, July 5th, 1826.

Personally appeared Samuel S. Goodrich and made oath that he has made service of this warrant agreeable to his endorsement thereon.

Before me, Luther Beckley,
Just. of the Peace.

At a meeting of the Episcopal Society of Wethersfield and Worthington legally warned and convened at the church on the 10th day of July 1826, when I declared said meeting duly opened, and led them to the choice of a moderator and clerk,

and that said meeting might be fully organized, I administered to the clerk the oath prescribed by law.

Certified by

Luther Beckley,
Just. of the Peace.

The foregoing are true copies of the original.

Attest, Samuel S. Goodrich, Clerk.

Resolved that this petition and warrant be entered on our book of records. Voted, and to be recorded.

At a meeting held at the Episcopal church in Wethersfield and Worthington on the 10th day of July 1826, legally warned and convened.

Voted. That Thomas Deming be Moderator of said meeting.

Voted. That Samuel S. Goodrich be Clerk of said society.

Voted. That Thomas Deming be Treasurer of said society.

Voted. That Ralph Dickenson, Thomas Deming, and Linus Gilbert be a prudential committee of said Society.

Voted. Unanimous, that our prudential committee and society clerk enquire into and try to ascertain who has robbed and plundered our church building of the books, seats and other property belonging to said building, and to take all proper, prudent and necessary means to bring to justice all persons who have unlawfully taken away any thing from said church building.

Voted. That said meeting be adjourned to the 2nd. Teusday in August next at 2 oclock in the afternoon.

Samuel S. Goodrich, Clerk.

At an adjourned meeting of the Episcopalians in Wethersfield and Worthington, held at the Episcopal Church in said Wethersfield, on the 8th. day of August 1826.

Voted. That there be a committee appointed to sell the Episcopal church building in Wethersfield, belonging to the Episcopalians in Wethersfield and Worthington.

Voted. That Thomas Deming, Ralph Dickenson and Linus Gilbert, and Samuel S. Goodrich, Society Clerk, be a committee to sell said church building.

Voted. That the church building be sold at public auction on the first Monday in October next, if not sold at private sale before that time.

Voted. That this meeting be adjourned to the last Monday in September next, at 2 o'clock, afternoon.

At an adjourned meeting by the Episcopalians in Wethersfield and Worthington, held at the Church in said Wethersfield, on the 25th. day of Sept. 1826.

This meeting was unanimously adjourned to the first Monday in Oct. next, at 2 o'clock, afternoon.

At an adjourned meeting by the Episcopalians in Wethersfield and Worthington, held at said church, on the 2nd. day of Oct. 1826.

Voted. That Nathaniel Dickenson be Moderator in said meeting.

Voted. That the church building should be sold at auction, on this day, at the highest bidder, for one week, if not overbid then the building to be his.

Voted. That the purchaser should have six months credit with good security.

Voted. That Samuel S. Goodrich be auctioneer. Said building was bid off by Ralph Dickenson at \$85. for one week: if there be no higher bidder then it is his. Carried to next page.

Voted. That this meeting be adjourned to next Monday at 2 o'clock afternoon.

At an adjourned meeting by the Episcopalians in Wethersfield and Worthington, held at the Church Meeting house in said Wethersfield, on the 9th. day of Oct. 1826.

Voted. That this meeting be adjourned two weeks from this day at 2 o'clock afternoon, for the purpose of selling said church building at auction, if no other arrangements are made before that time in regard to Mr. Ralph Dickenson's bid on said building at auction at the last meeting. He agreed before the meeting to give up the bid in case the society should do better with the building at the next meeting or before.

At an adjourned meeting by the Episcopalians in Wethersfield and Worthington, held on the 23d. day of October 1826, at said church for the purpose of selling the church building at auction, Mr. Jabesh Dickenson bid one hundred and six dollars: as Mr. Dickenson was a by bidder it was not sold to him at this time at this price.

On the 17th. day of November 1826, the church building was sold to Jabesh Dickenson by the committee at one hundred and fifteen dollars. Said building was sold in this way,—for one note thirty nine dollars on demand, the remainder in a note to be paid in six months after date.

At an adjourned meeting held at Mr. Nathaniel Dickenson's on the 28th. day of December 1827.

Voted. That Mr. Nathaniel Dickenson be treasurer for the ensuing year.

Voted. That Linus Gilbert and Ralph Dickenson be the prudential committee of ths society for the ensuing year.

Voted. That our prudential committee are directed to require and demand of

Carried to next page.

the administrator on the estate of Thomas Deming the treasurer's book, money, and all the property belonging to said society, giving their receipts for the same.

At a meeting of the Episcopalians in Wethersfield and Worthington, legally warned and held at Mr. Nathaniel Dickenson's on the 21st. day of December 1827, Mr. Nathaniel Dickenson was chosen moderator and Samuel S. Goodrich was chosen clerk for the year ensuing.

Said meeting was adjourned to the 28th. day of this present month, at six o'clock P. M.

This last ought to be recorded before the above.

(At the end of the book.)

October 28, 1800. This is to certify that Mr. Allen Francis wishes to absent himself from the Episcopal church of Christ in Wethersfield, and join himself to the Presbyterian order.

Allen Francis.

October 18, 1809. This is to certify that Blakesly Barnes wishes to absent himself from the Prt Epis church and join the Presbyterians in Worthington Parish.

Blakesly Barnes.

Berlin, April 23d. 1806. I desire to be esteemed not one of yours any more; a certificate of Daniel Luddington.

The above is a true copy of Daniel Luddington's certificate handed to me.

Oliver Sage, Parish Clerk.

Nov. 27, 1809. Samuel S. Goodrich's certificate.

Wethersfield, Nov. 27, 1809. This is to certify to the Episcopal Society in Wethersfield and Worthington that I do profess myself a Baptist, and do belong to the Baptist Society in Hartford, and that is my place to attend public worship.

Samuel S. Goodrich.

LOCAL BAPTISMS

FROM THE REGISTER OF CHRIST CHURCH, NOW
CHURCH OF THE HOLY TRINITY,
MIDDLETOWN, CONN.

(By the kindness of Mr. Frank Farnsworth Starr, of
Middletown.)

- 1770, May 20, dau. of ——— Hubbard of Kensington.
Sponsors, Parents and Wid. Abigail Shaler.
- 1772, July 5, Mercy Hubbard, dau. of ——— Hubbard of Kensington.
Sponsors, Parents and Wid. Cahill.
- 1773, Jan. 3, Ann, dau., and Samuel, son of Samuel Davis of Newington.
Sponsors, Mother, Wm. Johnson, Wm. Joyce, Mrs. Wm. Banks
- 1774, Nov. 6, Nathaniel, Ashbel and Lucy, children of Joseph Forbes of Wethersfield.
Sponsors, Mother, Mrs. Abigail Shaler, Philip Mortimer, Mrs. Jeremiah Wetmore.
- 1776, Aug. 16, David, son of Jonathan Gilbert of Worthington.
Sponsors, Parents, and Dr. Steele.
- 1778, May 8, Siba, Hannah, Sarah, Abigail and James, children of Stephen DeWolf of Worthington.
Sponsors not mentioned.
- 1778, May 8, Lois, child of Selah Hubbard of Worthington.
Sponsors not mentioned.
- 1779, Nov. 25, Martin, child of Thomas Powers of Worthington.
Sponsors not mentioned.
- 1781, Mar. 11, Thomas, child of Thomas and Martha Denny of Wethersfield.
Sponsors, Parents and Dr. John Osborn.
- 1786, Aug. 22, George Carter, an adult from Wethersfield.
Witnesses not mentioned.

- 1786, Sept. 21, Ataresta, John and Sarah, children of Roger and Mehitable Brown of Rocky Hill.
Sponsors not mentioned.
- 1787, Oct. 16, Julia, child of David and Eunice Beckley of Rocky Hill.
Sponsors, Parents, Solomon Bulkley and Wife.
- 1787, Oct. 16, Sarah, James, Annie, Oliver, Brizilla and George, children of Solomon and Martha Bulkley of Rocky Hill.
Sponsors, Parents, David Beckley and Wife.
- 1788, Feb. 2, Henry, child of Elizur and Marcy Andrews of Southington.
Sponsors, Parents.
- 1788, Feb. 3, John, son of Henry and Abigail Barbora of Wethersfield
Sponsors, Parents and Wm. Joyce.
- 1790, Jan. 2, Henry, child of Elnathan and Lucy Bronson of Kensington.
Sponsors, Parents.
- 1791, Jan. 20, Honour, child of David and Eunice Beckley of Rocky Hill.
Sponsors, Parents and Carolina Beckley.
- 1791, Jan. 20, Hepsibah, child of Selah and Carolina Beckley of Berlin.
Sponsors, Parents and Carolina Beckley.
- 1791, Jan. 20, Martha, child of Solomon and Martha Bulkley of Rocky Hill.
Sponsors, Mother and David Beckley and Wife.
- 1792, Feb. 15, Eleanor, Samuel Steele, Jamon and Chauncey Smith, children of David and Clarinda Goodrich of Newington.
Sponsors, Parents.
- 1792, Feb. 15, Leonard and Esther, children of David and Sybil Dickinson of Berlin.
Sponsors, Parents.
- 1792, Feb. 15, Noel, child of Selah and Carolina Beckley of Berlin.
Sponsors, Parents.

- 1801, Jan. 17, at Wethersfield, Thomas Steadman, an adult
William, Absolam, Daniel, Zuba, Martin
Lyman and Elizabeth Atkins, children of
Thomas and Hannah Steadman.
Sponsors, Parents.
- 1801, Jan. 17, At Wethersfield, John Bartlett, child of Elisha
and Sarah Whaples.
Sponsors, Parents.
- 1801, Jan. 17, At Wethersfield, Dolly Bartlett, child of Wm.
Barnes.
Sponsors, Parents.
- 1801, Jan. 17, At Wethersfield, Wells, child of E. A.
Steadman.
Sponsors, Parents.
- 1801, Feb. 15, David Miller and Abigail Miller, "The
Parents, viz. Mr. Sam^l Clark and Mrs.
Dorthy, his Wife. At Berlin."
Sponsors not mentioned.
- 1805, July 4, Pitkin Seth, Fanny White and Samuel Gris-
wold, children of Samuel and Fanny Bull of
Wethersfield.
Sponsors, Parents.
- 1805, July 4, Nancy Bill.

IV. THE CHURCH IN NEW BRITAIN



ST. MARK'S CHURCH, 1906.

THE CHURCH IN NEW BRITAIN

HISTORY

There were three Churchmen living in New Britain, in 1772, according to Andrews' History of the First Church, (Congregational,) but who they were is not stated. We have no prior record of any Churchmen living within the limits of present New Britain. Daniel Luddington married in New Britain, April 16, 1773, and resided here until his death in 1820. He was active in the parish of Christ Church, Worthington, for the first four years of its existence, and had probably been a Churchman at Wallingford, where he lived before coming to New Britain. We are inclined to think that he was one of the three Churchmen mentioned by Andrews, but whether he resided here before 1773 or not, the latter date makes him the first Churchman to reside in New Britain that we can mention by name.

Our next record is that of the temporary residence here of the Rev. John Sayre, of Fairfield, as before noted.

Benjamin Slater who formerly owned the Slater woods, where we still frequently go for Christmas greens, was perhaps the next Churchman to come to New Britain. Some of his children were baptized at St. Andrew's Church in Bloomfield and he was living there as late as April, 1786, but removed to New Britain before 1798.

Between 1797 and 1826, sixteen persons, who were heads of families residing in New Britain, are identified by the records of Christ Church, as members of that parish. Their names are as follows:

Moses W. Beckley.	Joseph Sage.
Joel Belden.	Benjamin Slater.
Allen Francis.	Thomas Steadman.
David Gilbert.	David Steele Jr.
Jonathan Gilbert Jr.	John Watson.
Linus Gilbert.	Luther Weldon.
Russell Gilbert.	Elisha Whaples.
Daniel Luddington.	Joseph Wright.

In addition to the above:—

Hezekiah Atkins.

Roger Francis and

Asahel Deming.

Elijah Whaples.

all residents of New Britain, each subscribed something in 1797, towards building the church, but we do not know whether they ever belonged to the society or not.

Six of the sixteen persons identified with the parish of Christ Church were residing in New Britain in the year 1800. Every one of these six either died, removed, or withdrew, before 1826, so that not one of them remained in the Church on that date. The other ten were not members until after 1800. One of these later members died before 1826, leaving nine persons belonging to the parish who were residing in New Britain in 1826. At no one time prior to the organization of St. Mark's, 1836, can we count more than nine Church families in New Britain, although probably others resided here of whom we have no record. In 1836, the remnant of the old Church residing in New Britain consisted of David Steele (formerly David Jr.), Luther Weldon and Joseph Wright. In Newington there were Elizur Deming Jr., Roger Deming and Oliver Richards. In Worthington, Nathaniel Dickinson, Ralph Dickinson, Andrew Norton and Sheldon Steele; and in Kensington Theodore Ellsworth. Of these remnants, David Steele of New Britain, Ralph Dickinson of Worthington, and Theodore Ellsworth of Kensington, are the only persons whose names can be found in the early records of St. Mark's Church. Mrs. Nathaniel Dickinson is in the first list of communicants and we may presume that her aged husband was a member of the parish of St. Mark's, although he died about seven months after its organization.

On Dec. 5, 1824, Mr. George Francis of New Britain married Elizabeth Parker of Lenox, Mass., an ardent Episcopalian, through whose efforts, more than those of any other one person, the Church people of this section were reorganized into the present St. Mark's Church. Cyrus Booth of New Britain married his second wife, Myrta Loper, July 1, 1825. The baptism in private of a child of Cyrus Booth, of New Britain, May 14, 1826, is given in Dr. Russell's history of Christ Church,

Hartford. From this record we infer that Mrs. Booth No. 2 was an Episcopalian. About two years later, Nov. 3, 1828, Mr. Lorenzo P. Lee, of New Britain, married Jennette Todd Hills, of Hartford. She was baptized at Christ Church, Hartford, by the Rev. N. S. Wheaton, Feb. 24, 1828, and upon her marriage and removal to New Britain another Church woman was added to the few already here.

In the list of communicants of Christ Church, Hartford, prepared by the Rev. Philander Chase before he left there in 1817, is the name of Hezekiah Seymour. Mr. Seymour was brought up as a Congregationalist, but walking up Main Street one Sunday when the doors of Christ Church were wide open, he was attracted by hearing the Commandments read and so tarried through the service. The reading of the Commandments in public service was a novelty to him and he was so surprised to find it to be a regular custom that he afterwards frequented the Church until he became an ardent Churchman. On Aug. 24, 1829, he married Elizabeth Hinsdale Burritt of New Britain, who was at one time a member of the Congregational Church but afterwards became a communicant in the Episcopal Church. A son of theirs was baptized at Christ Church, Hartford, Sept. 2, 1832, their residence being given in Dr. Russell's History as Little Britain. We presume this was intended for New Britain, and that Mr. Seymour removed from Hartford to New Britain before 1832, thus adding two more persons to the Church people of this place. After the abandonment of the old church at Worthington about 1820, to the organization of St. Mark's, 1836, Christ Church of Hartford was the Church Home for the Churchmen of New Britain, although the distance was such that we could not expect them to regularly attend service there. But Hezekiah Seymour was such a devout and zealous Churchmen that he regularly walked to Hartford to attend service on Sundays when the weather would permit. In later years, the fact that Mr. Seymour considered the services of the Church worth walking to Hartford for, led Dr. S. W. Hart to believe that there must be something unusually attractive in the services of the Church, and he decided to study the matter. The result was that Dr. Hart also became an ardent Churchman.

The reorganization of the Church in 1836 was mainly due to the combined efforts and example of Mr. and Mrs. Seymour, Mrs. Francis and Mrs. Lee, but according to all accounts, to Mrs. George Francis more than to any other one person the Church is indebted for its existence. Our Parish Register says "Church service was first celebrated in New Britain, at the earnest and frequent solicitations of Mrs. George Francis, at one time the only communicant of the Church residing in the town." She could not have been the only communicant after November, 1828, when Mrs. L. P. Lee came here to reside. There were at least nine parishioners of the old Church residing in New Britain before 1828, and while several of them may not have been communicants, it is hardly probable that there were not a few communicants among them or their families. A newspaper clipping dated June 8, 1896, (probably from the Morning Dispatch, New Britain,) says that "When the (old) Church was sold a Mrs. Francis of Stanley Quarter invited all the Episcopalians of this vicinity to her house, where services were conducted every Sunday until 1836." A report of a historical address delivered by the Rev. Henry N. Wayne, March 21, 1897, in a clipping from the "Morning Dispatch" of March twenty-second, says, "When the (old) Church became split a portion of the people went to Meriden to St. Andrew's, and a part did not go anywhere. There was living in what is now commonly known as Stanley Quarter, a very zealous Church woman named Mrs. George Francis. She went around among the people who had given up Church attendance and secured promises from them to meet at her house. She next went to see Totten, then president of Trinity college of Hartford, and he promised to take charge of the services at regular intervals." This account as reported is partly erroneous. If any went to St. Andrew's it must have been from Worthington and Kensington, and not from New Britain. We have been unable to confirm the report of the meetings at the Francis house. There never was any known split in Christ Church, Worthington. Bishop Brownell, and not Dr. Totten, was President of the College until 1831, and the Rev. Nathaniel S. Wheaton until Feb. 28, 1837, although Dr. Totten was elected President to succeed Dr. Wheaton. Mrs. Francis could not have invited the people to meet at her house when the

use of the old church was first discontinued, because it was abandoned as early as 1821, about three years before Mrs. Francis moved to New Britain. Mrs. Henry Baxter, a daughter of Mrs. Francis, and others who would be likely to know of such meetings, have no knowledge or tradition of them. Mrs. Francis left a brief record of the Church up to Dec. 23, 1848, which says "The first Episcopal preaching in New Britain was on the 17th. of January 1836, by the Rev. Silas Totten at the old Conference," meaning the old Academy near the Strickland School House, but she makes no mention of any service other than preaching. If there had been services regularly at her house every Sunday for ten years, it is strange that she did not record it. Professor Russell during his Rectorship of St. Mark's prepared a historical sketch of the Church from various records and manuscripts, probably including that of Mrs. Francis, and recorded the same in the Parish Register. This says: "The Bishop was finally induced to send from Hartford . . . the Rev. Silas Totten, who held the first service in the Academy building on the 17th. of January, 1836." Dea. Alfred Andrews, in his History of the First Church, (Congregational), gives a sketch of St. Mark's taken from Professor Russell's papers and says: "The first service according to the usages of the Protestant Episcopal Church was held in New Britain, in the old Academy building on the 17th. of Jan. 1836."

These somewhat varied statements raise the question of when the first service of the Church was performed in New Britain. Jonathan Gilbert, Jr., one of the Wardens of Christ Church, died in New Britain, May 17, 1809. Benjamin Slater, who held several offices in the Church, died at New Britain, March 28, 1811. The Church was active on both of these dates and Prayers must have been said at the house of each, even if the funeral sermon was preached at the church, and thus Episcopal service must have been performed here as early as 1809. Lucy, wife of David Gilbert, died at New Britain, Aug. 12, 1815, and the Rev. Asa Cornwall of Southington preached her funeral sermon on the next day, but we do not know where it was delivered. The baptism "in private" of Cyrus Booth's child by the Rev. N. S. Wheaton, May 14, 1826, was undoubtedly at Mr. Booth's house in New Britain,

and was perhaps the first Episcopal baptism within the present town. The Rev. Thomas J. Davis died at Philadelphia, July 2, 1886. Two obituary notices of him say that "his first parish was New Britain, Conn." As a matter of fact his first cure, after being ordained Deacon, was Bethany and Salem Bridge, (Naugatuck,) Conn. In the precise language of these notices this statement of Mr. Davis' first parish is incorrect, but a statement made by Mr. Davis in the year 1876 explains how such a mistake could have occurred. Mr. Davis told his first wife's niece, (now Mrs. Samuel Ordway of Puyallup, Washington,) that his first service was in New Britain, when he was a student at Washington, (Trinity,) College. He was sent here by the officers of the College and performed service as a lay reader and probably read sermons. Mr. Davis entered the college 1829 and left Nov. 1, 1830, and therefore his reading service here must have been prior to the latter date. One of the clippings before noted says that Mrs. Francis applied to the President of Trinity College, and Prof. Russell's sketch implies that she asked the Bishop to establish services here. If Mr. Davis was sent here in response to the solicitations of Mrs. Francis, both of these accounts in the particulars last named would be correct, for at the time Mr. Davis was sent here by the college authority, Bishop Brownell was its President as well as Bishop. Mr. Davis' letter concerning the consecration of the church in 1837, (hereinafter given in full,) refers to the few Episcopalians in this village and its vicinity, who for years "have looked forward to the organization of a Church." It does not seem probable that they could have had such expectation before any services of the Church had been held here, and who could better know of their looking forward "for years" towards an organized Church, than one who had led them in service as a humble lay reader six years before such organization? The obituary notices of Mr. Davis appear to confirm the statement he made to Mrs. Ordway in 1876, and undoubtedly any seeming discrepancy was due to the compiler, who assumed that Mr. Davis' first service was in his first parish.

It seems strange that Mrs. Francis did not mention the service here by Mr. Davis prior to 1830, but at the same time it is not inconsistent with her precise language that "The first

Episcopal preaching" was Jan. 17, 1836. Service by a lay reader, who also read a sermon, was not "Episcopal preaching," and she may have used the word "preaching" advisedly, knowing that services without preaching had been held here before. Professor Russell's sketch does not specifically say that Dr. Totten's service was the first in New Britain. It is impossible to say with any certainty when the first Episcopal service was held in the limits of present New Britain, but we are warranted in assuming that funeral services, if nothing more, were held here as early as 1809, and occasional service of various kinds up to 1836, when we had both services and preaching by the Rev. Silas Totten on the 17th. of January. It seems utterly impossible that this could have been, strictly speaking, the first services of the Church in New Britain. At the first service held here by Dr. Totten, only three communicants of the Church residing in New Britain were present, viz: Hezekiah Seymour, Mrs. L. P. Lee and Mrs. George Francis. Bishop Brownell performed Divine Service and preached here April 17, 1836.

The Rev. N. S. Wheaton, then President of Trinity College, began to officiate here regularly on June 19, 1836. By this time several Episcopalians from other places had located here, and a few natives were favorable to the Church, so that with these additions to the Episcopalians before named, a Church was formally organized Aug. 28, 1836. The first record in the first book is as follows:—

"State of Connecticut Hartford Co^y.

Record of the organization of St. Marks Church or Chapel New Britain, Aug. 28th. 1836.

At a meeting held Aug^t. 28th. 1836 present.

Hon. I. E. Smith	Hezekiah Seymour
Lorenzo P. Lee	Cyrus Booth
Emanuel Russell	John B. Parsons
George Francis	Arthur Pendleton
John Fairbrother	Henry Baldwin
Philip S. Judd	Rev. N. S. Wheaton

On motion, Rev^d. N. S. Wheaton was appointed Chairman
Lorenzo P. Lee Secretary.

On Motion, it was resolved that it is expedient to organise in this place a Parish or Congregation to be in union with the Protestant Episcopal Church in the United States & with the portion of it, within the Diocese of Connecticut.

Resolved, that the persons whose names are subscribed to this paper, together with such others as may hereafter be regularly united with the association, compose the said Parish or Congregation, to be denominated the Parish of St. Marks Church. Resol^d. that Lorenzo P. Lee & Ira E. Smith be the Wardens & Emanuel Russell, Frederic T. Stanley, Ralph Dickenson, Hezekiah Seymour, Cyrus Booth & George Francis, be and are hereby elected the Vestry men of the Parish and that they constitute the committee of the same.

Resolved, that Charles N. Stanley be & hereby is elected clerk of the Parish.

Resolved, that this Parish hereby adopts the constitution and canons of the Protestant Episcopal Church in the Diocese of Con^t. & that Ira E. Smith be a Delegate to the next Diocesan convention, with a request that this Parish be received into union with the same.

CHARLES N. STANLEY,
Clerk."

The original of this record was prepared beforehand on a loose sheet with blanks left for dates and names which were afterwards filled in. This paper is now in the archives of the parish. It is in the handwriting of Lorenzo P. Lee and appears to have been used as a constitution for subsequent members of the Parish to sign. The signatures, 27 in all, are on the back of the paper and a fac simile of them is herewith given. The first eleven signatures are the same as the eleven names recorded as present, but they are arranged in a different order. Although the paper is dated 1836, some of the persons who signed it were not residents of the place until after 1840, therefore it is impossible to tell when the different persons signed. Probably only the first eleven signed on or before the date of organization. Only eleven members are recorded as present, but Charles N. Stanley, the clerk of the meeting, must have been present and is thereby identified as a member of

the Parish. Frederick T. Stanley and Ralph Dickenson were elected Vestrymen but none of these three names appear on

Emanuel Puffill
 Cha. P. Smith
 Harriet Lyman
 Cyrus Booth
 George C. Lee
 John B. Parson
 Arthur Pendleton
 George Fanning
 John Fairbrother
 Henry Baldwin
 Philip C. India
 Stephen G. Bucknall
 Andrew G. Graham
 Sheldon Smith
 Solomon Churchill
 Jonah H. Todd
 Wm. Blackley
 Theodore Ellsworth
 Mary E. Russell
 Noble Hill
 George Woolley
 Rev. S. Bullock
 C. Senior

Abel Dickenson
 Saml. Alexander jr
 V. G. Goodwin
 Nathl. Dickenson

Record of the Organiza-
 tion of the Methodist Church
 in New Britain
 1836.

SIGNATURES ON PAPER OF ORGANIZATION

the organization paper. Counting them as members of the Parish, the total number at the date of organization was four-

teen. Why the name of the old Church "Christ Church" was dropped and "St. Marks" substituted therefor, or why the name "St. Marks" was adopted or by whose suggestion, we have been unable to learn.

Ira E. Smith, Esq., who was at this first meeting appointed Delegate to the next Diocesan Convention with instructions to unite the Parish with the Diocese, was faithful to his trust. The next Convention was held Oct. 11, 1836, and it is recorded in the Journal that St. Mark's Church, New Britain, and Christ Church, Westport, had applied for admission into the union, which application was on motion referred to a Committee consisting of Rev. Dr. Coswell and Col. Tracy. This Committee made a favorable report and on motion, it was "Resolved, that the Churches be admitted into union with the Convention." Ira E. Smith from St. Mark's Church, New Britain, presented his testimonial as lay delegate, which was approved and he took his seat. With these two new Churches there were then ninety congregations and seventy-five clergy besides the Bishop in the Diocese of Connecticut. New Britain was the seventh Church of the Diocese within Hartford County, the others being Christ Church, Hartford, St. Luke's, Glastonbury, St. Andrew's, Simsbury, (Bloomfield,) St. Peter's, Granby, St. John's, Warehouse Point, and the Church at Southington. The report of the Christian Knowledge Society in the Journal for 1836 shows that this missionary society had made an appropriation of \$10.00 to defray the traveling expenses of a clergyman in visiting the newly formed parish of New Britain.

The next record of St. Mark's is the copy of a subscription paper for preaching in 1837 which we give in full, as follows:—

"We the subscribers do hereby promise to pay to the Vestrymen of St. Marks Church New Britain, the sums severally affixed to our names, to be applied in payment of the salary or support of a good Episcopal Clergyman who shall be employed & preach in said society of New Britain during the ensuing year to be paid in annuity Instalments.

Berlin Jan^y. 11, 1837.

Emanuel Russell	\$60.00	Norman Woodruff	10.00
Lorenzo P. Lee	30.00	Henry L. Parsons	1.00
Hon. I. E. Smith	30.00	Elnathan Peck	1.00
George Francis	10.00	Alanson K. Sperry	1.00
Hezekiah Seymour	8.00	W. B. North	5.00
George Brown	20.00	Charles A. Warner	1.00
Ralph Dickinson	10.00	E. M. Stoddard	1.00
Royal S. Hall	5.00	G. Clark	.50
Charles Parsons	3.00	C. N. Lewis	.50
Arthur Pendleton	10.00	Marcellus Clark	5.00
Curtis Whaples	10.00	Cornelius B. Erwin	
F. T. Stanley	30.00	& Lewis	6.00
I. N. Lee	5.00	W ^m . H. Smith	5.00
Morton Judd	2.00	Elihu Burritt	3.00
Joseph Fuller	5.00	P. S. Judd	5.00
Chauncy Cornwell	2.00	E. M. Smith	5.00
William Smith Esq.	2.00	W ^m . Bingham	2.00
H. W. Shipman	10.00	Enos Hunn	1.00
Rev ^d . S. Southworth	2.00	T. S. Wetmore	2.00
A. H. Stanley	5.00	Geo. M. Landers	5.00
Augustus Ward	5.00	Samuel Blinn	1.00
Blinn Whaples	2.00	John S. Hazen	15.00
Andrew G. Graham	2.00	Stephen L. Strickland	5.00
Cyrus Booth	10.00	Thomas Bunnell	1.00
Enos S. Hurlburt	1.00	W. B. Stanley	5.00
Lynus Burwell	2.00	Alanson Warner	1.00
Henry North	3.00	E. H. Burritt	4.00
A. W. Southworth	1.00	Henry W. Flagg	2.00
E. A. Parker	2.00	Phillip Hart	1.00
Bradford Bulloch	1.00	John Fairbrother	3.00
Thomas Tracy	1.00	George Elliot	5.00
E. B. Lewis	1.00	C. N. Stanley	8.00
James Mix	1.00	Sam Booth	5.00
Francis Caswell	1.00	Theodore S. Bronson	2.00
James Day	1.00	Stephen Hart	1.00
Levi Smith	1.00		
E. D. Harington	1.00		
Asaph Thomas	1.00		
			<hr/> \$414.00"

Dr. Wheaton continued to be Rector of the Parish until April 16, 1837, but others officiated here during his Rectorship as is shown by an entry in Emanuel Russell's pocket memorandum book, as follows:—March 26, 1837, "John Williams Lay Reader preached here twice, has gone to Deerfield, Franklin County, Mass. Says he will write us if an opportunity offers for a Clergyman.

Paid him five Dollars."

This Lay Reader was afterwards Bishop Williams and his service here in 1837 was probably his introduction to St. Mark's Parish. He was then but little over 19 years of age. He was not ordered a deacon until Sept. 2, 1838. The parish register erroneously says that "The Rev. Z. H. Mansfield and the Rev. John Williams, the Assistant Bishop of the Diocese, officiated from June 1838, to Nov. 1840," Mr. Mansfield's services ended in November, 1838, and Bishop Williams was not the Assistant Bishop 1838 to '40 for he was not consecrated until 1851. We find no record of any early service here by him other than the two Sundays before named, and Mrs. Francis' manuscript, which says after Mr. Mansfield's record, "Rev. John Williams part of the time." It is not clear whether or not she refers to the time Mr. Mansfield was here. The Rev. Isaac Jones was paid \$5.00 for services, no date, but probably in 1837. The next entry in Mr. Russell's book is the address of the Rev. Thomas J. Davis, South Glatonbury, Conn., probably furnished Mr. Russell by the future Bishop of the Diocese. Mr. Russell wrote to Mr. Davis, March 27, 1837, care of Macy & Wadsworth, Philadelphia, and again on April 12, 1837. Mrs. Francis' manuscript says that Mr. Davis was Rector from April 23, 1837, to June 1, 1838. Mr. Emanuel Russell's memorandum says that under date of May 4, 1837, "Rev. Thomas Davis and family arrived here on Tuesday Evening and went to Mr. Cornwall's to board. Engaged for one year for \$250. and board for self and family."

There is only one parish meeting on record during the year and no officers other than a delegate to the Convention were elected at that meeting. Charles N. Stanley, the clerk of the previous year, signed as clerk of this meeting and thus we suppose that the officers of the previous year held over another year. Instead of naming the officers here we give elsewhere

all the principal officers to date in tabulated form. The one parish meeting of 1837 was held June 9, when it was "Resolved that a Committee be appointed to confer on the expediency of building a Church or Chapel in this Society and report thereon." Lorenzo P. Lee, Esq., Emanuel Russell and Hon. Ira E. Smith, were appointed as that committee.

The Convention was held in June 1837 and there was no delegate or minister present from New Britain. The Bishop's address to the Convention says that "The Rev. Thomas J. Davis has removed to the Parish of New Britain," and that "The Rev. Dr. Wheaton has accepted the Rectorship of Christ Church, New Orleans, and has been succeeded in the Presidency of Washington College by the Rev. Silas Totten."

In the Parochial reports, New Britain was represented for the first time, as follows:

"St. Mark's Church, New Britain, Rev. Thomas J. Davis, Rector.

"I received a call to this Parish about the last of April, which I accepted with the consent of the Bishop. This Parish was received into union with the diocese at the sitting of the last Convention, having been organized under the charge of Dr. Wheaton. And had the times continued as favorable as they then were, the Parish would probably by this time have erected a Church; for such had been their determination under the fostering care and blessings of heaven. But in consequence of the change, all attempts have as yet been suspended.

"At present we meet for divine worship in the upper part of the Academy, a room which will accommodate from 50 to 100 persons. Most of the time this is filled as full as can be comfortably seated. As yet I am unable to report the number of families who will acknowledge themselves members of the Parish. There is belonging to it 12 communicants. I baptized 6 children on Sunday last. A Sunday School has been formed which is as yet small though continually increasing. I have organized a Sewing Society, the avails of which have been appropriated to the purchase of books and tracts explanatory of the distinctive principles of the Church and her holy religion, which is very little known, but eagerly sought for. Indeed, I think there is no hazzard in saying, that New Britain is fine missionary ground for the Church, and bids fair for a

rapid growth in the faith, as it was once delivered to the saints. At present, it needs greatly the fostering aid which the Christian Knowledge Society is nobly designed to afford weak and languishing Parishes in the Diocese. But if sustained thus for the present, it is fondly hoped that as *bread cast upon the waters, after not many days*, the same will *be found*, not only in the increase of the Parish, but also in its liberal contributions for the like benefits to others."

This report of the Rector may have been written before June 9, when they appointed a committee on the expediency of building a church, but probably the burden of building seemed so great that all efforts in that direction were suspended as stated in this report. The Convention of 1837 was held June 13 and 14, and the last Sunday prior to the 13th was June 11, 1837, the probable date of the baptism reported as "Sunday last" although it may have been on June 4th. This was Mr. Davis' first baptism and was also the first baptism reported to the Convention. Mr. Wheaton did not make any report of his work here. There is a tradition in the Lee family that the baptism of three of the children of Mr. and Mrs. L. P. Lee, viz: Franklin, Hills, Jeannette Todd and James Todd, was the first baptism after the organization of the Church. It is possible that these Lee children were three of the six children baptized by Mr. Davis as before stated, but it is thought that they were baptized by the Rev. N. S. Wheaton, (who had been Mrs. Lee's Rector when she lived at Hartford,) and that the baptism, which was in the Academy, was in the winter or early spring of 1837, before Mr. Davis came here. The Sunday School herein referred to was established May 21, 1837, as we find by the manuscript of Mrs. George Francis, which is the only record we have, aside from this Parish report, of the formation of the Sunday School. The fostering aid of the missionary society which this report says New Britain "needs greatly," was kindly bestowed upon St. Mark's as one of the parishes requiring aid to support a rector to the amount of one hundred and fifty dollars per annum, besides paying the Rev. Silas Totten the ten dollars appropriated the year before "for travelling expenses in visiting the Parish of New Britain." Another evidence of our past poverty is found in the fact that in 1837,

New Britain was in the list of parishes that had not paid their assessments to the convention fund.

But the committee on building a church, although discouraged, decided to make an effort as appears by the following record:—

“We the subscribers do hereby severally engage to pay the sums affixed to our Names In the way & manner designated by us for the purpose of Erecting & finishing off a House of Public Worship which shall belong to St. Marks Parish New Britain, June 29, 1837.”

LIST OF SUBSCRIBERS.

Rev ^d . Tho ^s . J. Davis (our Pastor),		\$20.00
Andrew G. Grayham	work	10.00
W ^m . Graham	do	5.00
Charles Parsons	do	10.00
George M. Landers	do	10.00
T. S. Whitmore	do	10.00
Stephen L. Strickland	do	20.00
H. W. Whiting	do	10.00
John B. Parsons	do	17.28
Jabez Cornwell	do	10.00
John S. Hazen	do	15.00
Walter Gladden	do	5.00
Alonzo Stanley	cash paid	5.00
G. W. Winchester	Goods	15.00
Curtis Whaples	do	10.00
Cyrus Booth	work	12.00
Chas. A. Warner		1.00
L. N. Tracy	paid cash	5.00
F. T. Stanley	order on Whaples	25.00
———Hand Phil ^a .		25.00
E. A. Parker	paid work	3.00
A. W. Southworth	do	3.00
W. B. Stanley	order on Whaples p ^a .	5.00
Ch ^v . Cornwell	work	5.00
N. Woodruff	order on Whaples pd.	10.00
Elizur D. Harington		3.00

E. B. Lewis	paid	3.00
Perry Moore	paid in board and labor	3.00
James Day	dead	3.00
Alanson Warner	p ^d .	3.00
Francis Crowell		3.00
Tho ^s . Tracy	pa ^d .	3.00
Julius Parker		3.00
Sam ^l Booth p ^d . by sawing	work	5.00
H. H. Douglass	paid	3.00
Henry North	paid	5.00
Henry Austin	do	3.00
John Fairbrother		3.00
W. H. Smith	paid in goods	5.00
C. N. Stanley		10.00
H. W. Shipman	Cash	5.00
Mrs. Dickinson	paid	5.00
P. S. Judd	in goods	3.00
W. Smith Esq. p. of S. Woodruff & Co.	order	
	on Whaples	4.00
Oscar McLean	In work	10.00
Norman Woodford	do	3.00
		<hr/>
		354.28

The name of Mr. or Mrs. George Francis does not appear in this list, but it is certain that they gave something and tradition has it that Mrs. Francis gave \$50.00 towards building the church and that she saved the money for this purpose out of her personal earnings.

With this list for a start, outside aid was solicited, a site selected and the building was soon under way. On Nov. 20, 1837, Mr. William Russell of New York City, (son of Emanuel Russell) writes to his sister Harriot at New Britain, saying: "Rev. Mr. Davis was in town yesterday and bought an organ for our little church. I am going home on the 29th. to keep Thanksgiving when we are going to get up a concert of sacred music in the church before its dedication. Mr. Davis says that if he does so he can make enough out of it to defray all the remaining expenses of the Church."

The building was ready for consecration Dec. 7, 1837, as appears by the following record:—

“Whereas sundry good People of the Parish of New Britain, and the vicinity have erected a House for the worship of Almighty God According to the Liturgy and Offices of the Protestant Episcopal Church, and have requested that the same may be consecrated agreeably to the usages of the said Church.

Now, therefore, be it known that I, Thomas Church Brownell, by divine permission, Bishop of the Diocese of Connecticut, did this day consecrate the said building by the name of St. Marks Church, and separating for ever from all such allowed and common uses, the same did dedicate to the service of Almighty God, for reading his holy Word, for celebrating his Holy Sacraments, for offering to his Glorious Majesty the sacrifices of prayer & thanksgiving, for blessing the people in his name, and for the performance of all other Offices, according to the doctrine, discipline & worship of the Protestant Episcopal Church In the United States of America.

In witness whereof I have hereunto set my hand & seal this seventh day of December, in the year of our Lord 1837, and of my consecration the 19th.

THOMAS CHURCH BROWNELL.

Seal.

Copy by Em^l. Russell from the original April 19, 1838.”

The building was on the north side of East Main street near the residence of the late George M. Landers. It was so small, that the people did not know whether to call it a church or a chapel. It is still standing (1906) on Myrtle street, corner of High, as a part of the old Roman Catholic school, but has been added to and reinodeled to such an extent that its original form does not appear. There is a plan of 24 pews in the record book, which plan we produce on the next page as our only picture of the East Main street Church. We are told that the exterior was so plain and unchurchly as to be frequently mistaken for a private house. One week day a pedlar was knocking at the door when the Hon. G. M. Landers was passing by and noticing the mistake kindly informed the man that “St. Mark was not at home.”

Mr. Dwight A. Parsons has loaned us the account book of his father John B. Parsons, whose account with "St. Mark's" shows that the Church was built by the day. The account

5	3	1	Pulpit	2	4	6
12.50	Chapman	15 \$		15 \$	15.50	14.50
Sale of Slips 1837. Dec ^r						
7	\$9.00			9.62 $\frac{1}{2}$	8	
9	\$14.50			\$21.00	10	
11	\$14.00				12	
13	12.50				14	
15					16	
17					18	
19					20	
21					22	
23				\$6.00	24	

SEATING PLAN OF THE CHURCH, 1837

begins Sept. 6, 1837, at which time he charged the Parish for eight and a half days' labor by himself at \$1.50 per day. A little later he charges for the labor of "Whaples" and "William" at the rate of \$1.00 per day each. The last charge for

work is dated Nov. 25, 1837, and is for "building 24 slip doors at 34 cts. \$8.16."

We get a little more light from his account with Lorenzo P. Lee & Co., to whom he charged on the same dates exactly the same items as he charged the Parish except that the first four days were charged as "work on the church," and the next four and a half days as performed the "second week." This shows us that Mr. Parsons began work on the church the last week in August, 1837. The Treasurer's account March 23, 1838, has the following entry: "Paid Whiting's timber bill at the Bason 8.07." and there are several other entries of money paid to Whiting. "The Bason" was the freight station at Plainville of the Farmington Canal and it was kept by Mr. Whiting. These items therefore show that the timber for the church or a part of it came to Plainville on the canal and was then drawn to New Britain by team.

When the church was consecrated, Emanuel Russell's daughter Harriot was attending the Female Seminary at Troy, N. Y. On Dec. 10, 1837 her brother William writes her again from New York City as follows—"The little church is a beauty and the organ is a very good one. I think without exception, (for its size,) the church is one of the most commodious and best planned buildings that I ever saw. The pews are very easy, they recline a little backwards at the top and the foot place is under the seat forward, which is an improvement upon the usual way of making them. There are 26 slips below, 20 of them will hold 10 each and 6 five each. Mr. Davis and Father say that I must raise 50 dollars this year for them which I think 'can't be did'." The seating plan and John B. Parsons' account say 24 slips. St. Mark's Church was the first to install an organ in any house of public worship in New Britain. On Dec. 11, 1837, Mr. Emanuel Russell wrote to his daughter Harriot saying:—"Tis hardly worth while for me to write as the girls have no doubt given you all the news, besides I am much fatigued having rode over 30 miles today. Our dear little Chapel is completed and adorned with a fine organ, and we have collected a handsome congregation with a fair prospect of adding to the number."

"You must attend church regularly, relinquish novel reading and devote your mind to your studies, and exert yourself to lay a broad foundation for future improvement and usefulness."

The following extracts from a letter to Miss Harriot from her sister Emeline show that Mr. Russell could well depend upon "the girls" to give her the news. "I must tell you some of the most important events since your departure, in the first place not long after you left we had a tea party. There were 20 invited but were not all here. The Misses Smith sent a very polite note of apology, the Judge (Hon. Ira E.) was in Hartford and they could not walk so far. Mrs. Winchester remarked afterwards to some people that our table looked splendid, and I think she was not far from right. Next came Thanksgiving. William came up and we invited Mr. and Mrs. Davis, but she did not come being preengaged at Hartford. . . . Next came the preparation for the consecration, we made all the cushions and carpets for the Chapel at our house, two days before the consecration (you must know that we have all of our Chapel carpeted,) we really had a regular consecration. On the morning of the occasion, Mr. Thomas Lee came and very politely and kindly offered us a deed of the land on which the Chapel stands. We had a most impressive service. I believe the Presbyterians had hard work to get their eyes shut that night, they stared so, but they really behaved very well and conformed to all our rules in service. I was quite surprised and pleased to see them show us so much respect. I believe they all wished they were Episcopalians too. It was well ordered and full as possible and no mistake. Ten, or twelve were confirmed, among the number was Father, Cate and myself. I hope we shall be better for it and that we shall all worship the Lord in the beauty of holiness in that dear little Chapel. Oh Harriot, how I wish you had been here for I cannot tell, neither can you imagine how beautiful the service was and how delightful it is to have a church of our own. We had nine here to dinner, the Bishop and some of the Hartford big bugs. The choir are coming out here two or three times this winter to sing for us and play on the organ. We shall not have an organist until Christmas. Doctor Rockwell and lady are decided Episcopalians, also Mr. and Mrs. Hazen. Well I believe I have told you enough about the Chapel, if not Mrs. Bassett can tell you more." Mrs. Theresa Bassett was one of the original communicants of the Church here, but was then teaching at Troy, N. Y.

In the record book we find without date a "List of those Confirmed" which includes Emanuel Russell, Catherine Russell, and E. E. Russell, (Eliza Emeline). These are respectively "Father, Cate and myself" referred to in Miss Emeline Russell's letter as confirmed on the day of the Consecration. We are thus enabled to fix the date when this class was confirmed. In Mr. Russell's memorandum book is the first list of Parishioners without date, but the last preceding date is Dec. 7, 1837, and we presume this list was made out not long after that date. It is as follows:—

LIST OF NAMES P. E. CHURCH.

Judge Smith.	Mason.
E. Russell.	P. Judd.
L. P. Lee.	O. H. Seymour.
Cha ^s . Stanley.	Hez. Seymour.
Geo. Francis.	Mrs. Dot ^t . Stanley.
Cyrus Booth.	J. Fairbrother.
Arthur Pennington.	Selden Deming.
Frederic Stanley.	David Steel.
Alfred Stanley.	Whaples
Chester Birge.	——— Southard.
R. Dickinson.	——— Pratts.
Churchill. (Solomon)	Mrs. Hart.
Geo. Landers.	——— Winchester.
John Hazen.	

For more "about the Chapel we quote the following from the "Chronicle of the Church," New Haven, Conn. issue of Dec. 29, 1837.

"New Britain, Dec. 18, 1837.

Mr. Editor, Dear Sir,—The Chronicle being the proper organ of communication for this diocese, I take the first opportunity to forward you a brief account of our Church, which was consecrated on the 7th. instant, by the name of St. Mark's Church. There were present, besides the Bishop, the Rev. Mr. Hull of Wallingford, the Rev. Mr. Covil of Bristol, and the Rev. Mr. Burgess of Hartford. We were also favored with the presence and assistance of the choir of Christ Church, Hartford, which

gave peculiar interest to the services of the day. The completion of our Church and the services of that day, were a source of great gratification to the friends of the Church, but especially so to the few Episcopalians in this village and its vicinity, who have for years, with a faith which rested upon the promises of God, that he would not forget his people, nor leave them comfortless, looked forward to this *star of Jacob*, now risen up for a light, to enlighten them that sit in darkness and the shadow of death. How or when this was to be brought about, was more than their fondest hope or wish could conjecture; and their hope had been so long deferred that their hearts had often become sick; but still blessed be God, they did not sink in despair. For often were they invited by their friends of other denominations, to join with them, and become members of their body. But this in good conscience they could not do. They felt it a duty, situated as they were, and did, therefore, attend their worship; but having been brought up in the nurture and admonition of the Lord, as the Church has set it forth in her beauty of holiness, they could not forget this way of Zion, nor sing her songs, as it were, in a *strange land*. Whilst they endeavored, therefore, to wait patiently for the salvation of the Lord, and with thankful hearts pay due respect to all that surrounded them, by improving the blessings which their religious services presented for enjoyment; they would still think upon Zion. Their minds would be constantly going round about her, and marking her bulwarks, her strong towers, her places, with all her pleasant things. And thus be led to say in their hearts of the Church, as the true Israelites of old remarked concerning Jerusalem. 'How shall we sing the Lord's song in a strange land. If I forget the Church, let my right hand forget her cunning. If I do not remember *her*, let my tongue cleave to the roof of my mouth; if I do not prefer *her* to my chief joy.' And such, doubtless, will ever be the case, with all who have been rooted and grounded in the *distinctive principles* of the Church. They will never leave nor forsake her. It is true, indeed, that some who claim to have been brought up in the Church have forsaken her, and would fain forget her. But it is more likely, that they, as the apostle remarked, (1 John II, 17,) 'went out from us but they were not of us; for if they had been of us, they would no doubt have

continued with us; but they went out that it might be made manifest that they were not all of us.' For I feel perfectly well assured, that those who are of us, or Churchmen from principle, will never lose that principle. Although when deprived of the worship of the Church they will make the best improvement of all the other religious privileges within their reach; yet they will not, they cannot forget their first and true love. For with regard to the Church they will feel bound to say, as did the intrepid apostle St. Peter, to his blessed Lord and Master. At the time that many of the disciples went back and walked no more with him. (John vi. 66.) The Lord Jesus said unto the twelve, will ye also go away? Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life.

"The few Episcopalians who compose St. Mark's parish, New Britain, are such as have either been brought up in the Church, or else by searching for the principles of holiness have found it to possess, in the most scriptural sense, the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Hence they compose a house that is at unity with itself; live like brethren in the unity of the spirit and the bonds of peace. *As face answereth to face in water*, so their hearts stand linked in one common interest for the growth and prosperity of the Church, the present condition of which, is to them, a source of inexpressable satisfaction; as one of said to me on the day of the consecration. 'This is a glorious day to us.' To this my own heart responded. For I know that they could all say with David, 'I was glad when they said unto me, let us go into the house of the Lord.' And this good spirit was so appropriately and cordially evinced, that it diffused itself through the community generally; so that while there was nothing to offend or mar the happiness of any, whatever were their peculiar religious views, there was much to be admired and approved of by all. Hence, instead of producing discord and disunion in the great Catholic Church, that is composed of all true believers, it had the happy tendency to remove prejudices which were founded and supported by ignorance and falsehood, and so tends strongly to bring us all nearer to that standard of sacred union, which is the only true test of Christianity, 'To love one another.' Wherefore we trust that our

efforts have not only been very signally crowned with that kind of blessing which makes glad the city of our God.

"It gives me pleasure to avail myself of this opportunity to express what I have always felt, and trust shall never cease to feel, a grateful acknowledgement for the many kindnesses which I have received, and the aid so opportunely afforded me by my urgent solicitations, for causing this charitable work of ours. By management and considerable exertion, I succeeded in supplying my parish with services on every Lord's day with one exception, and visited all the principle parishes in the diocese, to solicit aid of individuals for this object. And what was given me for its accomplishment, and the manner in which it was given I cannot soon forget; for my feelings were too much enlisted not to mark the spirit as well as the amount of all the contributions. The hardness of the times was such, as to afford an easy apology to all who were desirous of evading applications of this kind. Hence they who wished to do so, could very gracefully say 'go in peace,' or 'we wish you success,' without any consciousness or apparent conviction that they were leaving undone, a thing which they not only conceded was right, but also what was actually in their power to do. But notwithstanding this kind of reception sometimes met with, I was more and more encouraged to continue my efforts, because I also met with many good and generous hearts which appeared much better by contact, that were open to my application. And hence my success was so unexpectedly great, that we may still say 'it was the Lord's doings, and it is marvelous in our eyes.'

"The amount of money subscribed from abroad, some of which was in materials for our building, or goods to pay our workmen, is six hundred and fifty-four dollars and seventy-five cents.

Hartford,	\$145.00	Norwich,	24.00
New Haven,	136.00	Windham,	3.00
Waterbury and		Newtown,	5.75
Naugatuc,	131.00	Stamford,	7.00
Chatham,	36.00	Norwalk,	34.00
Wallingford,	9.00	Saybrook,	45.00
Plymouth,	45.00	Private Friends,	7.00
New London,	28.00		

"And in our own village, besides the timber for the frame of the Church given by one gentleman, and the ground on which it is erected by another, there has been raised three hundred and sixty-two dollars and twenty cents.

"This with what some of our friends where subscriptions have not been circulated, have promised to forward us for the object, and what may still be raised among ourselves, I trust will enable us to meet all our accounts. I am pleased also to acknowledge the receipt of a beautiful Bible and two Prayer-books for the Church, from Professor Good of Washington College. And also from the agent of the Episcopal Press, one dozen Common Prayer-books with some tracts for free distribution, and with them from Mr. F. H. Huntington, N. Y., a few books for a parish library.

"With these acknowledgements I tender my sincere thanks, and hope that by the blessing of God, we shall go on with such prosperity, as not only to be able but also willing, and even desirous to do unto others as those have contributed unto our necessities have done unto us. And that as they have *cast their bread upon the waters*, I humbly trust, they shall receive it after many days

THOS. J. DAVIS."

As humble and inexpensive as this little church was, it is believed that it could not then have been built but for outside aid, and it is surprising to learn that nearly two thirds of the cost of building was donated from other towns. Mr. Davis does not state the donor of "the timber for the frame of the Church" but the Hon. Ira E. Smith had plenty of timber land, more than any other member of the Parish, and he was one of the most liberal members. The donor of the land we learn from Miss Russell's letters and also from the Berlin land records, Vol. 17, p. 459. The deed is dated Nov. 28, 1837. Mr. Thomas Lee was the father of L. P. Lee, one of the organizers of the Church. The consideration was his "love and good will towards the Episcopal Church in New Britain generally." It was deeded to Emanuel Russell and Lorenzo P. Lee Trustees of St. Mark's Church in New Britain. The land was forty feet wide and seventy feet deep and in addition to its boundary was described as "the land on which the new Episcopal Church has lately

been erected." It was witnessed by Augustus Ward and Philip S. Judd and received for record June 8, 1838.

The parish meeting of April 23, 1838, unanimously "Resolved that the Wardens, Vestry, and Members of St. Mark's Church in New Britain, deeply sensible of the generous and friendly motives of Thomas Lee Esq. in presenting gratuitously to the Parish the lot on which our Church is built, with great pleasure improve the earliest opportunity to convey to him our sincere acknowledgements for the very liberal donation, and beg of him to accept the assurance of our gratitude and personal respect.

Resolved that E. Russell be the bearer of a copy of the above resolution to Tho^s. Lee Esq. In behalf of the society.

Delivered as directed April 24, 1838."

At the same meeting it was by a unanimous vote "Resolved, that whereas many of the citizens of this Village have liberally contributed to the Erection of an Episcopal Church in New Britain, as well as to the support of an Episcopal Clergyman the past year, who are members of various religious denominations; the Congregation of St. Mark's Church, gratefull for the public manifestations of principles so congenial to the spirit of the Christian religion and so well calculated to unite all Evangelical denominations in the great and good work of spreading the Gospel of Jesus Christ to the gloomy regions of Idolitry & Error, discharge a heartfelt duty in giving this public testimony of their thankfulness, and ardently hope that it is the happy harbinger of that blessed period when the wolf shall dwell with the Lamb & the Leopard shall lie down with the Kid, & the Calf & the young Lion & the fatling together & a little child shall lead them.

Resolved that a copy of the above resolution be presented to each of the religious societies in New Britain and that they be presented by E. Russell.

Resolved, that a communication be made to the Rev^d. Mr. Davis stating the situation of our society, and the reasons that compelled the society to discharge him from his pastoral duties among us, & return our many obligations to him for the Zeal, Industry & ability he has exercised In the discharge of the Various & arduous duties attendant on the efforts necessary to build a Church & unite a scattered congregation In the bonds

of union, as Christians & friendly social Intercourse as citizens ; Resolved, that Do^{cr}. Rockwell, Geo. Winchester & E. Russell, be a Committee to draft and present to the Rev^d. T. J. Davis a communication, agreeable to the preceeding resolution & that said Committee meet at the House of Eml. Russell on Thursday evening next at 7 ock. P. M. 25 inst. April to report.

Resolved that Do^{cr} Rockwell be a committee to call on the Rev^d. T. J. Davis this Evening & Inform him that a communication will be presented to him from the society expressive of their views, feelings & the situation of the society next Sunday Evening.

Adjourned without day.

E. Russell Sec^y."

In conformity with this vote the Rev. Mr. Davis closed his rectorship of the society about June 1, 1838. The only known reason for his leaving was the financial crisis of that year, and the limited number of those on whom the support of the Church rested. This is not clearly brought out in the record but is disclosed in another letter of Mr. Emanuel Russell to his daughter Harriot, dated April 7, 1838, saying "I regret to say that we shall be unable to keep Mr. Davis the ensuing year, we cannot raise his salary under the present depression of business and shall have to hire some young single man to supply his place at a much less salary." It must indeed have been a serious depression of business when they felt compelled to seek a man at a salary much less than \$250. per annum and board, with the missionary society paying \$150. of that amount. Of course the board for a family of four persons was somewhat of an item. Mr. Davis' services here were unusually valuable. Without his aid in obtaining money from other towns, even the little chapel could not have been built. A new church with the first organ in New Britain, a Sunday School, and a Sewing Society, raising money for a Sunday School library, is a good showing for a rectorship of a year and one month. He was the right man in the right place, and it was certainly a misfortune that this little parish of about fifteen families could not have retained him. He was a minister of the Church for fifty-five years. His short term of thirteen months service in New

Britain is in marked contrast with his forty-four years of service in the city of Philadelphia, thirty-six years of which he was continuously in one Parish.

There are always difficulties in establishing the Church in a community which has for a long time been composed largely of only one religious denomination. Of necessity the Church will when established draw more or less from other congregations and this is always unpleasant for those who suffer this loss. Mr. Russell's letter last quoted from further says—"New Britain has lost all its charms, except for a few righteous men we might have the bituminous lake of asphaltites spread over its plains. Every stranger that comes into our village is cautioned against attending our poor despised church, for the reason that its members are not respectable nor our principles orthodox and we do not hold to a change of Heart. . . . Alas poor human nature, is it true that no one can worship God acceptably but Presbyterians alias Congregationalists? Is there no truth, no beauty, no solemnity, no scripture in our solemn service; have we not beautiful prayers and do we not pray with a faith and holy zeal . . . for our enemies and for all mankind? And we pray most sincerely that our enemies may have better minds and exercise more charity, or at least use less intrigue and persecution. Mrs. Davis has returned and is almost sick with grief and exertion but (was) some better Sunday evening. . . . Your good mother is not very well, time and infirmities fritter away our old and failing frames and the place that knows us now will soon know us no more. It is however of little import if we succeed in gaining the mark of the prize of our high calling and can be joyfully transferred from a temporal to a celestial Kingdom. Eternal in the heavens where reigns eternal peace and joy." The name of Emanuel Russell will never fade from the History of St. Mark's Church, The excerpts from the letters of William Russell were furnished us by Mr. H. E. Russell of New London, Conn. and the other Russell letters were loaned us by Mr. William H. Russell of Englewood, N. J.

The first resident Rector, Mr. Davis, left here about June 1, 1838, with his grief-stricken wife and was soon settled at Akron, Ohio. Mr. and Mrs. Samuel Ordway of Puyallup,



THE DAVIS FAMILY.

Washington, (formerly of New Britain,) have presented St. Mark's Church with the Life of Thomas Jefferson, by T. J. Davis, also a photograph of Mr. Davis in his old age and an old daguerreotype of Mr. Davis and family, taken not long after they were here. We are thus enabled to present a picture of the Davis family, consisting as it did when Mr. Davis was here, of Mr. and Mrs. Davis and two sons, Thomas the elder son, and James Montgomery the younger son. The same Parish meeting that voted to dissolve the relations of pastor and people prepared themselves for being without any minister by the election of George Winchester as Lay Reader. In the Journal of Convention for 1838, the Rev. Zebadiah Hyde Mansfield, a newly ordered Deacon, is in the Clergy list as "officiating at St. Mark's Church, New Britain." Mrs. Francis gives June 22 as the beginning of his ministry here, but we place it as on or before June 12, the date of the Convention. The Bishop's address to the Convention refers to the confirmation of eight persons, and the consecration of St. Mark's Church at New Britain on Dec. 6, 1837. The certificate of consecration says Dec. 7. The address also says that "The Rev. Thomas J. Davis has resigned the charge of the Parish of New Britain."

The parochial report for New Britain, 1838, is as follows—"No Rector, Families 15, Communicants 12, Baptisms 14, (11 children, 3 adults,) burials 3, marriages 1, confirmations 8." New Britain was still in the list of parishes who had not paid their assessment to the convention fund. The report of the missionary society showed that the society had received \$6.00 from St. Mark's Church, New Britain by the Hon. Ira E. Smith, paid Rev. Thomas J. Davis of New Britain \$75, and that \$75 was due the said parish.

We have no record of any parish meeting after that of April 23, 1838, until March 15, 1841. Our only original record of Mr. Mansfield's service, aside from the Journal of the Convention, is Mrs. Francis' manuscript and the treasurer's account. The latter is apparently incomplete and many items have no date. Mrs. Francis does not give any date for the end of Mr. Mansfield's service, but we presume he officiated until relieved by his successor, Mr. Guion, and hence we fix his last Sunday as Nov. 25, 1838. Mrs. Francis, and others following her,

place the beginning of the Rev. John Marshall Guion's service as Dec. 2, 1840, but this is an evident error as to the year, although the month and day are correct, as appears by Mr. Emanuel Russell's memorandum book as follows:—

"Dec. 2d, 1838. Agreed with Revd. Mr. Guion to supply our pulpit during the winter at \$5. pr. Sunday with some encouragement of doing better if the Society could do it.

E. Russell.

Revd. Mr. Guion began Decr. 2d. 1838 the first time."

The Bishop's address to the Convention in June, 1839, announces that the Rev. Thomas J. Davis has taken letters dimissory to the Diocese of Ohio, the "Rev. John M. Guion has removed from Meriden to the parish of New Britain, to which he has been elected Rector." "The Rev. Zebadiah H. Mansfield has removed from New Britain to the Parish of Warehouse Point." Mr. Guion appears to have been hired temporarily "during the winter" but engaged as Rector some time previous to the sitting of the Convention, and it is hoped that the "encouragement of doing better" on the part of the society was realized, although no great increase of the Rector's salary was probable.

New Britain was still in the list of parishes that had not paid their assessment to the convention fund. The missionary society paid Emanuel Russell, of St. Mark's Church, Treasurer, \$75.00 due last Easter, and Mr. Russell forwarded the same to the Rev. Thomas J. Davis, "for missionary services in that Parish." St. Mark's Church also paid the missionary society, by Mr. Russell, \$4.00.

The report of the parish for 1839 is as follows:—

"St. Mark's New Britain, Rev. John Marshall Guion, Rector.

I continued in the parochial charge of St. Andrew's Church, Meriden, until the close of October last at which time I resigned the Rectorship.

Since the first Sunday in Advent under a temporary arrangement, I have regularly officiated in St. Mark's Church, New Britain, where I have likewise attended two funerals. This Parish of recent origin is as yet feeble in respect to numbers and resources. Their limited abilities are therefore very inadequate

to the support of a Clergyman; other considerations however have prevailed with me, with the approbation of the Bishop, to accept the rectorship to which I have been canonically elected. The zeal and perseverance of a little band of the friends of the Church have commended them to the patronage of the almoners of the Church's bounty; the prospect of ultimate success promises well to repay their 'nursing care.' The precise number of families and communicants strictly united to the Church has not as yet been ascertained; it is however, in each case very small; yet do they form a rallying point for a numerous class, which is found in the population of a manufacturing town, not decidedly attached to any religious denomination, who are glad to avail themselves of the opportunity of attending the services of the Church, while many young persons, accustomed to her worship, perhaps educated in her principles, though called to leave the paternal roof, find themselves not excluded from the privileges to which their youthful associations incline them. Hence the band of Episcopalians here strictly form a missionary family, the church is a missionary Church; the ground is a missionary ground. The general attendance on the Lord's day has been respectable, frequently numerous, so much so as to encourage the hope, that the permanent establishment of the Church in New Britain, will be the means of much spiritual good. In conclusion, though the writer, aware as he is of the mutations of these changeful times, would not indulge in expectations too sanguine, yet would he not withhold the expression of his persuasion, that with due fostering care, under the divine blessing, St. Mark's Parish will, at no distant day, take its rank among the more flourishing in the Diocese."

Our only record within the parish for 1840 is Mr. E. Russell's account as treasurer and this does not have a dozen entries during the year. We quote two items therefrom:—"1840 Jan. 5, 10, Collected at Church 1.38. Feb. 2^d Collected at Church 1.00." We presume a new treasurer was elected in the spring of 1840, to succeed Mr. Russell, as Feb. 2 of that year is the latest date we find in his account. No treasurer's account for several years after that date has been found.

There was no minister or delegate from New Britain present at the Convention in 1840, and no parish report. New Britain

was still in the list of parishes that had not paid the assessment for the convention fund. The missionary society paid the parish \$50 and the Rev. John M. Guion \$25, for the parish.

If the Church slumbered throughout the year 1840 there were some signs of life, among the ladies, early in 1841, as appears from the following advertisement in the "Practical Christian and Church Chronicle," of New Haven, issue of Jan. 29:

"The Ladies of St. Mark's Parish, New Britain propose holding a Fair in the large upper room of North & Stanley's Brick Factory in said village, on Wednesday and Thursday the 3rd. and 4th. of February, the avails of which are to be appropriated to the discharge of the debt under which the Church labours. The aid of the benevolent, disposed to encourage a little band of Churchmen in their exertions, and especially of our brethren of the neighboring Parishes, is respectfully solicited."

An editorial notice in the same paper called attention to the above advertisement and said: "We learn from a friend that at no time have the prospects of this Parish been more encouraging than at present. A high degree of interest appears to be excited in the success of the Church accompanied with an unwonted attention to religious duties. Their numbers are limited, and there is a debt resting upon the Church, which though small is large and heavy in comparison with their means and weighs as a discouragement upon some otherwise friendly to the Church. The object is to remove the debt and we hope they will receive encouragement in their benevolent undertaking."

The result of the fair is told in a later issue as follows:—"The Ladies' Sewing Society of St. Mark's Church, New Britain, return their heartfelt acknowledgement to the Episcopalians of Hartford and to the inhabitants of New Britain, of the different Christian denominations, for their generous patronage of the recent Fair of which the receipts to the amount of \$300, are a substantial testimony of liberality more than anticipated. It must be gratifying to our friends to learn that the avails applicable to the contemplated object will afford relief to our little Parish, struggling as it has been under pecuniary difficulties of serious moment and result, it is confidently

hoped, in securing an important amount of spiritual benefit. New Britain, Feb. 14, 1841."

Apparently the men were somewhat stirred up to find the ladies looking after the Church debt and thus at the next annual meeting of the parish, March 19, 1841, appointed S. G. Bucknall, I. E. Smith, L. P. Lee and George Francis "a committee to investigate the pecuniary situation of the Church." The said committee were also instructed to "wait upon Selden Deming and procure the money that belongs to the Society." At an adjourned meeting March 20, 1841, it was "Voted that Hon. I. E. Smith and L. P. Lee Esq. be a committee to call on Capt. Selden Deming of Wethersfield, and receive from him the balance of money in his hands, the avails of the old church, which by provision of the Bishop was to be paid to the first Episcopal Church erected within 3 miles of the old church site, and that they are hereby authorized to give the pledge or security of the parish to save Selden Deming harmless from all costs and claims of the Society or proprietors of the old Church, both for the sum now to be paid by him and for all former payments recd. from him."

The account of E. Russell, Treasurer, has the following entries:—"1838, March 20, Recd. of Mr. S. Deming for which myself and L. P. Lee gave Deming our joint Note on demand as Treasurer of the Old Church.

\$56.00"

"1838, Oct. 20, Rcd. of S. Deming for which I gave my rect. as Treasurer of St. Mark's Parish for — \$50.00"

These entries of \$106.00 received from Capt. Deming before March 20, 1841, account for the "former payments" referred to in the foregoing vote, but we find no record of "the sum now to be paid by him"—and consequently how much money St. Mark's parish received from the old Church (Christ Church, Worthington) is not known. Mr. Deming told Roger Welles Esq. of Newington, that the proceeds of the sale of the old church were paid to St. Mark's Church of New Britain. One hundred and fifteen dollars was the amount received for the sale in 1826, but this would be increased largely by accumulated interest before 1841. We thus find that although St. Mark's

was a new organization, in less than two years after its formation, it was considered the successor of the old Church.

In the Journal of Convention for the year 1841, New Britain appears to have been represented both by the Rector and delegate, although they did not arrive until the second day. The Bishop's address reported the confirmation of 8 persons at New Britain, April 4, 1814, and for the first time in the history of the Church, New Britain was in the list of parishes that had paid their assessment to the convention fund, the amount being \$2.25. The missionary society were then paying the parish only \$50 per annum instead of \$150.00 as formerly. In 1840, the society received from the parish \$4.25.

The report of the parish for 1841 is as follows:—

Rev. John Marshall Guion, Minister.

"Families 27, baptism—adults 4, communicants—added by removals 9, anew 3, lost by death 2, removals 4, total 18, confirmed 8, married 3, burials 4. Sunday School—teachers 4, scholars 30, Missionary and Charitable contributions \$19.75.

This Parish which through the disastrous condition of business, and other circumstances, has encountered difficulties of a severely trying nature, at the present moment appears to give promise of prosperity in both its temporal and spiritual interests. They who have been conversant with it from the commencement declare that at no former period were its prospects ever so encouraging. To aid in retrieving it from a debt which created much embarrassment, the Ladies' Society held a fair, the avails of which, augmented by the liberality of our friends in Hartford, and amounting to nearly \$300. have essentially relieved us from a threatening impediment to success. The heart of the Rector has been warmed and encouraged by the zealous efforts of his little flock, with their very limited resources, and in the face of many hindrances, to sustain the cause of the Church, and especially by the manifest interest in vital religion, which has been awakened among them. A comparatively large accession to the number of communicants has been anticipated, which it is confidently expected will be made at no distant day."

"The Chronicle of the Church" and its successor, "The Practical Christian and Church Chronicle," was the official organ of

the Diocese. The Rev. Thomas J. Davis was the New Britain agent for it when he was here, and later Mr. L. P. Lee was the agent. In the issue of Jan. 7, 1842, we find the following:—

“Our readers will perceive the few Churchmen in New Britain are about to make another effort to extricate themselves from debt and we trust it will not be in vain. They have been energetic and persevering and deserve, as we trust they will receive, the assistance of the friends of the Church.

FAIR.

Encouraged by their former success the Ladies of St. Mark's Church, New Britain, propose holding another Fair on the afternoon and evening of the 19th. and 20th. of the present month, the avails to be appropriated to the same object as the last, the relieving their Church from debt which they hope by this effort entirely to accomplish. The attendance of friends from neighboring towns is respectfully requested.”

After the fair, a card dated Feb. 11, 1842, extended thanks “to the inhabitants of Hartford and the neighboring towns and to their friends in New Britain, . . . to Col. Chapin and the ladies of New Haven, to Mr. Scoville of Waterbury and to the Ladies of Hartford and Glastonbury for their kind donations.” The card also stated, “They are most happy in being able to state that the object for which they have labored is at length accomplished as a sufficient sum is now raised to free their Church from debt.”

It will thus be seen that the parish is indebted to the ladies for making the Church free from debt for the first time after its formation, and this probably, during the darkest days, financially, that the Church ever had.

The report for the parish of New Britain in the Journal of Convention for 1842 is as follows:—

“Rev. John Marshall Guion, Rector.

Families 33, baptisms, infants 2, communicants added 7, present number 25, marriages 5, burials 4, Sunday School teachers 5, scholars 40, Missionary & Charitable contributions \$22.50.

This parish may now be regarded as prosperous. But for the utter prostration of business, cutting off the pecuniary

resources of its friends, it might be added that it is prosperous in every respect. Yet even under difficulties pressing with peculiar severity upon a manufacturing community, we have reason to 'thank God and take courage.' The number of families and communicants is gradually increasing and there cannot be a doubt that the augmentation would be still greater, was it not that the straightened circumstances of both have heretofore prevented the pastor from giving to his flock the whole of his time, which experience has shown to be indispensable to the common interest. Our situation too, strikingly illustrates a truth, which it is presumed is a matter of universal observation, that the conservative principles of the Church do not warrant the expectation of rapid accessions to her numbers. The harmonious and exemplary conduct of her members has outlived a large share of opposition, and silenced the reproach of gain-sayers, so that 'having no evil thing to say' former adversaries are constrained to respect, even to favor the cause, they once conscientiously withstood, and many an enquiring eye, and many an approving judgement are turning towards the distinctive principles of the 'only united Church.' Still our inveterate predilection for systems consecrated by the supposed authority of revered Fathers, not of primitive, but of puritan times, on the one hand, and a hankering after novelties and excitement on the other, are checks to the progress of truth, which time and circumstances, and above all, the guidance from above promised to the sincere searchers for truth, we may hope will remove. God has dealt very graciously with us as a Parish during the past year, sparing us the pain of a single bereavement by death, the funerals reported being all of persons of other denominations or places."

In 1843 there was no business transacted at the annual meeting of the parish other than the election of the usual officers. In the Journal of Convention for 1843, the residents of Farmington, desiring service, were recommended to apply to the minister of the Church at New Britain, thus practically uniting Farmington and New Britain in one cure. In this year the parish was once more placed in the list of those who had not paid their share of the convention fund. The same was true in 1844, but they paid their share in 1845-1846 and 1847, failed to

pay in 1848 but after that they paid regularly. The Rev. Mr. Guion's report of the parish to the Convention of 1843 was as follows:—

“Families 26, baptisms—infants and children 6, communicants—added by removals 2, anew 5, total 7, present number 32, marriages 1, burials 5, missionary and charitable contributions \$17. The condition of this Parish is much the same as that represented in my former reports; modified by the accumulation of pecuniary embarrassments, arising out of the business derangements of the place, not uncheered however, with an especial degree of religious seriousness, and by the exemplary walk, cordial unanimity and persevering zeal of our little flock. With mingled emotions we can well appropriate the language of the confiding apostle: ‘troubled on every side yet not distressed; perplexed but not in despair; cast down but not destroyed.’ The diminution in the number of families reported, as compared with the preceeding year, is mainly owing to several who then with the stronger reasons were counted as permanent accessions, having betaken themselves to a new and more popular place of resort. (The South Congregational Church was organized July 5, 1842.) A very encouraging number of persons are awaiting the rite of confirmation. The funerals reported were all of persons disconnected with the parish, with the exception of an infant, through a gracious Providence, the only instance of mortality within our flock for more than two years. Peculiar circumstances have occasioned a temporary disappointment in the re-organization of the Sunday School.

This whole region seems to present a most propitious field for missionary labor, embracing several isolated families of Episcopalians, and a mass of individuals ever prompt to lend a favorable ear to the word dispensed in the Church, and whom the notoriously distracted state of the various sects, would doubtless dispose to seek refuge in the ‘opened door’ of the ark of security and peace. On a few occasions I have ministered with much gratification to myself, and I trust with acceptance to different assemblages, and feel with pain the restraint of circumstances which interferes with a constant and systematic course of action upon ground so inviting.”

This report indicates that Mr. Guion did not devote all of his time to this parish because it was necessary for him to preach elsewhere a part of the time in order to receive a salary sufficient to his support.

"At the Annual (adjourned) Meeting of the Society of St. Mark's Church," April 15, 1844, "S. G. Bucknall, Hezekiah Seymour and H. E. Russell were appointed a Committee to call upon Rev. J. M. Guion to learn his disposition as to remaining our Spiritual Charge for the ensuing year provided a sufficient sum can be subscribed to tender him."

Our only record of the result of this vote is found in Mr. Guion's report of the Parish to the Convention of 1844, as follows:—

"Baptism—infants 2, marriages 3, funerals 1, communicants—lost by removal 1, present number 31.

My report of this Parish at the last Convention is applicable to its present condition and members. Their inability to sustain the entire services of a Clergyman has induced me to devote a portion of my time to other vacant Parishes, and during the past year about one third has been given to Wolcott. Four Sundays I have officiated at Essex borough. The residue of my time has been employed at New Britain, which is now my sole Cure.

The reasons why no additions are reported is that several who would be classified as such, are awaiting the rite of confirmation to seal their union with the Church. The necessities of the Parish have been such as to prevail with me not to press the usual parochial collections."

There was no minister or delegate present at the Convention 1844.

In the "Calendar" of Hartford, Jan. 4, 1845, the ladies of this parish advertised to hold a fair on the afternoon and evening of Wednesday and Thursday, Jan. 29 and 30, saying: "The attendance and patronage of all who feel interested in the welfare of this little band of Churchmen is earnestly and respectfully solicited." The success of this fair is not known.

At the annual meeting of the parish, Easter Monday, March 24, 1845, it was "Voted that the following be communicated to the Rev^d. J. M. Guion.

That we the members of St. Mark's Parish, sensible of the high and important Services which the Rev^d. J. M. Guion has so faithfully rendered the Parish for the many years he has been our Pastor, and deeply grateful to him for those Services, we hereby wish to express to him our fervent gratitude and our thanks, but taking into consideration his very engrossing Employment in another Town, we believe the interests of the Parish will be better promoted by Employing as speedily as possible some active young man who can devote his whole time and services to the welfare of the Parish."

The "engrossing Employment in another Town" was teaching a private School at Hartford, as is shown by the following advertisement in the "Calendar" issue of Jan. 18, 1845.

"Classical and English School.

The Subscriber has been induced to open in this city a school for instruction in the Classics, Mathematics and the various branches of a liberal English education. For this purpose he has engaged commodious and agreeable apartments at the rooms No. 182-1-2 Main St. at which place the terms and other particulars will be made known."

Signed, John M. Guion.

The editor also called special attention to this advertisement, saying that "Mr. Guion is an estimable clergyman, and a graduate of Columbia College, New York. We understand that the use of philosophical and chemical apparatus of the College will be afforded to Mr. Guion in instructing his pupils."

Mr. James J. Goodwin of Hartford and New York was one of Mr. Guion's pupils at this school in 1845.

At the Convention in June, 1845, Mr. Guion and a delegate from St. Mark's were present and among the visiting clergymen was the Rev. Thomas J. Davis of Philadelphia, a former Rector of the parish. The Bishop's address to the Convention reports the confirmation of 17 persons at New Britain, June 8, 1845, while Mr. Guion makes only 15. His report to this convention is as follows:—

"Families about 30, communicants—removed 1, added 6, total 36, baptisms—adults 3, infants 9, total 12, confirmed 15, marriages 3, funerals 1.

The spiritual prosperity of this Parish, it is believed, was never so encouraging as at the present very auspicious period, while its pecuniary interests would seem to be gradually improving."

The parish being unable to pay a minister for full time, and still unwilling to have him use his time elsewhere, Mr. Guion was compelled to resign, which he did Dec. 20, 1845. On Dec. 29, following, his resignation was presented and read at a parish meeting, when it was "Resolved, that the Parish accept the resignation of the Rev. Mr. Guion, and that with a deep & abiding sense of the kindly feelings expressed by him in his letter of resignation, and which heretofore have been so often exhibited to us individually and collectively, (as well as for his many years of ministerial Labor among us) we tender him our most grateful thanks, and reciprocating his kind wishes, we pray heaven to bless him (and his Family) with rich blessings, both temporal & Eternal.

Resolved, that a copy of the foregoing resolution Signed by the Wardens of the Parish be transmitted to the Rev. Mr. Guion.

Hezekiah Seymour.	}	Wardens of
S. G. Bucknell.	}	St. Mark's Church.

Voted that the Society Engage Mr. C. R. Fisher to officiate for us as our Clergyman until Next Easter provided we are enabled to pay him the sum he required."

Mr. Guion was a land owner in New Britain, and so well established here that it was not an easy matter to remove. How long he continued his school at Hartford we do not know but we presume he discontinued it during the year 1846. Mr. Fisher officiated here for the three months for which he was engaged, but continued to reside in Hartford. In the Bishop's address to the Convention of 1846, we find that Charles Richmond Fisher was ordered a Deacon Dec. 21, 1845 and had been transferred to the Diocese of Massachusetts. The address also says that "The Rev. John M. Guion has resigned the rector-

ship of St. Mark's Church, New Britain. The Standing Committee reported that Alexander Capron from the graduating class of 1845 had been "recommended as a Candidate for Orders." Mr. Capron became the first Rector of St. Mark's after the completion of the present church building on West Main St.

Mr. Fisher's report of the parish to the Convention of 1846 is as follows:—

"I took the temporary charge of this Parish immediately after my ordination in Dec. last, but the condition of the Parish at that period and the shortness of the time during which I had charge of it, prevent me from making such a report as the Canon requires.

Families about 25, baptisms—6 children, communicants—added anew 1, whole number about 40, marriages 1, burials 1. Sunday School—teachers 5, scholars about 20.

The children were catechized almost every Sunday, in the Church immediately after the morning service. The Holy Communion was administered on the Festival of the Nativity by the Rev. Dr. Jarvis, and in the three following months by the Rev. H. H. Bates, the Rev. Dr. Totten and the Rev. John M. Guion, former Rector of the Parish, and on Easter Sunday by the Rev. Wm. Payne. I thrice assisted in the administration. The average number of communicants at any one time is about 20. The average attendance on public worship on the afternoon of Sundays is about 75. My charge of this Parish closed at Easter."

This report shows that Mr. Fisher took charge of the parish shortly after Dec. 21, 1845 and as Mr. Guion's connection with the parish was not fully dissolved until Dec. 29, that date may be considered as the beginning of Mr. Fisher's term. He was not however a stranger to the parish, for he officiated here once or twice a month during the last five months of Mr. Guion's rectorship. By the kindness of Mr. Fisher's daughters, now residing at Hartford, Conn. we are permitted to make the following excerpts from his diary.

"12th. Sunday after Trinity 1845 (Aug. 10,) I officiated at St. Mark's, New Britain. Dinner at Mr. Russell's, tea at Mr. Seymour's. Reached home at 8 o'clock in the evening.

16th. Sunday after Trinity, (Sept. 7, 1845.) Officiated at New Britain. Tea at Mr. Bucknall's and returned in the evening. Staid Saturday night and Sunday noon at Mr. Russell's. Vestry meeting after service in the afternoon.

18th. Sunday after Trinity, (Sept. 21, 1845.) At New Britain. Read the 61st. and 62nd. sermons of 2nd. Vol. of Bishop Dehon. Met the choir on Saturday evening. Called on Mr. Guion in the evening and Judge Smith in the morning.

Saturday, Oct. 4, 1845. Left home for New Britain at 3 o'clock. In the evening, met the choir at Mr. Bucknall's where I stopped.

22nd. Sunday after Trinity, (Oct. 19, 1845.) At New Britain. Read two sermons from the Church of England Magazine. Mr. Thomas R. Pinchon went with me. Tea at Mr. Todd's.

24th. Sunday after Trinity, (Nov. 2, 1845.) At New Britain. Read the 10th. and 12th. sermons of Bishop Griswold.

Sunday, Nov. 16, 1845. Prof. Stuart went with me to New Britain. Dinner at Mr. Wooley's and tea at Mr. Todd's. The congregation numbered nearly 80 today, being much larger than on any former occasion when I have officiated in this church. I catechised the children as usual.

At New Britain again Nov. 30, 1845, and stopped with Mr. Todd.

On Tuesday evening Dec. 23, 1845, the Parish of St. Mark's, New Britain, voted to give me a call to take the pastoral charge until Easter next and agreed "to make me as liberal a compensation as the condition of the Parish will possibly admit." All the Parish is able at present to pay is at the rate of \$300. per annum. On Christmas Eve, by special request, I preached in St. Mark's. The Church was full to overflowing."

This was only three days after he was made a Deacon, and as he had no right to preach before that, it was his first sermon in this parish. There is no parish meeting of record between March 24, and Dec. 29, 1845, at which latter meeting the engagement of Mr. Fisher is recorded.

Again turning to his diary:—

"Feb. 15, 1846, Preached once at the house of Mr. S. G. Bucknall, a most violent snow storm prevented almost any man from moving out. My Senior Warden, old Mr. Hezekiah Sey-

mour came to Mr. Bucknall's in the morning and said it would be of no use to open the church for it was as much as a man's life was worth to try to get out. I thought best not to go to the church but to preach where I was."

Feb. 16. Attended the funeral of Mr. George Dewey, aged 31, from the church. There were nearly 300 persons present notwithstanding the great depth of snow.

March 15, 1846. Rev. Mr. Guion administered the Holy Communion for me at New Britain. I preached at Cabotsville, Mass. where I performed the m— service of the Church for the first time that it was ever performed in that place.

Easter Sunday, 1846, (April 12.) Rev. Mr. Payne of Unionville preached and administered the Holy Communion for me in my Parish. The Hon. Ira E. Smith received the Holy Communion for the first time. There were 26 that received the Communion."

This closed the ministry of Mr. Fisher in this Parish.

Mr. Guion's report to the Convention of 1846 shows that he resigned on Dec. 20, three days before the Parish voted to call Mr. Fisher. The report is as follows:—

"I resigned the Rectorship of St. Mark's Church, New Britain, on the 20th. Dec. last, since which date my services have been rendered to destitute Parishes wherever required. I have officiated in New Britain twice, three times in Bristol and since June 1845, once a fortnight in St. Matthew's Church, Plymouth, until Easter when the Parish were enable to secure the services of their present Pastor. I have solemnized the marriage rite three times in St. Mark's Parish, and attended one funeral in St. Matthew's. This last Parish, though from various causes much depressed, I left in a state of harmony. . . . In New Britain there continues a little band of pious and devoted ones struggling with praiseworthy zeal, though under many discouragements, to sustain the cause they love; for them the prayer of every Christian heart must be "for my brethren and companions sake I will wish thee prosperity.'"

Mrs. Francis records that the Rev. Abner Jackson officiated from April 19, 1846, but the parish has no record of when he was first engaged. His report to the Convention for 1846 says "Since the Sunday after Easter, I have had charge of St. Mark's Church, New Britain.

I find in this Parish about 25 families and 29 communicants."

This shows that Mr. Jackson's services immediately followed those of Mr. Fisher, the first Sunday after Easter of that year being April 19.

At the annual parish meeting April 7, 1847, it was "Voted to engage the services of Revd. Mr. Jackson for the ensuing year as Rector of the Parish." Two weeks later a meeting of the Parish was held at the church "for the purpose of devising means for either removing the *old* or for building a *New Church* for the Parish.

Revd. Mr. Jackson in the Chair."

At the said meeting "H. E. Russell, J. B. Parsons & Chas. Parsons were appointed a committee to report (to the next meeting of the parish) the estimated Cost of removing & altering the old Church into a double House suitable to the use of 2 Families & also to report (if it can be ascertained) what we can obtain for the Building as it stands."

The Rev. John M. Guion of New Britain received a call April 13, 1847, to Grace Church, Saybrook, which he accepted. His report to the Convention for 1847 is in part as follows:—

"During the past ecclesiastical year, having had no Parochial charge until Easter, I have rendered such clerical services as have been requested. I have officiated...two Sundays in St. Matthew's, Plymouth, and seven in New Britain, in the absence of the minister of the Parish, for whom I have also administered the Holy Communion and whom I have assisted on various other occasions. Here I have baptized three children."

The Rev. A. Jackson for himself reported to the Convention that he "has been engaged during the year in the discharge of the duties of his Professorship in Trinity College. He has officiated constantly on Sundays at St. Mark's Church, New Britain."

His report for the parish, 1847, was as follows:—

"Families about 30, communicants 30, two having been lost by death and one by removal, and three having been gained by removal. The attendance is very much improved, and a new interest seems to be felt in the prosperity of the Church. A very desirable lot has been purchased in a central situation, on which it is designed either to place the present building,

making extensive repairs and alterations, or to build a new Church. The Minister sees much to encourage his labors in this Parish."

The matter of a new church was again taken up at a parish meeting July 5, 1847, from the record of which we copy as follows:—

"John B. Parsons, & H. E. Russell were duly appointed a committee to visit New Haven for the purpose of Conferring with Mr. 'Stone' (an architect there), upon the plan for a New Church Edifice for the Parish, to obtain his Terms, drawings & complete plans if they are considered suitable & to report the same to the Parish at a Future Meeting.

On Motion of Mr. H. Seymour a Building Committee was nominated & I. E. Smith, Rev. Prof^r. Jackson, H. E. Russell, J. B. Parsons & J. H. Todd were appointed a Building Committee.

Hon. I. E. Smith presented a subscription paper to the Meeting for the purpose of raising the necessary means to defray the Expense of Erecting said Church Building, it not being completed. The sums Subscribed will not be recorded until completed.

On Motion, Meeting adj^d. without day.

H. E. Russell, Clerk."

The following subscription list is recorded immediately after the record of the said meeting of July 5:—

Names:—

I. E. Smith	\$600.00	Hiram C. Fenton	\$ 4.00
H. E. Russell	200.00	Aug. Penfield	10.00
J. B. Parsons	100.00	Wm. H. Smith	5.00
Hez. Seymour	20.00	Chas. Parsons	75.00
Wm. Bingham	75.00	Chri ^s . Senior	5.00
S. G. Bucknell	40.00	Edward Senior	5.00
Noble Hill	20.00	Nath ^l . Dickinson	5.00
J. H. Todd	150.00	Geo. Wooley	25.00
Jo ^s . Staples	50.00	Wm. Blacksley	10.00
P. S. Judd	5.00	Mr. Kilbourn	15.00
Geo. Bullock	25.00	Rev. A. Jackson	100.00
L. P. Lee	40.00	Elias Barnes	10.00
John L. Perkins	10.00	A. G. Graham	50.00

On Dec. 9, 1847, the parish voted to sell to Judge Smith "the old Church Building at \$500. to be removed by him before the 9th of April 1848." At the same meeting Charles Parsons and William Bingham were added to the building committee. In accordance with this vote the building was removed to its present site on Myrtle street and made over into a tenement house. Later it was used as a part of St. Mary's School building as before stated.

On April 8, 1848, it was "Voted, That S. G. Bucknall as Treasurer of the Society be and is hereby authorized to sign a quit claim deed to G. M. Landers relinquishing any and all claim which St. Mark's Parish have or are supposed to have in the land recently occupied by their Church Building and for which the Society held a conditional quit claim deed from Thomas Lee deceased." The parish were now without any place of public worship of their own and consequently obtained the use of the old Academy, then on the lot where the Strickland School House is, and used the same until the new church was ready for use.

In the "Calendar" for May 6, 1848, is the following death notice:

"In New Britain on the 27th. ult., in the 82d. year of his age, Solomon Churchill. He was the oldest member of St. Mark's Parish, was amidst much bodily infirmity, a constant and devout attendant on all its services and died in the confidence of a certain faith." It is to be regretted that we have no parish register of marriages, baptisms and burials, until 1849.

At the Convention of 1848, the Rev. Thomas J. Davis of Pennsylvania was again present as a visiting clergyman and probably made a visit to his old parish at New Britain before he returned home. The Bishop's address states that Alexander Capron A.B. a candidate for Holy Orders has been transferred to the diocese of New York.

The reports of the Rev. Mr. Jackson for the parish and for himself to the Convention of 1848 are as follows:—

"St. Mark's Church, New Britain, Rev. A. Jackson, Rector. Families 34, Communicants 42, Baptisms 8, Deaths 6. The Parish is now engaged in the erection of a handsome gothic Church in a central position capable of seating over 250 persons,

which will be ready for consecration in October. Its prospects are very encouraging. The population of the village is rapidly increasing. And it is believed that with the Divine blessing, the zealous and judicious labors of a resident Pastor will soon build up a self sustaining and prosperous Parish.

The Rev. A. Jackson. . . has had charge of St. Mark's Church, New Britain, where he has officiated on Sundays and on some of the chief Festivals and Fasts. In addition to these duties he has been since the first of April last, Editor of the Calendar."

The report of the missionary society for the year 1848 shows \$50. paid to the Rev. Professor Jackson, which was towards his salary as Rector of St. Mark's Church. For twelve years the missionary society of the Diocese, (then called the Christian Knowledge Society,) had carefully watched over the little band of Churchmen at New Britain and aided them greatly in paying their expenses. It was the desire and aim of the Rev. Prof. Jackson to make this parish self-sustaining. And now with an increase of population in the village, with the number of families in the parish more than doubled in the last ten years and the communicants in the Church more than trebled, the time had come into the parish could take care of itself, and hence in June, 1848, St. Mark's Parish in New Britain ceased to be a mission and first became a self-supporting parish, and remained so for three years.

The parish records have nothing about purchasing a site for the church, nothing about the progress of the building, and not a word about laying the Cornerstone. The records herein before given show that John B. Parsons, who helped build the old church, was chairman of the building committee and that his brother Charles was on that committee with him. The land on which the church stands was first bought by Charles Parsons, April 10, 1847, of Lucina C. Hart and Lucina Hart for four hundred dollars, as shown by the Berlin Land Records, Vol. 24, p. 538, and is described as follows:—"Beginning at the South East corner of the School House lot of District No. 1, of said New Britain, on the line of the East and West highway (West Main Street,) thence running East along the line of said highway five rods and two and one half links, thence North-

erly in a line at right angle with said highway to a point at the intersection of the North line of the premises sold, thence West-erly at right angles with the North and South highway (Washington Street,) on the west of said premises to the said North and South highway at a point nine rods and twenty links North-erly of the south west corner of said school house lot, thence southerly along the said highway one rod and twenty links to the North West corner of said School house lot, thence easterly along the North line of said School house lot to the North East corner of the same and thence along the East line of said school house lot to the place of beginning, containing about fifty rods of land more or less." It was witnessed by L. L. Sperry and Marcellus Clark and received for record May 18, 1848. The school house then stood on the corner of West Main and Washington streets and the land sold was what may be called an L shaped piece on the north and east sides of the school house lot. It did not include the land where the parish house now stands. The land conveyed by this deed was deeded by Ira E. Smith, April 7, 1848, to Lorenzo P. Lee, George Wooley, Noble Hill, Christopher Senior, Sheldon Smith, George Francis and William Blakeslee, Vestry men of St. Mark's Parish, New Britain, and to their successors in office, as appears from the Berlin Land records, Vol. 24, page 314.

Mr. John B. Parsons as chairman of the building committee had charge of the building. The principal carpenter was a Mr. Moulthrop of Wallingford, but Mr. Parsons and others worked with him, the church being built by the day and not by contract. Mr. Levi Blinn says that a shanty was built in front of the church and all the window sash were made in that shanty by hand. The Strickland Brothers of New Britain had charge of the mason work and a colored man named "Lem. Powers" laid the stone work for them. Mr. Parsons' account relating to this building begins Dec. 14, 1847, when he charges one and a half days and expenses going to New Haven. On March 13, 1848, he charges cash paid for slabs for shanty 38 cents. On June 19, 1848, for going to Hartford after raisers and June 23, to cash for 24 bottles of beer \$1.00; and so we presume that the frame was raised on June 23, 1848. The beer of that date was root beer, which came in stone bottles holding each one

quart, the retail price being 2 cents per glass. Mr. Parsons' account ends June 30, 1848.

The corner stone was laid on Monday, June 19, 1848. We are indebted to "The Churchman" of New York for the following account, which they copied for us from the old New York Churchman, issue of July 6, 1848:—

"The corner stone of St. Mark's church, New Britain, was laid with appropriate rites on Monday the 19th. inst. at five o'clock P.M. A procession consisting of the officiating clergy, wardens, vestry and members of the parish, was formed at the Academy which was used while the church was in progress for the celebration of divine service. As the procession approached the site of the new church, the service was begun (according to New York Ritual,) by the Rev. P. S. Chauncey, rector of Christ Church, Hartford. The articles deposited in the box were announced and the corner stone was laid (at the request of the Bishop who was absent on official duty,) by the Rev. A. Jackson, rector of the parish. A prayer was then offered by the Rev. C. R. Fisher of Hartford and formerly minister of the parish, after which the Rev. Mr. Chauncey delivered in the presence of a numerous and very attentive congregation an appropriate and beautiful address. The Gloria in excelsis was then heartily sung by the whole congregation and the remaining collects were offered and the benediction pronounced by the rector of the parish.

"The material of the church is to be wood; the style Gothic, the dimensions 55 feet in length by 34 in width. The Chancel extending 12 feet farther; the entrance is through the tower in front; the total length 75 feet, the site is very central, being at the N. W. angle of the public square."

This was originally published in "The Calendar" of Hartford, issue of June 24, 1848, together with other matter which we quote as follows:—

"There is a small but devoted band of Churchmen, who with the promise of some assistance from abroad have undertaken a great work. If they are enabled to carry it out, there is every reason to believe that a self sustaining and prosperous Parish will soon be established. The village is eminently

prosperous and rapidly increasing in population. Houses are fast springing up and yet there is at all times a demand far beyond the supply.

"We commend this enterprise to the favorable consideration of our brethren as one which promises to amply repay all that may be expended upon it. If what the few Churchmen of New Britain are attempting to do *now* had been done ten years ago, that would in all probability have been at this moment one of the strongest parishes of the diocese.

"Subscriptions for this object will be gratefully received by the Editor of the Calendar."

The only person now living in New Britain who has related to us any distinct recollection of the laying of the corner stone, is Mr. Thomas H. Brady, who was then only five years old. The stone for the foundation was quarried at the ledge, corner of Elm and East Main streets. Mr. Brady's father drew the stone to the site of the church with an ox team. It was his delight to have the boy Thomas with him and the bundle of hay that he carried for the cattle to eat was placed on top of each load of stone during the forenoon to make a cushion for the boy to ride on. The laying of the corner stone was a matter of conversation with the workmen, who told the teamster Brady that the service of the Episcopal Church was just like that of the Catholics, and so he decided to attend. And Thomas distinctly remembers that on one week day morning his father dressed in his Sunday clothes, comprising a silk hat and white shirt with a high standing collar, mounted his ox cart and drove to town to witness the laying of the corner stone of St. Mark's Church.

The lofty spire was built and finished within the church and afterwards it was raised into its elevated position. Young Brady sat "on the green" near where the Soldiers' monument now is, and watched the spire in its journey towards the sky. Its rising up out of the building, is now remembered as one of the strangest sights that Mr. Brady ever saw.

At a parish meeting Sept. 30, 1848, "I. E. Smith, J. H. Todd, H. E. Russell and such others as they may associate with them" were authorized to borrow money for the parish "to the amount of Five Thousand Dollars."

Professor Jackson's work as missionary here had been so successful and was so far advanced that he could now leave the parish in other hands and consequently the parish voted Nov. 26, 1848, "that we invite the Rev^d. Alex'r. Capron to become our Minister until next Easter Monday, and that we pay him at the rate of four Hundred Dollars per annum."

Mr. Capron's letter of acceptance is in the parish files and is here given in full:—

"Hartford, Nov. 27, 1848.

Mr. H. E. Russell,

Dear Sir:—

I am happy to acknowledge your note of yesterday, inviting me, on behalf of your parish, to become your Minister until Easter Monday, next.

Allow me to return my sincere thanks to yourself, dear Sir, & through you, to the Wardens, Vestry &c. of St. Mark's, for your kind invitation. The conditions are satisfactory & it shall be my effort, to discharge the duties of your parish, so far as my office permits, to the best of my ability. May it please our Heavenly Father, so to direct & further us by His Council & Aid, that the connexion shall prove conducive to the mutual, & everlasting welfare of all concerned through the merits of His dear Son our Savior Jesus Christ.

Your

To Obligated friend & Servt.

Mr. Henry E. Russell.

Alex Capron."

The "Calendar" for Dec. 16, 1848, has the following notice:—

"Consecration.

St. Mark's Church, New Britain will be consecrated to the service of Almighty God on Saturday, Dec. 23; Services to commence at 11 o'clock A. M. The Clergy are invited to attend in Surplices." The hour was afterwards changed to 10 o'clock instead of 11, in order to "suit the arrangement of the cars both ways" "and have the service concluded in time for the accommodation train to Hartford at 1 P. M."

The first record in parish book No. 2 is the request to consecrate followed by the certificate of consecration, as follows:—

“To the Right Reverend Thomas Church Brownell, D.D. L.L.D. Bishop of the Diocese of Connt.

Rt. Reverend and Dear Sir:—

The people of the Parish of Saint Mark's, New Britain, having been moved, as they must, by a christian zeal for the Glory of God and the building up of the Kingdom of His dear Son, to erect a *House* to be devoted to His worship, and to the decent reverent Celebration of the Sacred *Mysteries* of our most Holy Faith, respectfully request that you do now *consecrate* this House, which they have built, and set it apart forever from all unhallowed, worldly and common uses, to be henceforth perpetually devoted and dedicated to the Services and Glory of the Most HIGH GOD.

Signed A. Jackson, Rector.

Hezk. Seymour, }
S. G. Bucknall, } Wardens.

Noble Hill, }
Wm. Bingham, }
Geo. Francis, } Vestrymen.
L. P. Lee, }
Geo. Woolley, }
J. B. Parsons, }
C. Senior, }

New Britain, Dec. 23, 1848.”

“Whereas, sundry good people of the Parish of St. Mark's, New Britain, have erected a House for the Publick Worship of God, according to the Doctrine and Ritual of the Protestant Episcopal Church in the United States, and have requested that the same may be consecrated agreeably to the usages of the said church.

Now, therefore be it known, that I, Thomas Church Brownell, by Divine permission, Bishop of The Diocese of Connecticut, with the prescribed Rites and Solemnities, did this day duly consecrate the said House, by the name of St. Mark's Church, and setting it apart henceforth from all unhallowed, worldly and common uses, the same did dedicate to the service of Almighty God, for reading his Holy Word, for celebrating his Holy Sacraments, for offering to his *Glorious Majesty* the sacrifices of Prayer and Thanksgiving, for blessing the people in His Name, and for the performance of all other Holy Offices, according to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America, and for the sole use of a congregation, in Communion with the said Church, and in union with the Diocese of Connecticut. In witness whereof I have hereunto set my hand, and affixed my Episcopal Seal, this Twenty third day of December, in the year of our Lord, One thousand, eight hundred and forty eight, and in the thirtieth year of my Consecration.

L.S.

Signed, Thomas Church Brownell."

Although Professor and Mrs. Jackson resided at Hartford, the latter was deeply interested in the welfare of the parish as is evidenced by the fact that she presented the Church with a large and beautiful copy of the Book of Common Prayer, which was probably used for the first time on the day of the consecration. It is inscribed "St. Mark's, New Britain, Presented by Emily Ellsworth Jackson, Dec. 23, 1848, being the day of the Consecration."

The following account of the consecration is taken from the "Calendar," issue of Jan. 6, 1849:—

"CONSECRATION.

St. Mark's Church, New Britain, was consecrated to the service of Almighty God on the 23d. ult. by the Rt. Rev. the Bishop of the Diocese. The request to consecrate was read by the Rev. Mr. Capron, and the sentence of consecration by the Rev. Mr. Jackson. Morning Prayer was read by the Rev. Dr. Williams, President of Trinity College, assisted by the Rev. Mr. Chauncey. The Bishop officiated in the Ante-com-

munion service, the Rev. Mr. Jackson reading the Gospel and the Rev. Mr. Fisher the Epistle. The sermon was by the Rev. Mr. Coxe from Ps. lxxxiv, 3, 'Yea the sparrow hath found a house, and the swallow a nest,' etc. It was an earnest and affectionate discourse, well suited to the occasion and the circumstances of the parish. After the Sermon, the Bishop administered the holy rite of confirmation to nine persons.

"The prospects of this parish are at present very encouraging, though it has seen some dark days. By a most energetic and praiseworthy effort, it has exchanged the former unsightly and badly located house of worship for one convenient in situation, and beautiful in appearance. The new Church contains 60 pews on the floor of the nave, and more than 50 of these were rented at once, for a sum more than sufficient to pay the Rector's salary. The village is rapidly increasing in population, so that a few more years must see this a strong, and well established parish. The Rev. Professor Jackson has labored here as a Missionary since Easter 1846, and now resigns the parish into the hands of the Rev. Alexander Capron of the Diocese of New York, with heartfelt prayers for its peace and prosperity.

DESCRIPTION OF THE CHURCH.

"The building is of wood with a tower and spire at the southern end of the nave and a chancel of very fair proportions at the North. No aisles, but the nave is covered with a very high pitched open roof which is imposing and church like. The church is lighted with simple lancet windows on the sides and a two light northern window over the altar. A pleasing effect is produced by the coloring of the walls which are not, as is usual, lined off in imitation of stone work, but are colored a warm gray which harmoniously unites the colors of the black walnut seats and oaken roof.

"Although there is a great discrepancy between the character of the roof and that of the windows and the detail generally, the design to say the least is church-like, and under the circumstances reflects credit on the little flock that were for the first time that day assembled to worship within its walls. The aim of the congregation is so commendable that it is with

pleasure we can speak of the admirable execution of the work, having been assured by competent judges that the carpentry, and more especially the carving of the interior is excellent and reflects great credit upon the workmen employed, whilst the liberality of the parishioners who have contributed largely and ungrudgingly has been shown by the step they took in the first instance of securing the professional services of the best architect that they knew of in the neighborhood. Any failure therefore in the design is attributable to him and not to the congregation who have done their best to render to God a fitting dwelling.

"The church can scarcely be said to be finished at present, the Font, Altar, Organ case, and North window which is to be fitted with stained glass of a character which we can prophesy will be somewhat superior to anything generally seen, have to be provided, and these will be what they should be, as an architect amongst us who has already greatly assisted the congregation of St. Mark's by his advice and aid, has undertaken their superintendence, and at no very distant period we hope in these respects at least, the church will not be open to the criticism and remarks of either the over accurate or the illnatured.

"As it is, it is unpretending, and free from many of the faults that are generally to be found in our modern churches, whilst in the ecclesiastical arrangement, though in the simplest manner, of the chancel and pulpit and reading desk, there is very much that is highly commendable.

"The architect from whom the design and drawings were obtained, is Mr. Stone of New Haven, and they were executed by Mr. Moulthrop of Wallingford, of whose workmanship, we have already made favorable mention, and we will here take the opportunity to express for the congregation the thanks we feel towards Mr. Wheeler, the Architect, who however unfortunately came too lately among us in this instance, but who has given us most ready and valuable assistance, and who will superintend the completion of those things which fortunately will still remain for his skill to exercise itself upon."

At the annual meeting of the parish, April 9, 1849, Mr. Capron's salary of Four Hundred and fifty dollars was voted.

This was an increase of fifty dollars over the year before. At a parish meeting held May 21, 1849, the treasurer was authorized to borrow "the sum of Twenty Eight Hundred dollars to pay the building debt of the Parish."

At the June Convention 1849, Mr. Capron was reported as the "Minister of St. Mark's, New Britain," and the Rev. John M. Guion as "residing at New Britain."

The Bishop's address reports the admission of Mr. Capron into the Diocese, from the Diocese of New York, and his acceptance of the charge of St. Mark's Parish. It notes the confirmation of nine persons at New Britain and says "On the 23rd. of December last I consecrated St. Mark's Church in the Parish of New Britain. It was erected under the auspices of the Rev. Professor Jackson of Trinity College, is capacious in its dimensions, and is distinguished for the good taste of its architectural arrangements."

The fact that the new church building was "distinguished for the good taste of its architectural arrangements" as stated by the Bishop, is evidenced by the History of Trinity Church, Branford, Conn., published by The Rev. Melville K. Bailey, 1882, which says of the Church built there in 1850:—

"The design of the present edifice indicates such excellent taste that it is an interesting question to whom it is due. It is said that Messrs. Isaac H. Palmer and Eli F. Rogers consulted with the Rev. Dr. Harry Crosswell in regard to it. They drove to New Haven together to see him, and he recommended that they take St. Mark's Church, New Britain, as a model. In accordance with this advice the architect, S. M. Stone of New Haven, was instructed to provide a similar plan."

The report of the parish by its minister, the Rev. Alexander Capron, deacon, in the Journal for 1849 is as follows:—

"Families—removed 2, added 24, present number 58. Single persons holding seats 15, Communicants—deceased 2, removed 5, added 24, in all 66. Baptisms—infants 7, adults 3. Confirmed 9, Marriages, 2. Burials, 7. Sunday School—scholars 40, Catechists, 10. Collections—for parish library and parochial purposes \$9.61. Domestic & Foreign Missions \$8.15, Offertory \$9. Seabury Monument \$5.25. Total \$32.61.

"The Rev. Professor Jackson continued in charge of this parish until Nov. 19, 1848. Through his energy and truly Christian liberality of the few Churchmen belonging to this Parish, a handsome Gothic Church was erected during the last summer and autumn, at a cost of \$6,300.

"It is proper to observe that the class of 9 persons reported as confirmed received instruction for that holy rite from the former Rector, Rev. Prof. Jackson.

"It is due also to the liberality of the donors to state that a beautiful Chancel window has been presented to the Parish by Mr. Gervase Wheeler, architect; and a handsome stone Font by Mr. Henry E. Russell. It is due to the ladies of the Parish to state that through their industry the Church has been handsomely carpeted.

"Under the blessing of God, the labors of the former Rector and the persevering efforts of the parishioners have accomplished much for the Church in this place. The prospects of the Parish are at present most encouraging. And too much can hardly be said in commendation of the unanimity, earnestness, and liberality, of the little band of Churchmen who have testified their willingness to 'honor the Lord with their substance', by adding a beautiful ornament to their flourishing village, and giving to its inhabitants a goodly temple wherein they may worship God, in the solemn and primitive forms of the Church."

This is supplemented by Professor Jackson's report as follows:—

"He also continued in charge of St. Mark's church, New Britain, until the 19th. of Nov. 1848, making in all about two years and seven months of labor in this interesting missionary field. . . . From the first it was his constant object to bring the Parish into a state in which it could sustain a resident Rector. And this by God's blessing has been happily effected. A handsome Gothic Church capable of containing over 300 persons, was completed and consecrated on the 23rd. of Dec. 1848. The seats were all taken at once and there is every reason to believe that under the zealous labors of the resident Pastor the parish will soon attain to a stable prosperity. The Missionary takes great pleasure in here testi-

fyng that he has never seen more united zeal, and more devoted liberality towards the cause and Church of Christ, than in this little struggling Parish. And he shall ever look back with the most grateful recollections to his brief connexion with it."

Professor Jackson was editor of the "Calendar" from April 1, 1848 to April 1, 1853, and probably this accounts for the frequent references in that paper to St. Mark's Church. In the issue of June 9, 1849, is a notice of the death at Berlin of Mr. Theodore Ellsworth on May 5, 1849, age 77, and of the death, at New Britain, of Mrs. Abigail, wife of Charles Parsons, May 18, 1849, age 32, to which is added the following: "Mr. Ellsworth and Mrs. Parsons were both well known to us as devout communicants of St. Mark's Church, New Britain." Mr. Ellsworth was identified with Christ Church, Worthington, from the first, was one of the vestrymen of St. Mark's in 1844, and a communicant until his death. During this time he had witnessed the erection of three houses of worship for the Churchmen of this vicinity and he was a devout worshipper in all of them.

We find by the parish register that "Hannah Steele" was buried at Newington, by the Rev. Mr. Guion, March 25, 1849. There is no further data concerning this burial. Doctor David Steele, one of the seven founders of Christ Church, Worthington, left a widow Hannah, who received a pension under the law of 1838. He presumes that the Hannah Steele buried by Mr. Guion was the widow of Doctor Steele and that she too had seen three church buildings erected and had worshipped in them all.

Another great loss fell upon the Church, Sept. 6, 1849, in the death of the Hon. Ira E. Smith, aged 63. The following obituary notice appeared in the "Calendar" for Sept. 15:—

"Judge Smith was a prominent citizen of New Britain, his native place, where he had followed the profession of law for many years and held various offices of honor and trust by the suffrage of his fellow citizens. He has always been one of the most zealous and liberal supporters of St. Mark's Church in that village. He took a deep interest and bore an active part in the erection of the new Church to which he contributed

largely and for which he had it in heart to do much more, when he was suddenly summoned away. Ever since we have known him, now some three years, he has been a devout and faithful communicant of the Church and as such, we doubt not he has fallen asleep in Christ."

Mr. Smith at the time of his decease was treasurer of the parish, and on Sept. 28, 1849, the vacancy in that office was filled by the election of Mr. Ashbel Dickinson.

The "Calendar" of Feb. 2, 1850, has a notice of a meeting of the clergy of Hartford County at St. Mark's Parish, New Britain, on Tuesday afternoon and evening, Feb. 25, 1850.

Mr. Capron came to this parish in deacon's orders. On Dec. 18, 1849, the Standing Committee met at New Haven and recommended him for a priest. The first Episcopal ordination ever held in New Britain took place at St. Mark's Church, on Feb. 24, 1850. (Feb. 26, according to the Bishop's address.) The following account is from the Calendar for March 2, 1850:—

"Ordination and Confirmation.

"The Bishop of the Diocese visited the parish of New Britain last Sunday and in the morning admitted the Rector of St. Mark's the Rev. Alexander Capron to the Holy order of Priest. Morning service was read by the Rev. Dr. Coit of Trinity College. The sermon from John xxi, 17, was by the Rev. Professor Jackson of Trinity College. The Ante-Communion was said by the Rev. Dr. Hawks of New York. The candidate was presented by the Rev. J. M. Guion. The Bishop was assisted in the Communion by the Rev. Dr. Coit and Rev. Dr. Hawks.

"In the afternoon, the Bishop administered the Holy Rite of Confirmation to four persons, Rev. Mr. Guion reading the Service and the Rev. Dr. Coit preaching from Romans 11-25. The day was singularly mild and beautiful for the season. The Congregation was large and appeared to be deeply interested in the Service."

The Bishop's address to the Convention of 1850 mentions this ordination as on Feb. 26, 1850, and also reports the confirmation of six persons on July 15, 1849, but makes no mention of

the four persons confirmed on the day that Mr. Capron was ordained. The parish register gives the date of this confirmation as on Feb. 24, 1850. The "Calendar" says it was Sunday and the 24th fell on Sunday in 1850.

The statistics in the parish reports are so voluminous that we omit giving them yearly after this date, but refer to them later. A part of Mr. Capron's report to the Convention of 1850 is as follows:—

"By the blessing of God upon us during the past year, the Parish has steadily increased and has enjoyed uninterrupted prosperity. An effort which, it is believed, will be successful, is now being made to cancel the remaining indebtedness incurred by the erection of the new Church.

"It is with pleasure that I improve this opportunity of making my acknowledgement to my Rev. friend and brother, the Rev. J. M. Guion, not only for his services in preaching and administering the Holy Eucharist on each Communion Sunday, with two or three exceptions, during the whole of my Diaconate, but especially for the kind interest he has manifested in my own efforts and the welfare of the Parish."

The Rev. John M. Guion probably resided in New Britain longer than any other Episcopal minister ever has. He came here in December, 1838, located at the lower end of Kensington street, and did not remove until about 1853. The Bishop's address in 1854 states that he had been transferred to the Diocese of Maryland. He took charge of the Church at Saybrook on Easter 1847, but probably did not remove his family and no doubt he was here the greater part of the time. On May 6, 1849, he entered upon his duties as Principal of the High School in New Britain. This school was then under the control of the State Normal School. In 1852 or 1853 he kept a private school in the basement of the old Baptist Church, and had about thirty scholars. Two of this number were Messrs. Dwight A. Parsons and James T. Lee. Mr. Guion thus had a practically continuous residence in this town for about fifteen years, and during the whole of that time was ever ready and willing to render any services that he could to St. Mark's Church or to any of its parishioners, with the consent of the Rector in charge.

At the adjourned annual meeting of the parish, held April 26, 1851, the parish "Voted to pay Revd. Alexr. Capron \$500.00 salary for the year ensuing." This was an increase of \$50. The Sexton's salary was also raised from \$25. to \$35. per annum at the same meeting.

The "Calendar" for May 17, 1851, mentions the confirmation of fourteen persons at St. Mark's Church, New Britain, on Sunday, May 4, and adds—"It was noticed as an interesting circumstance that a considerable portion of the candidates were heads of families. The sermon was preached by the Rev. Dr. Coit who also attended the Bishop in his recent visitations at New Haven and Waterbury."

The last person to sign the original papers of organization of St. Mark's Parish on Aug. 28, 1836, was Philip S. Judd. In the "Calendar" of May 17, 1851, we find the following death notice—"After a short illness in New Britain, on Friday May 2, Mr. Philip S. Judd, in the fiftieth year of his age. Mr. Judd has long been a resident in New Britain and regarded by all who knew him as an upright man, a good neighbor and a good citizen. He left a wife and four young children."

The Rev. John Williams, D.D., was elected assistant Bishop at the Convention of 1851. He was no stranger to New Britain, and it is pleasing to note that four of St. Mark's ministers signed the testimonial of the Assistant Bishop-elect, viz: Alex. Capron, John M. Guion, Charles R. Fisher and A. Jackson. It was also signed by J. H. Todd and Stephen G. Bucknall of St. Mark's Church, New Britain.

Mr. Capron's parish report to the Convention of 1851 is in part as follows:—"To cancel the debt for the erection of the Church, we have raised in our own parish during the year, between twenty-seven and twenty-eight hundred dollars; so that during the year we have raised in our own parish about \$3000 for various purposes. The prosperity of the parish has been uninterrupted during the past year, and its increase though not rapid, has been steady, its prospects at present, with the blessing of the great Head of the Church, are most encouraging."

The "Calendar" for Aug. 20, 1851, under the heading, "Hartford County," says—"The Convocation of the County held its quarter meeting pursuant to notice on Tuesday, Aug. 12, in

the Parish of St. Mark's Church, New Britain. There were present of the Clergy the Rev. Messrs. Bates, Chapin, Fitch, Fisher, Guion, Jackson and the Rector of the parish.

"The first service was held at 3 P. M., the Rev. Messrs. Fisher and Fitch officiating in the Service and the Rev. Mr. Chapin preached an excellent Sermon from St. James, 1-27, 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world.'

"The Service in the evening was conducted by the Rev. Messrs. Bates and Nichols, and a Sermon preached by the Rev. Mr. Fitch from St. Matthew, 6-10, 'Thy Kingdom come.' The subject being general missions of the Church, their origin, progress, and present condition was appropriate for the occasion, and listened to with pleasure by a considerable congregation.

"The Sermon was followed by an address, extempore, from the Rev. Mr. Chapin, on the subject of missions. The Rev. speaker dwelt especially upon the benefit the Church in this Diocese had derived from missionary effort.

"The fact was asserted by the speaker that there are even in our own country many thousands of persons who attend no place of public worship, and that there is not probably accommodation in all the places of public worship in the country for more than three fourths of the people. These facts, aside from any other consideration are calculated to arouse every churchman to a sense of the obligation resting upon each, to do all in his power, to promote the object, had in view by Convocation, viz: the extension of the Church in this county. If there is not yet such an interest manifested by the several parishes of the county, as we would desire, it is because Churchmen are not informed of the state of things immediately about them. We hope, therefore, that an interest in this good cause will grow up in all the parishes in proportion to the frequency of our County meetings. C. A."

At the annual parish meeting, April 22, 1852, the Sexton's salary was raised from \$35. to \$40.

In the Journal of Convention for 1850, we find the name of Francis T. Russell as a Candidate for holy orders, he having

been recommended by the Standing Committee at Hartford, Feb. 17, 1852.

By Mr. Capron's report of the parish to the Convention of 1852, we find that the parish had paid for "a Bell and other Church purposes over \$1100.00." He also says "The growth of our parish though not rapid is steady and healthy. Our congregations are large, prejudices unfavorable to the Church are wearing off; and with the blessing of the Great Head of the Church it is believed the hopes of the most sanguine will yet be realized." For three years the parish appears to have been self-sustaining, but the report of the Christian Knowledge Society to the Convention of 1852 shows that St. Mark's Rector, Mr. Capron, was paid \$5.00 June 11, 1851, while \$60.00 more was paid to him in two instalments of \$35 and \$25, before Aug. 30, 1852. This is the last record we find of St. Mark's Parish receiving aid from the missionary society.

The "Calendar" for June 26, 1852, says, "The Convocation of Hartford County held a meeting on Tuesday the 15th. June, in the parish of St. Mark's, New Britain. There were present of the Clergy, the Rev. Dr. Clark, the Rev. Prof. Jackson, Rev. Messrs. Huntington, Bates, Putnam, Fitch, Tuttle, Fisher, McClory, Chapin and Benedict, and Rev. Mr. Reed of Litchfield County.

"Divine Service was celebrated in the church in the afternoon and evening, and though the heat of the day was extreme the congregations in the afternoon and evening were larger in proportion to the parish than we have ever seen on any similar occasion. The people of St. Mark's have done themselves credit in the interest shown in the Jubilee Services, for the celebration of which the meeting was appointed at this time. The absence of the Rev. Mr. Coxe who was expected to preach the Jubilee sermon caused no little disappointment. Under the circumstances the Rev. Mr. Huntington preached a sermon in the afternoon from St. Matt. xiv, 30-31. After which remarks were made by the Rev. Prof. Jackson on the closing of the Jubilee Services in England, and the interest which has been manifested throughout the Church in this country during the past year, in the celebration of this Third Jubilee of the Venerable Society for the Propagation of the Gospel.

"In the Evening, according to appointment, the Convention Sermon was preached by the Rev. Dr. Clark, from Acts ix, 31, and most earnestly did the speaker press upon Churchmen the duty of increased earnestness in carrying out the purposes for which the Church was established by her Divine Author and Head."

In September, 1852, the Rev. Alexander Capron of New Britain was the Secretary of the Hartford County Convention.

The following notice appeared in the Calendar, issue of Dec. 11, 1852:—

"FAIR AT NEW BRITAIN.

"We are requested to give notice, which we do with great pleasure, that the ladies of St. Mark's parish intend holding a Fair at Humphrey's Hall in the village of New Britain, on Wednesday and Thursday the 29th and 30th. inst. . . .

Donations will be thankfully received and may be left at the Book Store of F. A. Brown Esqr. (Hartford,) or forwarded to the ladies of the parish to be left at the Humphrey House, New Britain.

The Churchmen of New Britain have done so nobly in sustaining and establishing the Church in their midst that they are deserving of every encouragement."

At a parish meeting in January, 1853, for the sale of slips, sales were made to forty-six persons, to the amount of Five hundred and ninety-eight dollars leaving unsold 14 slips appraised at \$81. The names of the buyers and amount paid by each are recorded in the "Minutes of St. Mark's Parish." This is the first time since 1838 that such a record appears in the parish books. A similar record was made for the year 1854. In 1838 the seats were sold on Easter Monday, and we presume this was the custom up to 1853. In 1855 the time for selling the seats was changed from January to Easter Monday, but there is no record of the sale until 1857, after which the sales are recorded each year for a time, the last record being for the year 1868 when there were one hundred and six pew holders and the sales amounted to \$2058.00. In the files of the parish we find that twenty persons subscribed \$212.25 for the support of preaching for the year 1846, and fifteen persons subscribed

\$190.25 for the same object for the year 1847. The largest subscription was that of Ira E. Smith for \$50.00. In 1853 the highest price for a pew was \$34, paid by H. E. Russell. It will thus be seen that in fifteen years, from 1853 to 1868, the number of pew holders was more than doubled while the amount of sales had increased more than threefold.

At the annual meeting of the parish, Easter Monday, March 28, 1853, the Rector's salary was raised from \$500, to \$700, per annum. Nothing of special interest to New Britain appears in the Journal of Convention for 1853.

The diary of the Hon. Elihu Burritt indicates that it was his custom when in New Britain on Sunday, to attend the Congregational church in the morning and some other church later in the day. On Sunday, Nov. 26, 1853, he writes: "In the afternoon attended service at the Episcopal meeting house which was also pretty well filled. Mr. Capron preached a good solid discourse." On Christmas Sunday, Dec. 25, 1853, he writes, "In the evening attended the Episcopal Church which was crowded excessively by an audience of whom I could recognize but a few familiar faces, so changed is the population of New Britain. The singing was good and Mr. Capron preached a good sermon."

Another quarterly meeting of the Convocation of Hartford County was held at St. Mark's on the 10th. and 11th. of January, 1854, and is reported in the "Calendar" of Jan. 21st. There were present of the clergy the Rev. Messrs. Benedict, Coxe, Douglas, Fitch, Huntington, Fisher and J. L. Scott, and the Rev. Mr. Horton of New London County.

Service was held on Tuesday evening in the church and missionary addresses by the Rev. Messrs. Douglas, Huntington and Benedict, and a collection made for the aid of Missions in Hartford County. On Wednesday morning service was again held in the church and the Convocation sermon was delivered by Rev. J. L. Scott, editor of the "Calendar," from 1 Cor. xiv, 10, "There are, it may be, so many kinds of voices in the world, and none of them *is* without signification."

The services were pretty well attended and the contribution of twenty dollars for Missions in the county was fully up to the proportion of the ability of the parish as compared with neighboring parishes.

The Rev. Mr. Capron's report to the Convention for the year 1854 was in part as follows:—"The Ladies' Sewing Society have raised for parochial purposes some \$50, during the year. An effort is now making to raise \$1,000, for other purposes of the Parish, which when accomplished, will leave the Parish free from debt. Though not rapidly increasing in numbers, we are as a Parish, growing in efficiency and constancy."

Mr. Francis T. Russell, before mentioned as a candidate for holy orders, was recommended by the Standing Committee Feb. 27, 1855, for deacon's orders and was ordained by the Rt. Rev. Thomas Church Brownell, D.D., at Christ Church, Hartford, March 25, 1855. Appended to the record of the annual meeting of St. Mark's Parish for 1855 is the following memorandum:—

"At the annual meeting of the Parish, Easter Monday, April 9th. 1855, the Rev. Francis T. Russell of Hartford was unanimously elected Rector of the Parish, and took charge and first officiated as such on the fourth Sunday after Easter, 1855." (May 6.)

The Bishop's address to the Convention of 1855 says that "The Rev. Alexander Capron has resigned the Rectorship of St. Mark's, New Britain, and taken charge of the Mission at Central Village. (Plainfield.) . . . The Rev. Francis T. Russell is the Minister of St. Mark's, New Britain."

The Rev. Mr. Capron's report to the Convention of 1855 says that "he resigned the Rectorship of St. Mark's Church, New Britain, on Easter Monday."

The report of St. Mark's Parish to the Convention of 1855 was made by the Rev. Mr. Russell, and says, "The late Rector of the parish having resigned his charge on Easter Sunday, the following statements include his report as well as my own. . . . During the past year the whole amount of our Church debt, \$1,500 has been cancelled by liberal subscriptions."

"I was ordained Deacon on the fifth Sunday in Lent, (March 25, 1855,) and officiated in various places, chiefly in Christ Church, Hartford, until the time of my connection with this parish the fourth Sunday after Easter. Before and since my ordination I have attended to the duties of my Professorship,

at the Berkeley Divinity School and Instructorship at Trinity College."

The second ordination at St. Mark's Church of New Britain was on June 27, 1855, when the Rev. John Clarkson DuBois, deacon, and missionary to St. Croix, West Indies, was ordained priest by the Right Rev. John Williams, D.D., Assistant Bishop.

At a special meeting of the vestry, Dec. 18, 1855, Noble Hills was appointed collector and allowed a commission of five per cent. on all collections. Wm. G. Coe, Norris Bailey and N. Dickinson were appointed a committee "to superintend the expenditures of the Church." It was "Voted That in future the Vestry meet once a month."

On Feb. 12, 1856, the Standing Committee recommended the Rev. Francis T. Russell, deacon, to the Bishop, to be advanced to the priesthood. In accordance therewith he was ordained at a special ordination held in St. Mark's Church, March 12, 1856, by the Assistant Bishop, the Right Rev. John Williams, D.D. The "Calendar" of March 15, 1856, says:—

"The Rev. C. R. Fisher began Morning Service, the Rev. J. H. Waterbury of Bolivia, Ills. read the Lessons and the Rev. E. A. Washburn preached from St. Mark xvi, 17, 18 and 20. The candidate was then presented by the Rev. Mr. Abercrombie of Christ Church, Hartford, and the services proceeded, in which the Rev. Mr. Deshon read the Epistle and the Rev. Mr. Willey the Gospel. All the above named clergymen joined in the imposition of hands as did also the Rev. President Goodwin and the Rev. H. Fitch. The Bishop administered the Communion to the clergy; Rev. Messrs. Willey and Deshon to a large body of the laity. The Rev. Mr. Cook, Deacon, was also present, besides several Berkeley Divinity students and a very large and attentive congregation."

At the annual meeting of the parish, March 24, 1856, it was "Voted, that the salary of the Rector for the ensuing year be \$800, commencing on the 1st. day of April, 1856." This was \$100 more than Mr. Capron's salary when Mr. Russell came here, and Mr. Russell's report to the Convention of 1856 shows that it was an increase to him of \$300. and therefore his salary at first was only \$500.00 per annum. The parish in 1855 were

in straightened circumstances and we presume there was talk of once more applying to the missionary society for aid. It was Mr. Russell's desire that his salary should be placed so low that no aid should be received from that society and this was the reason why his salary at first was made lower than that of his predecessor.

Mr. Russell's report to the Convention of 1856 says, "On Easter Monday an increase of \$300.00 was added to the Rector's salary for the ensuing year. I would greatly acknowledge the extreme kindness and constant attention of the good people of my parish, by which I have been enabled to 'live of the altar.'"

"We are now suffering sadly for want of room in the Church, all the slips being rented and more applied for.

"During the year I have attended to my appointed duties at Trinity College and the Berkeley Divinity School as heretofore."

At the annual meeting of the parish, April 13, 1857, it was "Voted, that one half of each collection and one half of the Offertory be appropriated to the liquidation of the Church debt, and that in addition, a special collection for that purpose be taken up on the last Sunday in each month."

A meeting of the Hartford County Convocation was held in St. Mark's, New Britain, on April 19, 1857. There were present of the clergy Rev. Messrs. Adams, Fitch, Gregory, Hall, Jarvis, McClory, Mines, Robinson, Russell, and Washburn. The Convocation sermon was preached by the Rev. Mr. Jarvis from St. Matt. ix. 37, and at the evening service the Rev. Mr. Washburn preached, and addresses were made by the Rev. Messrs. Hall and Russell. The meeting was informed that the "Church Missionary operations in the County were in a most promising condition." The report of this meeting in the "Calendar" of April 30, 1857, gives a detailed account of this work, all of it outside of New Britain.

At the Convention held at New Haven, June 9, 1857, Morning Prayer was read by the Rev. B. H. Paddock and concluded by the Rev. F. T. Russell, Rector of St. Mark's Church, New Britain. This is the first instance noted in the Journals of Convention in which the minister or delegates from St. Mark's Church have been prominent in the Convention. The Assistant Bishop's address states that the Rev. Alexander Capron had

received Dimissory Letters to the Diocese of Wisconsin. The report of the parish to this Convention was wholly statistical. Among the contributions was a gift to the Rector of \$250.

According to Elihu Burritt's diary the Rev. Mr. Russell delivered an address to the Normal Scholars at the Methodist Church, Oct. 4, 1857. On Sunday, May 9, 1858, Mr. Burritt says that "Mr. Russell gave a good sermon on the duty of confirmation. His voice is truly noble and clear and beautifully disciplined. A considerable number are to be confirmed."

The Rev. Mr. Russell's report of the parish to the Convention of 1858 was in part as follows:—

"The financial difficulties of the past season, while they have affected somewhat the material prosperity of the parish, have been blessed to us, I believe, in spiritual benefit and increasing interest in unfading riches. When our artisans were thrown out of work in the fall, daily prayers were established for a few weeks, which were well attended, as were the Lenten services. We looked forward to a winter of severe suffering among the poor, whose daily food was the reward of their daily labor, but a merciful Providence has been far better to us than our fears, and we gratefully record no cases of actual suffering; and though our Alms and Offerings for the benefit of the poor have not been great, nor such as can appear in figures, we are happy in the belief that they have been accepted and blest in their use.

"As usual, we have suffered much during the past year from removals, so that while there have been twenty added to our list of Communicants, we have lost eighteen by removal and death, making an actual increase of only two over the number reported last year. Within five years past, I find that we have lost as many families and communicants as would make another parish of just our present number.

"The girls of the parish have paid for the introduction of gas fixtures into the Church.

"In addition to parish work, I have been engaged in the duties of my department at Berkeley Divinity School.

"Two young men of the parish are now pursuing liberal studies with a view to the sacred ministry."

There is nothing of special interest in the Journal of Convention for 1859, nor in the parish records, until July 1, when

a meeting of the vestry unanimously "voted to call a special meeting of the Parish, to take into consideration the expediency of enlarging the church."

A special meeting was held July 5, 1859, Rev. F. T. Russell, Rector, in the chair, when it was "Voted, That in the opinion of the Parish, it is both necessary and expedient to enlarge the church, by the addition of 27 feet in length, thereby adding 40 slips, and the Vestry be and they are hereby authorized to proceed with the same at the earliest moment."

"Voted, That the Vestry be and they are hereby authorized to devise such means, by the sale of Slips and conveyance of the right of occupancy of the same, or to borrow such sum or sums of money, as in their opinion may be necessary to make the proposed enlargement, not exceeding two thousand dollars."

In accordance with this vote the building was cut through the middle, the rear part of it moved back and the new part filled in between the two. There were four windows on each side of the building and two more were added on the east side making the six windows now present on that side. Before the work commenced Mr. E. L. Goodwin made a little sketch in water colors of the church as it then was and this is the only known picture of the church as it was prior to 1860. A map of New Britain was published by Richard Clark, Philadelphia, in 1851, and in the margin is a picture of what purports to be St. Mark's Episcopal Church. Five windows are shown on the east side instead of only four, from which we infer that a contemplated enlargement of the church building was known as early as 1851, and that the publisher attempted to illustrate the church as he supposed it would appear in the near future. By the courtesy of Mrs. Goodwin we have been able to herewith present an enlargement of the Goodwin sketch. The steeple was much too large for the church and no doubt it was a great improvement in the appearance of the building to have "a church built to its steeple." The bell was originally hung in a little tower at the rear of the church because it was thought that the steeple was too frail to support a heavy bell, but afterwards it was hung in the steeple.

At a parish meeting, Oct. 3, 1859, it was unanimously "Voted That a Chapel be built, according to the plan furnished by the



ST. MARK'S CHURCH, 1859.

Architect, and that the Vestry be authorized to proceed with the building of the same."

At a meeting of the vestry, immediately after the above parish meeting it was voted "That H. E. Russell, Virgil Cornish and Dr. S. W. Hart and the Rector, be a committee to superintend and carry out the erection of a Chapel, in accordance with the plan furnished by the architect Mr. Hallett."

We learn from the address of the Assistant Bishop to the Convention of 1860, that the improvements in the main building and the present chapel were so nearly completed on Jan. 3, 1860, that he "reopened St. Mark's Church, New Britain, the capacity of which has been nearly doubled."

This is supplemented by the Rev. Mr. Russell's report of the Parish as follows:—

"During the past year the numbers of our parish have 'provoked one another unto good works' with a generosity indicative of an increasing appreciation of the privileges to be secured in the Church.

"Our Church has been enlarged more than one third in length by the addition of forty slips, the greater part of which are already rented, and the building is otherwise improved. The remainder of the old debt has been cancelled. One member of the Parish who has evinced his accustomed liberality, has presented a new organ to the Parish valued at eleven hundred dollars making the total sum given for objects within the Parish more than five thousand dollars, and leaving less than a tenth part unpaid."

There is no mention of this organ in the records until the vestry meeting of April 1, 1861, when Mr. H. E. Russell and Dr. S. W. Hart were appointed a committee "to insure the church building and *organ*," and but for the Rector's report and an item in the "Calendar," we would have known nothing of the new organ. We are informed that the member who thus "evinced his accustomed liberality," was Henry E. Russell. The organ which was in the old church on East Main street, had done duty in the new church until this time, when it was placed in the Church of Our Saviour, Plainville. A little later Mr. H. E. Russell presented the parish with a smaller organ

for use in the Chapel. This is now in St. Gabriel's Church, East Berlin.

In connection with these improvements, a large and handsomely bound Bible was presented to the parish in 1860, by Mrs. L. H. Sigourney. The Bible was designed especially for use in the new chapel and is still used at all services that are held in the chapel. Mrs. Sigourney was particularly interested in the parish through her daughter, Mrs. Mary Huntley Sigourney Russell, the wife of the Rector.

A further notice of the recent improvement is found in the "Calendar" of Jan. 21, 1860, as follows:—

"On Tuesday, Jan. 3, St. Mark's Church was reopened with appropriate services by Bishop Williams. Several of the Clergy of the Diocese were present and took part in the solemnities of the occasion.

"The church has been enlarged by the addition of forty slips, adding a third to its original length. The depth of the church, including the chancel, is now eighty feet, while the width is the same as before, thirty-six feet. It was a great improvement on the former building and in better harmony with the design of the architect, Mr. Stone of New Haven. The beautiful tracery of the roof is by the increased length rendered prominent to the eye and the oak graining gives a more cheerful aspect to the whole interior.

"On the west side of the church a chapel, thirty-six feet in length, has been added, a part of which is devoted to an organ chamber or chapel, which opens into the church by an arch sixteen feet high and thirteen feet wide.

"The new organ, the princely gift of one who is known to all who are familiar with the history of St. Mark's Church, is a superior instrument from the factory of Johnson, in Wethersfield.

"The members of this parish have done nobly in the efforts to discharge the remainder of their former indebtedness, and to make the above improvements without leaving a heavy debt. The amount subscribed the present year for these purposes is more than five thousand dollars, a large sum for a small parish. May the Lord return this liberality in tenfold blessings into their bosoms.

"It is a singular fact that the important incidents in the parish date by periods of eleven years. In 1837 the first church was built and consecrated; in 1848 the second church was consecrated and in 1859 it was enlarged by the addition of one hundred and sixty sittings. Now is it too much to expect that in eleven years from the present time the fourth term shall be marked by the erection of a stone church? Time will decide."

The parish was also honored at the Convention of 1860 by having its Rector placed on the committee to nominate the Board of directors for the Christian Knowledge Society.

Mr. Russell was also the secretary of the Hartford County Convocation, which office he held until March 8, 1864, when he resigned, preparatory to removing from the Diocese. A meeting of the Convocation assembled in St. Mark's Church, New Britain, Tuesday evening, March 12, 1861. The Rev. Mr. Washburn preached a sermon on 2 Chron. xx. 15. Many important and interesting facts were elicited "concerning the Church's work against the three fold forces of false doctrines, heresy and schism."

On Wednesday morning the Holy Communion was celebrated and a sermon preached by the Rev. Mr. Short of Broad Brook. The report of this meeting in the "Calendar" is signed "R" and concludes as follows:—

"Another of these profitable seasons has passed with its pleasant memories and its spiritual profit. To clergymen and people alike they leave impressions not soon to be forgotten, and labors for the Church after such councils and social interchanges, are undertaken with a more cheerful heart and a stronger hand. 'Behold how good and joyful a thing it is, brethren, to dwell together in unity.'"

At the annual meeting of the parish April 1, 1861, a vote of thanks was passed to "Dr. Hart for his valuable present of a book-case for the use of the Library." Also to "Mr. Emanuel Russell for his liberality in insuring the church edifice against fire." At the Hartford County Convocation at Hartford, April 3, 1861, Morning Prayer was said by the Rev. F. T. Russell of St. Mark's Church, New Britain, and Mr. Russell "presented the subject of the present state of religion in the Sandwich Islands in a forcible and interesting speech."

From the Journal of Convention for 1861, we find that the Rector of St. Mark's Church, New Britain, had succeeded the Rev. E. Livingston Wells as Rector of the Church of our Saviour, Plainville, with the Rev. P. Voorhees Finch for Assistant at Plainville. Mr. Russell was one of the directors of the Christian Knowledge Society from 1861 to 1863, and was then tendered a re-election but declined. The improvement in the church property and the hard times caused by the war appear to have financially crippled the parish to such an extent that the Rector voluntarily offered to have his salary reduced. A special meeting of the vestry was held Oct. 19, 1861, to consider this proposition and they appointed A. T. Post, S. W. Hart and N. Bailey, a committee to consider the matter and report. The report was presented at a special meeting of the vestry held Oct. 23, 1861, and is as follows:—

"The Committee appointed on the resolution, To examine and see, whether the Rector's proposition to reduce his salary should be entertained or not, and also what disposition should be made of the unsold seats, respectfully report."

"That they have attended to the duties assigned them, and that they are of the unanimous opinion, that we ought not to accept the generous proposition, made by the Rector, believing that 'the labourer is worthy of his hire,' and that the Church is fully able to raise the amount necessary to defray all the present expenses—The Committee respectfully recommends, that there be an evening service, at which time a plate collection shall be taken up to meet any deficiency in the income of the Church, caused by the long suspension of business, occasioned by the rebellion, as it is believed, many persons, who attend that Service, would cheerfully give a small amount for the object—"

The committee further recommended, that all the unsold seats, in the Church, be offered for the balance of the pew-renting year to any person or persons, who may desire to attend the Church, at any price in their power to give, and that some one person be appointed to take the exclusive charge of renting the Slips, and to whom all persons in future be referred—

"Having thus briefly presented the results of our labors, as appointed by the aforesaid resolution, thereby completing our duties, respectfully submit this our report in full."

Another meeting of the Convocation of Hartford County was held March 11, 1862, at St. Mark's Church, New Britain, and although that day opened with a driving snow storm the number of the brethren in attendance was quite large. The report of this meeting in the "Calendar" is signed F. T. R. and is as follows:—

"The exercises of the Church were extremely interesting both in the morning and evening. The Rev. Mr. Olmstead preached to the Clergy and the Rev. Mr. Fisher to the laity. There were present of the Clergy, Rev. Messrs. Clark, Fisher, Finch, Jackson, Olmstead, Russell, Seeley, Short, and the Rev. Thos. S. Judd of New York. All the members of the Convocation took part in the service.

"The business meeting drew out some interesting facts concerning the missionary operations in the County, and the literary exercises were profitable. Among other topics discussed, was the possible effect upon the clerical order of the provisions of the new Conscription bill.

"An appropriation was asked to aid West Hartford parish, in securing a resident Rector.

"Would that a large number of those parents in the Church who send their children away from Church influences could have heard the impressive discourse of the Rev. Mr. Olmstead. How can the young members of the Church grow up in loyalty to her teachings when they are dismissed from her care and nurture? And what hope have we of well instructed Churchmen, a generation hence, who have been deprived of the best educational influences of the Church they should reverence and love? If it is argued in reply that Church institutions are not what they should be, will it tend to better them if patronage is withdrawn?"

At the Convention of 1862, St. Mark's Rector, Mr. Russell, was elected supplemental deputy to the General Convention. He had relinquished the charge of the Church of Our Saviour at Plainville, and with an assistant, had taken charge of the Church of the Redeemer, Southington. This position he held in 1863.

At an adjourned parish meeting April 22, 1862, "Mr. Henry E. Russell offered to give \$300. towards the deficiency in the past year's current expenses, if the parish would raise the

balance," which offer was accepted, but the committee appointed for that purpose were a long time collecting money enough to pay the balance.

At the annual meeting April 6, 1863, the following vote was passed:—

"That the Vestrymen be authorized to purchase at a fair price for St. Mark's Society of Messrs. Russell and Erwin, a strip of land adjoining the East side of the Church building of eight or ten or twelve feet wide of the same depth as the said Society's lot, and in payment, to sell at a fair price and convey by a proper deed of conveyance to Mr. C. B. Erwin the narrow strip of land belonging to the said Society, on the North West side of the Church building and now used as a passway by the said Society—said land so sold to be of the same width as the lot of C. B. Erwin's lying immediately South of and adjoining said passway—and the balance to be paid within ninety days after the bargain is made—or to sell and convey by a proper deed of conveyance to C. B. Erwin the narrow strip of land belonging to said society on the North West side of the Church building and now used by said Society as a passway—said land to be of the same width as the lot of C. B. Erwin's lying immediately South of and adjoining said passway, for and in consideration of a passway twelve feet wide and as long as the said Society's lot on the East side of the said Church to be used as a passway in common, forever, by said Russell and Erwin or other agents, heirs and assigns, and St. Mark's Society or their agent, heirs and assigns. And the Clerk be and he is hereby authorized and empowered to execute proper deeds of conveyances therefor."

St. Mark's Parish, New Britain, was again honored by the Convention in 1863, when its Rector, the Rev. Francis T. Russell, was made secretary of the Convention.

Mr. Russell's report of the parish to the Convention, 1863, says, "Through the liberal subscription of a communicant of the parish, the income of the parish the past year exceeded by a few dollars the expenses; the first year I have had the privilege of presenting such a report."

The vestry met in the chapel at the request of the Rector, July 16, 1863, who reported—"that he had been elected Profes-

sor of Oratory in Trinity College at Hartford, Conn., and requested that he may be allowed to accept it, that the duties of the office would take one day a week during term time, as the duties of the Divinity School did, making two days a week in which he would be absent from home. If the permission was withheld, would it not be better to elect a new Rector in his place. He having been called to a similar Professorship in Geneva College where the Salary was to be more than St. Mark's Parish were able to give. As he felt compelled to seek more Salary to maintain his family." Permission to accept the Professorship in Trinity College was given the Rector. A little more than six months later, Dec. 27, 1863, the Rector tendered his resignation. At an adjourned meeting of the vestry, Jan. 3, 1864, this resignation was read and also an address of the Bishop of this Diocese in reference to the salary of the clergy.

"On motion of Mr. Bronson, it was voted to accept the resignation of our Rector, F. T. Russell, and on motion of Mr. V. Cornish; H. E. Russell, W. L. Humason, Dr. S. W. Hart, M. Bronson and A. T. Post, were appointed a committee to draft suitable resolutions to present to the Rector." At a vestry meeting Jan. 15, 1864, the following resolutions were accepted and ordered to be published in the "Calendar," and a copy signed by the wardens and vestrymen to be sent to Mr. Russell.—

"Whereas,—The Rev. Francis T. Russell has tendered his resignation as Rector of St. Mark's Church, New Britain, Ct., to take a Professorship in Hobart College, and having been advised by his Bishop and his Brethren of the Clergy to accept this more extended field of usefulness to the Church.

"Resolved: That this Vestry have received with deep regret the resignation of their beloved Pastor the Rev. Francis T. Russell.

"Resolved: That in accepting his resignation, this Vestry beg leave to offer to Prof. Russell their grateful acknowledgements, for the faithful manner in which he has performed his duties as Rector, and, for his untiring devotion to the Spiritual welfare of his flock, during the nine years, he has gone in and out, among this people, and they regret that circumstances compel

him to break the tie of Pastor and people, which has so long held them in kindly intercourse.

“Resolved: That the Rev. Prof. Russell carries with him the respect and affection of this Vestry and Parish and their united prayers for his temporal and eternal well being.”

The record says that “Rev. Mr. Russell’s letter, tendering his resignation, is placed on file,” but we have been unable to find it.

At the annual meeting Easter Monday, 1864, there was “a general talk about a Rector” after which the meeting adjourned.

The Assistant Bishop’s address to the Convention of 1864 says that “The Rev. Francis T. Russell has resigned the Rectorship of St. Mark’s, New Britain,” and Mr. Russell’s own report to that Convention says that he “resigned at Easter the Rectorship of St. Mark’s Church, New Britain, and the Professorship of Oratory in Trinity College and accepted the Horace White Professorship of Rhetoric and Elocution in Hobart College, New York.” We may here note that Mr. Russell’s resignation was tendered Dec. 27, 1863, but from Mr. Russell’s report that he resigned at Easter, (March 26, 1864,) we understand that the resignation did not go into effect until the latter date. There is nothing in the records of the parish and vestry meetings to show the date when Mr. Russell’s rectorship terminated.

The “Calendar” of Jan. 16, 1864, thus mentions “the Rev. F. T. Russell, who leaves this Diocese at Easter for his new post in Hobart College and whose removal will be a serious loss to Trinity College and to the Diocese.” The same issue quoted a notice of Mr. Russell from the “Gospel Messenger” of New York, a portion of which quotation is as follows:—

“During the seven years that he has been in Holy Orders he has been the Rector of St. Mark’s Church, New Britain, and during the same period he has been Professor of Elocution in the Berkeley Divinity School. He is also at the present time Professor of Oratory in Trinity College, Hartford. Professor Russell has studied our best English literature very thoroughly with a view to its interpretation by the voice. His great skill and power in thus giving expression to the thought and sentiment of our best literature, enables him to inspire the young

with ardent love of whatever is noble and beautiful in it, while his mature and correct taste will prove a safe guide for studies which take this direction."

Another of the original founders of St. Mark's Church passed away on January 18, 1864, "in the comfort of a reasonable, religious and holy hope, and in reverent expectation of a glorious resurrection, Emanuel Russell Esq. in the 85th. year of his age."

The following notice is from the "Calendar" of Jan. 30, 1864:

"The aged disciple rests in an honored grave. His life spent in the service of his Savior, adorned his christian profession. Convinced of the divine origin and constitution of the Church, he was faithful unto her as unto the Bride of Christ. His fellow disciples mourn the loss of one whose virtues they would emulate and whose integrity, christian faith and example they would follow. Faithful in all his domestic relations, he both gave and received overflowing measures of tender affection. As a citizen, he won the esteem of his fellow-townsmen, and has left a name long to be revered for singular honesty and integrity in business relations. Believing profoundly in the oversight and orderings of Providence in all the changes and chances of human life, he relinquished uncomplainingly, in his advanced years, all title to wealth, and rejoiced that he was no longer burdened with the responsibility and danger of worldly riches. A gentleman of the old school manners, manly and urbane, his graceful form will be missed from the streets and from our homes. With rare native gifts of intellect, and with natural ardor of feeling, he passed through life gaining as many friends and making as few enemies as any one would be likely to do who possessed such positive views of right and such intolerance of wrong. His faith was steadfast. He is now translated from the imperfect perceptions of our mortal condition to the clearer visions of Paradise. The white hairs of the venerated old man were found in the way of righteousness, and were therefore a crown of glory unto him. A brighter crown of reward and rejoicing, as we believe, shall rest on his brow, when the righteous shall be called by their Savior to sit on thrones in His Father's Kingdom.

R"

At a parish meeting June 19, 1864, it was "Voted that H. E. Russell be directed to give the Rev. Mr. Miles a call to officiate as Rector of St. Mark's Parish for one year at a Salary not to exceed twelve hundred dollars per year." We do not know whether he came or not but in less than two months, Aug. 3, 1864, a vestry meeting "Voted that the Vestry give Rev. L. B. Baldwin a call to officiate as Rector of St. Mark's Parish," but there is nothing in the records of the meeting to show when his rectorship began. The "True Citizen," published by L. M. Gurnsey, at New Britain, issue of Aug. 12, 1864, says:—

"We understand that St. Mark's Episcopal Society of this place, have extended a call to Rev. Mr. Baldwin of Nashua, N. H. He has verbally accepted the call, and it is expected he will commence the performance of his official duties with them, about Oct. 1st."

At the Diocesan Convention 1865, the Rev. Leonidas B. Baldwin, received from the Diocese of New Hampshire, was reported as Rector of St. Mark's, New Britain, and the Rev. Francis T. Russell as having been transferred to the Diocese of Western New York.

Instead of being a mere field of labor for the missionary society of the Diocese, New Britain was now sending its ministers as missionaries to other places. It was missionary work when the Rector of St. Mark's, Mr. Russell, took the rectorship of the mission at Plainville, in 1861, and at Southington, 1863, and in the summer of 1865, the Rev. L. B. Baldwin, Rector of St. Mark's, was doing missionary work at Newington Depot. He reported to the Hartford County Convocation, at Bristol, Nov. 7, 1865, that "the services at Newington which have been kept up during the past summer, must be discontinued for the present, as no room can be had."

At the meeting of the Hartford County Convocation held at Hartford, on Feb. 6, 1866, the Rev. L. B. Baldwin of New Britain delivered the sermon.

In the second book of records of the parish and vestry meetings, one page, without any preceding record that can be read in connection therewith, begins as follows:—

"New Britain Record, and printed notices posted in conspicuous places about the village." Then a few minor matters

are recorded and signed "Henry P. Curtiss, Clerk." The notice thus referred to appears in the New Britain "Record," issue of April 6, 1866, and relates to the sale of slips on April 9, 1866. It is dated April 3. The record of a sale of slips without date immediately follows the record above referred to. It was the custom to hold the annual meetings on Easter Monday and to sell the slips one week later. Easter in 1866 was April 1, and therefore this notice is dated the day after Easter Monday, and we may presume that this fragment of a record is that of the annual meeting on Easter Monday, April 2, 1866. The immediately preceding record was that of a special meeting Nov. 20, 1865, and was signed "G. R. Post, Clerk," who was the last clerk of record, from which we may presume that Henry P. Curtiss was elected clerk at the annual meeting 1866. Evidently a leaf is missing from the book at this point and the bulk of the record, for 1866 including the election of officers, is lost. It was lost before 1875 as appears by the following entry: "These books were given to me to read by the Parish clerk soon after I became Rector, (in 1875), and I found them mutilated as this page shows." Signed, J. H. Drumm. A very careful comparison of the officers for the years preceding and following 1866, supplemented by the memory of one of the vestrymen, leads us to believe that with the exception of the clerk before noted, the officers whose terms expired in the spring of 1866 were reëlected at the annual meeting of that year.

The "Connecticut Churchman," Hartford, April 7, 1866, says:—

"The Rev. L. B. Baldwin, Rector of St. Mark's Church, New Britain, recently received a purse of nearly three hundred dollars as a token of their respect and esteem. We wish that such examples of generosity may be contagious and excite other parishes to similar methods of expressing their affection for their Pastors."

The issue of May 5, 1866, says that the Christian Knowledge Society held a meeting at St. Mark's Church, New Britain, on April 25, 1866. Addresses "were made by Rev. Messrs. Acley and Sanford, and the Bishop made a comprehensive and

forcible speech, such as it was desirable that every parish in the Diocese should hear."

The New Britain "Record" of April 27, 1866, gives an account of another meeting on the same day as the above, saying:—

"A meeting of the Hartford County Convocation was held in St. Mark's Church, last Wednesday. There were present of the clergy the Revs. Dr. Short, Profs. Huntington, Niles and Mallory of Trinity College and Messrs. Seeley, Fisher, Gregory, Adams, Deshon, and Baldwin the Rector. At the public services in the morning, the sermon was preached by the Rev. Francis Goodwin of Trinity Church, Hartford. At a business meeting in the afternoon, expositions of Scripture and discussions of questions of practical interest occupied the time. In the evening there were further public services with missionary addresses by Bishop Williams, Rev. Mr. Sanford of Wolcottville and Rev. Wm. Acley of New Milford."

According to the New Britain "Record" of June 29, 1866, "The fair and festival given by the Ladies' Relief Society of St. Mark's Church last week Thursday and Friday evenings was in every way worthy of those who were engaged in the matter. The receipts were four hundred and seventy-five dollars, expenses two hundred."

The same paper issue of Aug. 10, 1866, says: "Rev. Mr. Baldwin of St. Mark's Church will be absent during the month of August, Rev. Dr. Fuller of Middletown supplying his pulpit during his absence." This is the first mention found of a vacation for the Rector.

After the annual meeting April 22, 1867, the vestry appointed Mr. G. W. Payne collector of slip rents with an allowance of three per cent. "except the amounts paid by Mr. H. E. Russell."

Our Rector the Rev. L. B. Baldwin, was elected Secretary and Treasurer of the Hartford County Convocation, about 1867. At the Convention of 1867, Morning Prayer was concluded by the Rev. L. B. Baldwin, Rector of St. Mark's Church, New Britain.

Mr. Baldwin's report for the year concludes as follows:—

"Special services in the German language have been held monthly, during a large portion of the year. The success that

has attended them gives good cause to hope for permanent results. The Rector gratefully acknowledges the valued services of Prof. Simonson of Trinity College, in carrying on this interesting work among the Germans."

Notices of these services were given in the New Britain "Record" and we may add that these services were appreciated by the Germans. Before the German Churches were established here, there was a very large proportion of Germans in St. Mark's Parish.

The parish appears to have been financially embarrassed when the vestry voted June 23, 1867, "That the clerk be requested to report on the state of the finances and see if Mr. Baldwin's salary cannot be paid by 1st. July."

The Hartford County Convocation met again at St. Mark's Church, New Britain, Oct. 22, 1867. The "Churchman" of Hartford says: "The services opened on Tuesday evening with the regular Evening Prayer, which was read by the Rev. Robert Meech and the Rev. Francis T. Russell. At its close the Rev. L. B. Baldwin, Rector of the parish, stated by way of introduction, that the primary object of this Convocation was missionary work, therefore "whatever might be said or done should have regard either to the work of Church extension, or the duty of strengthening feeble parishes and looking after the scattered sheep of Christ's flock."

Remarks were made by the Rev. Mr. Nelson and the Rev. Prof. Huntington. Also by the Rev. Samuel Hall of Pennsylvania, a former member of the Convocation.

The report says: "This was the most animating meeting of the Hartford Convocation that was ever attended. It sounded the keynote for work and found the answering desire in every heart to take hold of this mission work of ours and extend the knowledge of Christ and His Gospel within our borders."

On the following day the sermon was delivered by the Rev. Mr. Nelson. The clergy present, in addition to those named above, were Rev. Messrs. Bishop, Carter, Fisher, E. Huntington, Mills, Pratt and Seeley.

At a special meeting of the vestry, Feb. 28, 1868, the "Rev. L. B. Baldwin presented a plan for the support of the Church for the ensuing year." It was voted to have the said plan printed and distributed in the parish. The annual meeting of

April 13, 1868, voted to leave the matter to the vestry, who reported that they propose that "the seats of the church shall be appraised and offered for sale; the payments for which shall be made according to the plan submitted by the Rector, at the offertory to be made each Sabbath."

At the same meeting Stephen G. Bucknall was duly elected senior warden, and Henry E. Russell junior warden, the record stating that such election was "owing to the decease of Senior Warden Seymour, who had presided as such for the last 30 years." At a special meeting of the parish, April 13, 1868, the following minute was adopted and is on record:—

"By the death of Mr. Seymour another link is broken in the chain which connects our Parish of to-day with the period of its organization.

"Firmly and intelligently attached to the principles of our Church from his youth; actively interested in the Corporation of this Parish; always holding some official position and for more than a quarter of a century a Warden of the Church; ever ready according to his ability to labor for its advancement; constant in his attendance upon its public services until prevented by the infirmities of age; exemplifying in all the relations of life the high calling of a Christian, 'doing justly, loving mercy and walking humbly with his God,' his life seemed to be one peculiarly identified with St. Mark's Parish and his death an event of its united tribute of affectionate remembrance.

"Those who have been associated with the deceased officially, and those who have so long met as worshippers with him in the sanctuary, feel a common assurance that while the Church Militant has lost, the Church Triumphant has gained a man of God, and they would bear gratefully in mind his example of faith and love and humility as one worthy of imitation. Those who offer this tribute to the memory of the departed, not unmindful of the duty of Christian sympathy, do commend the bereaved partner, in this hour of her affliction, to the tender mercies of a loving Father, and humbly pray that she may realize the fullness of His promise, to be the widow's God now and forever."

The New Britain "Record" of April 17, 1868, contains the following:

"Hezekiah Seymour, one of the oldest members of Harmony Lodge of Free and Accepted Masons in this place, died on Saturday last. Mr. Seymour was born in Hartford, Oct. 27, 1788, was initiated into St. John's Lodge in 1822. He removed to New Britain over thirty years ago and was one of the petitioners for the restoration of the charter of Harmony Lodge in 1848. In 1851, he was one of the petitioners for the charter of Giddings Chapter, No. 25, and still later a charter member of Doric Council, No. 24. In all these bodies he was a worthy and exemplary member. He had also been senior Warden of St. Mark's Church for more than thirty years. He is universally lamented as a good citizen, a true and upright christian man. His funeral was attended with Masonic honors from St. Mark's Church on Wednesday afternoon."

At a special meeting of the vestry, April 30, 1868, it was "*Voted*, That a committee of three be appointed to look into the repairs of the church and also to ascertain if it would be expedient to open the Chapel Archway so as to make the whole practicable for seats." May 8, 1868, it was voted that "the necessary repairs of the church be immediately perfected."

St. Mark's Church was recognized in the Convention of 1868 by the election of Mr. Henry E. Russell of New Britain as Supplemental Deputy to the General Convention, and by the appointment of Virgil Cornish of New Britain on the committee to nominate directors of the Missionary Society.

The following is from the Rev. Mr. Baldwin's report of the parish in the Journal of 1868:—

"The Parish is prosperous and growing. The weekly Offertory has been introduced to meet the current expenses, and measures are now being taken to provide a large number of free sittings for the increased number of worshipers. The Rector would here acknowledge his indebtedness to Prof. Simonson of Trinity College, for faithful missionary labors among the Germans of this community during the past year."

On July 1, 1868, it was found "that the extraordinary expenses of the Church in making the necessary repairs and the unsettled debt of the Church for the last year amounted to the sum of five hundred dollars." The treasurer was author-

ized to borrow that amount and pay the church débts. On the same date a salary of two hundred dollars was voted the sexton, Mr. W. G. Payne, "provided there be no extra claims for services except such as are authorized by the Vestry." There was also "some discussion as to the propriety and expediency of putting in pews or a small number of regular pews in the Chapel near the new opening." The "new opening" here referred to is the present door way between the chapel and the church. It was made by removing the organ that was placed there in 1859, to the gallery at the south end of the church, where it remained until about 1895.

At a vestry meeting March 30, 1869, it was "Voted,—To increase the salary of Revd. L. B. Baldwin to the sum of \$1500.00 for the year to commence April 1, 1869." We do not know what his salary was before this increase.

A part of Mr. Baldwin's report in the Journal for 1869 is as follows:—

"The Rev. L. Simonson of Trinity College, with much self-denying labor, has continued his ministrations among the Germans of this community, giving them two services a month throughout the year. He has also kindly aided the Rector in other services.

"The weekly Offertory for the maintenance of the Parish has been in successful operation during the year. Its results are apparent in an increased income and greater promptness in meeting the current expenses."

At a meeting of the vestry held at the church on Friday evening, April 15, 1869, a discussion "was held on the proposition of the Pastor to make this society a free church." At an adjourned annual meeting held April 25, 1870, it was "Voted, That the sittings in this Church be free to all who desire them for the space of one year, and that the necessary pledges be circulated for signature, for support of this Parish." Also "that the collection of Pledges and voluntary offerings be referred to the Wardens and Vestry." Mr. Baldwin's report to the Convention of 1870 says "All the sittings in the church are free. The current expenses of the parish are fully met by the weekly offerings." At this Convention the Rev. Mr.

Baldwin, Rector of St. Mark's, was appointed one of the committee on the admission of new parishes.

At the meeting of the wardens and vestry, June 14, 1870, "A communication was received from the Rector notifying them that he had received a call, and that he should prefer to remain with the Parish provided the Parish could do as well by him." The meeting adjourned to June 17, at which time "A motion was made and seconded that a Parsonage be purchased and an increase of Salary be made to Revd. L. B. Baldwin to \$2,000.00 per annum. After due discussion the motion was lost." It was then voted "that the Wardens be requested to call on Rev. Mr. Baldwin, and ascertain if he will modify his proposals to the Vestry and also to make the best possible terms with him."

The New Britain "Record" of July 1, 1870, says:—"Rev. L. B. Baldwin, for several years Rector of St. Mark's Church in this place, has resigned his pastorate and accepted a call to St. James Church, Birmingham. Mr. Baldwin's departure is deeply regretted by the people of the parish. He has labored earnestly and ably in New Britain."

At a meeting of the wardens and vestry July 10, 1870, at the house of Dr. S. W. Hart, the following communication was received:—

"To the Wardens and Vestry of St. Mark's Church:—

Gentlemen,—Having accepted an invitation to the Rectorship of St. James Church, Birmingham, it becomes my duty to resign my present charge. I do accordingly, herewith tender my resignation of St. Mark's Parish, the same to take effect on the last day of the present month.

"Though a judgment formed by careful deliberation, judicious advice and prayer for divine guidance seems to have forced this decision upon me, yet I cannot conceal that it has cost me a painful effort of feeling to accept it.

"I shall never forget these early years of ministry so happily spent among you, the harmonious relations which have uninterruptedly existed between us and the many proofs of esteem and good will of which I have so often been the recipient. These I regard as a title to your lifelong friendship which I hope never to forfeit.

"I trust that you may be wisely guided in the choice of a successor, and that this portion of Christ's flock may soon rejoice in a worthy Pastor who shall receive as evident tokens of your affectionate regard as I have, but whose tokens of success may be far more abundant than my own.

"Permit me now to commend you and all the members of this Parish to God's most holy keeping and to pray that we may all so faithfully serve him now, that when all the changes and chances of this mortal life are over, we may rejoice in being gathered as one fold in the Everlasting Kingdom of his dear Son.

New Britain,
July 9th. 1870."

Your affectionate friend and Pastor,
L. B. BALDWIN.

The motion of June 17th to purchase a "Parsonage" is very significant. The parish had no rectory and the Rev. Mr. Baldwin lived in one of the brick tenements on Washington Place. There was some talk of buying the corner where Siering & Holmes block now is, which could have then been purchased for a moderate sum, and the deal came very near being consummated. It is not strange that Mr. Baldwin did not like to live on "Railroad Row" as Washington Place was often called, and we are informed that the want of a suitable rectory was the main reason for Mr. Baldwin's resignation.

On July 30, 1870, the wardens and vestry authorized the clerk to forward the following:—

"To the Revd. L. B. Baldwin,
Rector of St. Mark's Church,
New Britain.

"We the Wardens and Vestry of St. Mark's Church, New Britain, beg leave to acknowledge the receipt of yours of the 9th. inst. tendering your resignation of the rectorship of this Parish, and we do, hereby, accept the same to take effect 'on the last day of the present month' as you propose.

"We would however, accompany your acceptance with the assurance, that we fully reciprocate your kind remembrance of our harmonious and friendly relationship in the past to which you so feelingly refer, as well as your expressions of affectionate regard for our future interests.

"Although unlooked for by this Parish, we cannot but feel that a change made through prudent council and much prayer, will be all for the best. We are in God's hands and 'He ordereth all things well.'

"We would therefore as you go forth to your new charge bid you a hearty God Speed, adding the fervent prayer that God will abundantly strengthen and bless you in your Sacred Calling and that we with you may at the last, 'come off more than Conquerors through him that loved us.'

With affectionate regards,
we are very sincerely yours,

Signed

S. G. BUCKNALL } Wardens."
VIRGIL CORNISH }

According to the New Britain "Record," the Rev. L. B. Baldwin preached his farewell sermon in St. Mark's Church, Sunday morning, July 31, 1870, the Rev. Mr. Spaulding preaching in the evening.

The Rev. Samuel Hall of Morristown, N. J. officiated the Sunday before.

We learn from the treasurer's books that the Revs. N. Seely, L. Simonson, B. Judkins, Frederick Gardiner, Rufus Emery and George Buck, officiated here one or more Sundays each, between Aug. 1, 1870, and April 1, 1871. On April 10, 1871, the Rev. C. Collard Adams was paid \$186.00 in full to date, and the New Britain "Record" of March 24, 1871, calls Mr. Adams, "officiating rector at St. Mark's Church," and in the issue of April 7, 1871, says that he "has filled the position of Rector for the past two months with great acceptance."

The following relating to a Rector and rectory is from the record of a meeting of the wardens and vestry, Sept. 7, 1870:—

Discussion was had on the subject of a Rector and of the different candidates who had been presented to the Parish.

"Voted,—To take an informal vote as to a choice, and there being no majority, it was moved and seconded that the whole matter be put into the hands of the Vestry to make such choice of a Pastor as they should deem best suited to the interests of this Parish."

Henry E. Russell, Esq. having offered to donate to the society a lot sufficient for the purpose of a "Parsonage," it was voted, "That the thanks of this Parish be presented to Mr. Russell for his liberality and kindness," also—

"Voted,—That a committee of five be appointed to solicit subscriptions to build a parsonage and report how much could be obtained for that purpose; said committee to be appointed by nomination."

The following persons were appointed said committee:

Geo. R. Post.

Wm. Bishop.

Henry E. Russell.

Sherman Cooley.

Virgil Cornish.

"Votes of thanks were presented to Messrs. Henry E. Russell for his liberality in having the Church newly painted without, and to Mr. Virgil Cornish for superintending the same without charge to the Parish."

On Sept. 28, 1870, Mr. George R. Post, chairman of the committee on collections for a "Parsonage" reported to a vestry meeting that the sum of five thousand dollars had been subscribed. A building committee, (for the rectory, we presume,) was appointed at that meeting. On Jan. 27, 1871, the vestry—

"Voted that a committee of three consisting of Messrs. Henry E. Russell, Virgil Cornish and Geo. R. Post, be and hereby are, authorized to act for the Vestry and purchase the house and lot now owned by Revd. Mr. Perrin, adjoining the church lot of said St. Mark's Church, paying therefor a sum not exceeding eleven thousand dollars."

Mr. Perrin was the pastor of the First Congregational Church and thus the vote to acquire a "Parsonage" was literally complied with. The rectory thus purchased in 1871 is now the parish house.

On March 3, 1871, the vestry appointed a committee to confer with Messrs. Russell & Erwin with reference to the sale of a lot 45 by 83 feet, from the property recently purchased of the Rev. Mr. Perrin and to offer said lot for two thousand dollars. On March 16, 1871, the vestry voted to sell to Messrs. Russell & Erwin the eastern end of the Perrin

lot for "seventeen hundred and fifty dollars, if more could not be obtained." The purchase of the Perrin property was ratified by the parish at an adjourned annual meeting, April 17, 1871, the property being purchased "as a Rectory for this Parish." But the parish could not then pay the amount necessary to secure a deed and hence Mr. Henry E. Russell advanced the money and took a deed of the property. The vestry voted April 24, 1871 to "accept a bond of Mr. Henry E. Russell Sr. to be given in place of a deed of the Rectory property, such deed to be given to the Society at such time as the Society shall relieve Mr. Russell from liability on the purchase of said Rectory."

Mr. Russell is here designated as senior in order to distinguish from a nephew of the same name who came into the parish about 1866, and is designated in the records as Henry E. Russell 2nd. or Jr. This distinction was generally followed for many years, although the senior H. E. Russell had removed to New York about 1872. The senior Henry E. Russell was a son of Emanuel Russell hereinbefore repeatedly mentioned, and the junior Henry E. Russell was a son of William Russell of New York hereinbefore mentioned, and a grandson of Emanuel Russell.

At a parish meeting Sept. 28, 1870, "Mr. H. E. Russell notified the Parish that he had deeded the land adjoining the church, fronting on Washington Street and that the same was duly recorded."

This was the school house property on the corner of West Main and Washington Streets, and it appears from the parish report hereinafter quoted, that this lot was presented to the parish. There is nothing in the records of the parish to show this fact and whatever thanks Mr. Russell may have had for his generosity do not appear of record. This lot was the last of the three pieces of land that constitute the present lot, on which the church and parish house now stand.

Returning again to the vacancy in the rectorship, the wardens and vestry on Sept. 22, 1870, appointed Messrs. Russell and Guion a committee "to go to Brooklyn on the next Sunday to attend divine service at the Church presided over by the Rev. Mr. Jessup." There was also some talk about extending a call to the Rev. Mr. Moffat of Marshall, Mich.

At a meeting of the Vestry at the house of Henry E. Russell, Jan. 20, 1871, a call was extended to the Rev. J. C. Middleton of Calvary Church, Stonington, and "Warden Cornish" was "appointed a committee to urge him to accept the call, and to visit the Bishop, also to have him use his influence."

The New Britain "Record" of Jan. 10, 1871, says: "Rev. John C. Middleton of Calvary Church, Stonington, has accepted a call to St. Mark's Church in this city, to take effect from Easter Sunday, April 9. He will officiate at St. Mark's next Sunday." (Jan. 15.) It thus appears that an informal call had been extended and that five days after hearing Mr. Middleton preach, the call was made formal and recorded.

A special meeting of the vestry was held at the house of S. W. Hart, Feb. 10, 1871, for the purpose of hearing the following communication:—

"To the Wardens and Vestrymen
of St. Mark's Parish, New Britain, Ct.

Gentlemen:—

I hereby accept the invitation extended to me to become your Rector, and God willing, will enter upon the sacred duties of the office immediately after Easter Sunday.

I trust that a higher Power than my own will has guided me in this matter, and that the blessing of God may rest upon us as we shall work together for His glory and the good of His Holy Catholic Church.

I can ask from you no further pledges that you will aid me in every way, than you have already made; and on my part I can only promise to try to be a faithful Pastor and Rector to you all.

May I not ask your special and earnest prayers that God will bless us in the new relations we are to sustain towards each other, and that as co-workers with God, and fellow helpers of each other we may Glorify His Holy name by extending on Earth the influence of His Holy Church, gathering into its fold constantly many souls who shall be saved by the precious Blood of our Lord Jesus Christ.

Very sincerely and affectionately
yours in Christ Jesus,

JOHN C. MIDDLETON.

Stonington, Ct. Feb. 7th. 1871."

Mr. Middleton had been Rector at Stonington, Conn. for eight years. The resolutions tendered him by the Church there, upon his resignation, were published in the New Britain "Record" of April 7, 1871. After kind assurances of their "profound regard for his constant and faithful labors to promote the interests of the Parish," they say:—

"And in view of this fidelity to the trusts which have been committed to his charge, while regretting that he deems it his duty to remove to a Parish where his opportunities for usefulness will be enlarged, we earnestly commend him to the support and confidence of the people over whom he has been called, in the hope that his labors there will be blessed and profitable in good works as they have been here."

The annual parish meeting of April 17, 1871, was opened with prayer by the Rev. John C. Middleton. The Rector also called the attention of the meeting to chapter 4, section 204, of Connecticut State Laws relating to Ecclesiastical Societies, requiring all members of the parish to sign their names to a proper declaration of membership. In compliance with this law, the following paper, signed by J. B. Parsons and Henry E. Russell, was presented:—

"We whose names are hereunder signed hereby express our desire and intention of becoming members of the Ecclesiastical Society of St. Mark's Parish, of the Protestant Episcopal Church in the city of New Britain and Diocese of Connecticut."

All persons present who desired to become members of the Parish came forward and signed their names, after which the two original signers elected all who had thus signed as "members of this society." The regular business of the meeting was then transacted.

At a meeting of the wardens and vestry, April 2, 1871, the clerk was requested to communicate with the Bishop relative to the institution of Rev. John C. Middleton as Rector. The following copy of such communication was found on a loose sheet in the record book:—

"At a meeting of the Wardens and Vestrymen of St. Mark's Parish, New Britain, held in their Church on the 23d day of April 1871, the following resolution was unanimously adopted.

"Resolved, that in accordance with the provisions of Canon xii. sec. 1 (3) Title 1, of Digest of the Canons, the Rt. Revd. the

Bishop of the Diocese be informed that it is our desire and request that he should proceed, at his own convenience, to institute into the Rectorship of the Parish of St. Mark's, New Britain, the Rev. John Cavarly Middleton, Presbyter, who has been lawfully called and elected to the same."

The office of institution of a Rector is optional and Dr. Middleton is the only Rector of St. Mark's of whom we find any record of "Institution." The following is taken from the New Britain "Record" of April 28, 1871:—

"On Tuesday the 25th. Rev. John C. Middleton was instituted Rector of St. Mark's Church in this city. Rev. Messrs. Deshon of Meriden, Brown of Unionville, Wildman of Wallingford, Baldwin of Birmingham, and Russell of Waterbury, participated in the service. The officers of the Church, Rector elect, the Bishop and clergy proceeded in due order at 10½ o'clock A. M. from the rectory on Washington Street to the Church. The exercises consisted of the Morning Prayer service, conducted by two or three of the clergy, the ceremony of the Institution by the Bishop as it is found in the Book of Common Prayer, and the Holy Communion conducted by the Rector. Fine music, appropriate to the occasion, was prepared and sung by the choir. The whole service was of a most interesting and impressive character."

The Bishop's address to the Convention of 1871 says that "The Rev. Leonidas B. Baldwin has resigned the rectorship of St. Mark's, New Britain and become the Rector of St. James', Birmingham. The Rev. John C. Middleton has resigned the rectorship of Calvary Church, Stonington, and accepted that of St. Mark's, New Britain." The Institution of Mr. Middleton into the rectorship of St. Mark's on April 25, 1871 is also mentioned.

Mr. Middleton's report of the parish for 1871 says that:—

"The report is as full as it could be made under the circumstances, the present Rector having but recently assumed the charge of the Parish. The vacancy in the Rectorship extending over the most of the past year will explain why so little was done for "objects without the Parish."

"During the year past a Rectory has been purchased on a lot adjoining the Parish Church and the lot on the corner of

West Main and Washington Streets has been given by deed to the Parish by Henry E. Russell, Esq. so that now the ecclesiastical property can hardly be exceeded in beauty and value, and in the capacity of future improvement by any Parish in the Diocese.

"The church is entirely free, and its ordinary expenses are fully met by the offerings laid upon the altar each Lord's day."

The New Britain "Record" of Nov. 10, 1871, mentions the following innovation: "At St. Mark's Church the psalms, instead of being read by the Rector and congregation, are sung by the Rector and choir."

The church erected twenty-three years before, with its tall slender spire, was in need of repairs, and thus the vestry, April 24, 1871, appointed Henry E. Russell "a committee of one to attend to the duties of general repairs of the church." He reported Aug. 7, 1871, "that on examination the steeple of the church would have to be strengthened and repaired generally," whereupon Virgil Cornish was added to the committee on repairs. Mr. Cornish reported Sept. 16, 1871, that it was necessary to repair the roof of the church as well as to make general inside repairs. The vestry voted "To appoint a committee to attend to said repairs in connection with the Ladies of the Parish, who were about to retint the walls of the church . . . and if possible re-carpet the same. Messrs. H. E. Russell, V. Cornish, and F. Guion, were appointed that committee." Mr. Cornish reported to a vestry meeting Oct. 28, 1871, "that the condition of the steeple was found to be such that a large amount would be necessary to make it safe. According to a carpenter's estimate, nearly \$1500 would be required." Also that by taking down the spire "the necessary repairs could be done for from three to four hundred dollars." It was then "Voted:—That the spire be taken down as soon as possible, and that Mr. G. C. Pettis be added to the committee as Mr. H. E. Russell was about to leave the city."

This vote was rescinded at a vestry meeting Nov. 14, 1871, upon a statement by Warden Cornish that Mr. Eli Pinney estimated that the necessary repairs to the steeple could be made for three or four hundred dollars without taking down the spire, and the committee were instructed to employ Mr. Pinney to make such repairs.

At a vestry meeting Dec. 9, 1871, the treasurer, Mr. Bishop, "reported that the outstanding bills unpaid for repairs to the church, materials," &c. were about \$1,100.00. A subscription was ordered to pay these bills, and "four hundred and fifty dollars was then and there subscribed," and it was voted to take up an additional collection each Sunday for the expenses of the Church, "except when regular appointed collections are given out by the Rector."

The Rev. Mr. Middleton, our Rector, was a poet as well as a preacher and became noted for his beautiful Christmas Carols. The following, from his published carols, was written especially for the Christmas Service here in 1871.—

The Christmas chimes are ringing in
 The day when CHRIST was born;
 And children's voices sweetly tuned,
 Welcome the blessed morn
 With the first Christmas song again,
 "Glory to God, good will to men."

Judea's hills with glory crowned,
 Beheld the Prince of Peace,
 While angels of His advent sang
 In songs that ne'er shall cease.
 Each year resounds the chorus still,
 "Glory to God, to men good will."

Now wrapped in swathing bands behold
 The infant SAVIOUR lie;
 The wondering Mary at His side—
 Th' adoring shepherds by—
 And angels o'er them, singing still,
 "Glory to God, to men good will."

None others raise the joyful song
 From Jew or Gentile tongue!
 But now from eastern shore to west
 That Christmas song is sung,
 Which first swelled out o'er Judah's plain,
 "Glory to God, good will to men."

The Church on earth and Church in Heaven

To-day are truly one—

There ransomed children's voices rise

In praises round the throne;

And *here* we join the glad refrain,

"Glory to God, good will to men."

"Glory to God in sweetest songs!"

Let children's voices raise

Th' angelic chorus, till the earth

Be all enwrapt with praise,

And every heart the anthem thrill,

"Glory to God, to men good will."

The Burritt Union Mission Sunday School, which for the last thirty-three years has met regularly at the Cherry Street Chapel, owes its origin to a deceased member of St. Mark's Church. In the summer of 1871, Mrs. Hezekiah Seymour of Seymour Street found some boys on her place stealing fruit. She managed to engage the boys in conversation, during which she inquired if they attended Sunday School. Upon receiving a negative reply she invited them to come to her house on Sunday afternoons for instruction. The invitation was accepted and this was the beginning of what was afterwards known as the Seymour Mission, or the Ledge School House Mission. The following obituary is from the New Britain "Record" of Feb. 9, 1872:—

"Elizabeth Burritt, eldest daughter of Elihu & Elizabeth Burritt, and widow of the late Hezekiah Seymour, died, (Tuesday,) Feb. 6, aged 76. When married she had been a member of the Congregational church for 13 years, when she transferred her connection to the Episcopal, at its first organization in New Britain; her membership in both being 55 years. At her death she was the oldest member of that Church, and for more than 40 years one of the most devoted to its services. Within the last six months she became for the first time a Sunday School teacher; and that in her own house. Having long observed with regret a large number of children in her own immediate neighborhood who seldom if ever attended any

place of worship, she invited a few of them to come in on Sunday afternoons and receive what instruction she could give them. Several gladly accepted the invitation and seemed pleased to spend an hour with her in this way. The little circle increased from week to week, until on the last Sunday, (but one,) of her life, (Jan. 28, 1872,) twenty four children of different ages were assembled in her sitting room, and were taught by her pastor in person, Rev. Mr. Middleton. On that evening she attended service at the Episcopal Church, apparently as well as usual. But early on Monday she was violently attacked with the illness that has been so prevalent and fatal, and after a little more than a week of extreme suffering, closed her long life of Christian experience and devotion. The little Sunday School she had gathered in her house was the subject uppermost in her mind, and oftenest on her lips, and those to whom she expressed the wish for its continuance, will endeavor to carry it out, to the full extent of her best expectations when living."

Mrs. Seymour's brother, the Hon. Elihu Burritt, was deeply moved by the dying request of his sister to have this mission continued and proceeded to carry out the request. The mission was transferred to the "Ledge School House," corner of East Main and Elm Streets, and placed in the charge of Mr. Middleton, of St. Mark's Church, which charge he faithfully fulfilled as long as he remained in New Britain. Mr. Burritt named it the "Seymour Mission." The people of that section were generally interested and it was attended by many adults. Seeing these good results, Mr. Burritt conceived the idea of similar missions for other parts of the city. A little memorandum book of his on missions shows that besides the Seymour Mission there was in 1872 a mission on Osgood Hill, and in 1873, mention is made of the "Cherry Street Chapel," the "barn chapel," (which was on Broad street,) the "McLean Mission," the "Baptist German Mission" and the "Free Evening School." Some of these missions were continued for several years but the Cherry Street Mission is the only one that is still continued.

At a meeting of the parish, March 5, 1872, when there was a large number present, the subject of free or rented seats

was freely discussed and it was unanimously voted by a ye and nay vote that "the seatings of St. Mark's Parish for the ensuing year be made free." But the next year an adjourned parish meeting Feb. 17, 1873, voted to return to the old system of renting pews after Easter next, by a vote of 19 to 1, it being then alleged that the free system "was inadequate to meet the current expenses."

There was a prior debt of \$500, which with the recent repairs left the parish with a floating debt amounting to \$1,600.00 besides a mortgage of about five thousand. They were then paying the Rector a salary of \$2,000 per annum besides the use of the rectory. No other Rector had ever been paid so much, and it was twenty-five years later before the same salary was voted to any other Rector.

There is no record of any parish or vestry meeting between March 5, 1872, and Feb. 6, 1873. The parish book has no missing page, nor fragmentary records, thereby showing that the meetings during that time were never recorded therein. The officers for 1872 have been made up from the records of the Vestry meetings in the early part of 1873, and this record shows ten vestrymen when there should be only nine.

The following is the Rev. Mr. Middleton's Christmas Carol, written especially for the Christmas Service of 1872:—

Hark to what the angels say, Alleluia.

Christ the Lord is born to-day, Alleluia.

In the manger lieth He,

Helpless in His infancy,

God, from all eternity!

Glory to God! Glory to God!

In excelsis gloria;

In terra pax hominibus

Bonae voluntatis.

Yonder cross-formed star behold!

Now it gleams like burnish'd gold!

Higher still it climbs the sky,

Nigher comes and yet more nigh!

Shepherds, can you tell us why?

Hark! the Angels sing again—

Peace on earth, good will to men!

O'er that lowly manger, bright
Gleams the star of golden light,
Driving far the shades of night.
Blessed be the Virgin mild,
Bending o'er her sleeping Child
Wrapped in swaddling bands, at rest
On the Holy Mother's breast—
God o'er ALL, forever blest.

Kings of Saba treasures bring
David's subjects own their King—
Whom the inn cannot contain,
Whom the great and proud disdain,
He o'er all is born to reign.
Many years have passed since then;
Still we raise the song again;
Lift the heart and bow the knee,
Jesu, Mary's Son, to Thee—
Born from sin to set us free.

A parish meeting Feb. 6, 1873, appointed Messrs. Parker, Hicks and Bailey, a committee "to confer with Mr. H. E. Russell in relation to his proposition to extinguish the debt of St. Mark's Parish." The next day the matter was again before the Vestry and adjourned to Feb. 13, 1873, when the committee stated that Mr. Russell's proposition "was to the effect that Mr. Russell would donate six thousand dollars, or its equivalent, provided the parish would raise among its members the sum of one thousand dollars, which sums would liquidate all liabilities outstanding in the name of the parish and leave a small balance on hand." Messrs. Pettis, Hart and Guion were appointed a committee to raise the one thousand dollars required for the acceptance of the proposition.

At an adjourned parish meeting Feb. 17, 1873, Mr. Russell's proposition was accepted "in case the thousand dollars should be raised," and the committee were advised to draft "such legal papers in the matter as will secure the Parish against the loss of the gift in future."

The vestry voted May 8, 1873, to have the committee perfect the papers and present them to a future meeting in rela-

tion to Mr. Russell's proposition, from which it appears that the one thousand dollars was either raised or in sight. The papers were prepared and the wardens were authorized June 19, 1873, to execute the same. Mr. Pettis of the committee reported to the vestry June 2, 1873, that the subscription was \$15.00 short of the necessary \$1.000. The vestrymen then present contributed \$2.00 each to make up the deficiency. The matter was again considered by the vestry, July 28 and 29, 1873.

An adjourned meeting of the vestry was held Sept. 8, 1873, to consider the financial condition of the parish, a part of the record of which meeting is as follows:

"After discussing the subject of finances thoroughly, it was deemed advisable to use a portion of the funds on hand held contingent to the fulfillment of the Russell proposition, in liquidating such outstanding bills against the Parish as were most pressing, and it was therefore:—

Voted: That the Treas'r. be and is hereby authorized to draw on the Fund known as the 'Rectory Fund' in the hands of Mr. Ira E. Hicks for the payment of the bills outstanding against the Parish amounting to between two and three hundred Dolls."

The following preamble and resolution was offered by Mr. H. E. Russell 2nd:

"Whereas, for several years past our current expenses have almost continually been in excess of our ability to pay, to the great detriment of the best interests of the parish, and

Whereas, the absence of one of our most prominent members, and the depressed condition of business, and of money matters generally, throughout the country will tend to reduce our income, therefore

Resolved, that we make preparations in advance to so reduce our expenses, wherever it is possible to do so, that our expenditures may be brought within our income, believing that thus, by a wise and economical administration of affairs, we shall bring about greater harmony among the people and lay the foundation of greater prosperity hereafter;" which by vote was adopted, "with a manifest inclination to move in the spirit thereof."

At the same meeting the question of the Rector's salary was discussed, the record stating that the amount now paid (being equivalent to at least \$2500.00) is in excess of the ability (of the parish) to pay, and it was unanimously "Voted, that after the coming Easter the salary of the Rector be reduced to fifteen hundred dollars and house rent per annum."

At an adjourned meeting of the vestry at the rectory Dec. 20, 1873, the city were given permission to temporarily use the church bell as a fire alarm.

At a parish meeting in the chapel June 29, 1874, the following communication was read by the clerk.—

"THE RECTORY, NEW BRITAIN,
St. Peter's Day, June 29, 1874.

To the Parish of St. Mark's Church, New Britain, Conn.

Gentlemen,—During the past year at various times, my inclinations have led me to wish to resign the Rectorship of this parish; but what have seemed to *me* the best interests of the Parish as often forbade my doing so. At the present time, as in the opinion of others this hindrance to my action is removed, and as I cannot live on the decreased salary, I do hereby resign the Rectorship of the Parish of St. Mark's Church, New Britain, in the diocese of Connecticut, to take effect on the 9th day of September 1874, it being the Wednesday after the first Sunday of that month.

I rejoice greatly in leaving, that I can look upon the Parish, and, comparing it with what it was when I came here, see substantial marks of progress and of God's blessing on earnest, however feeble, work done for Him.

The numerous accessions to the Parish, the large number of Baptisms and Confirmations, the marked additions to the list of Communicants and the well filled Sunday School, to say nothing of the improvements in and around the Church are pleasing tokens that the work of the past three years has not been in vain.

Permit me also to record here my grateful appreciation of the very many acts of kindness and love, of which I have been the recipient at the hands of many of the Congregation, and to assure you that I shall not forget them. Thanking you indi-

vidually, for every favor shown me, and praying that God may send you a Pastor with (whom) all may delight to work for the Glory of our blessed Lord and the best interests of His Church, I am, affectionately yours,

JOHN C. MIDDLETON."

The resignation of the Rector was accepted and the clerk was instructed to send a copy of this letter of resignation to the Bishop of the Diocese, together with the resolution of the parish accepting the same.

In August the Sunday school held their annual picnic on the Church grounds. On Sunday, Sept. 6, 1874, Mr. Middleton's farewell sermon was preached. The New Britain "Record" says "a considerable portion was given to memorials of the dead and to statistics of his ministration. Mr. Middleton will soon become pastor of the Church at Glen Cove, L. I." Here he was eminently successful and so universally beloved that he remained there until removed by death, after a service of fourteen years.

He once revisited St. Mark's parish and preached here on Sunday, Nov. 14, 1875.

Letters from several parties were read by Dr. Hart at a vestry meeting Sept. 7, 1874, in regard to the vacant rectorship. It was also voted "That the Rev. Mr. Eddy be requested to supply the Desk next Sunday" and that "the Wardens supply the desk for the present."

A meeting of the vestry was held Sept. 15, 1874, at the house of Ira E. Hicks, at which letters were read from Bishop Williams relating to the Rev. Dr. Drumm of Bristol, Pa., after which it was "Voted, That Junior Warden Parker be authorized to go to Bristol, Pa. for the purpose of listening to the Revd. Dr. Drumm and to ascertain whether he is desirous of a change, and if so, what salary he commands, and to obtain such other information as may be necessary in this connection." This vote was rescinded Oct. 9, 1874, and the wardens were then "authorized to invite Dr. Drumm to preach here on Sunday, Oct. 25," but probably he did not accept.

At a vestry meeting at the house of G. C. Pettis, Oct. 26, 1874, the correspondence relating to the vacant rectorship was read, embracing letters from Bishop Williams and the Rev.

Mr. Baldwin, in relation to Dr. Drumm, and one from Dr. Drumm. Also letters regarding Mr. Barrows. A committee, not exceeding the whole number of the vestry, (seven,) was authorized to visit Bristol, Pa. at the expense of the Church, and Messrs. Parker, Russell, Cooley, Post, and Pettis, expressed their willingness to go. The two wardens and six of the vestry agreed to share this expense equally and thus relieve the Church of the charge.

At the vestry meeting of Nov. 6, 1874, the chairman of the committee appointed to visit Dr. Drumm reported "having visited Bristol, Pa. and attended service at Dr. Drumm's Church in the morning, and Communion Service thereafter. That the sermon, an uncommonly fine one, was written expressly for Communion Sunday and betrayed an entire absence of ritualistic teaching. A conference with Dr. Drumm afterwards disclosed the fact that the salary which we could pay would be inadequate, and as we could not wish a Rector to come among us on a salary unsatisfactory to him, it is in the opinion of the committee inexpedient to give Dr. Drumm a call. This conclusion was made known to the Bishop, whom the committee met on the cars, and met his approval."

"Upon motion, the report was accepted and ordered placed on file, the committee to continue in power, and authorized to acquaint Dr. Drumm with the result."

"Letters were read from Rev. Francis Goodwin of Hartford, and Prof. Pyncheon of Trinity College, recommending Rev. Mr. Goodrich."

At the next vestry meeting, Nov. 23, 1874, a letter "from Bishop Clarkson was read recommending Mr. Roberts."

It was also stated "that Dr. Drumm had written a letter in reply to one from Junior Warden Parker, advising him of the conclusion of the committee, stating that inasmuch as the action of the Vestry had disposed of the question of his coming to New Britain permanently, he would be glad to come east and form acquaintances, and would be glad to officiate a Sunday with us if we so desired."

He was invited to officiate next Sunday:

A letter from Professor Russell was read recommending the Rev. Mr. Goodrich.

An informal ballot for a Rector was then taken by the vestry from those who had officiated as candidates, when "Mr. Goodrich had four votes, Mr. Barrows two, and Mr. Shinn one."

The next meeting of the vestry, Dec. 7, 1874, "Voted: That a parish meeting be called for Monday evening Dec. 14."

At the said parish meeting commendatory letters of the Rev. Messrs. Barrows, Drumm, Goodrich, and Shinn were read. An informal ballot of eighteen votes resulted in eight votes for Dr. Drumm, six for Mr. Barrows, three for Mr. Goodrich and one for Mr. Shinn.

Mr. Tolles inquired as to what salary the different candidates would demand?

"Mr. Parker stated that Dr. Drumm is now receiving \$1600 per annum and would probably expect as much here if called. Mr. Barrows and Mr. Goodrich it is understood, will accept \$1500 and rectory."

Upon motion of Mr. Finch, it was "Voted: That a meeting of the legal members, communicants and pew holders of St. Mark's Church be called for a more general expression of the preference of the congregation who are regular in attendance, and that an informal vote be taken at such meeting for the choice of Clergyman."

This representative meeting was held Wednesday evening, Dec. 30, 1874. The Rev. Mr. Abbott was named as a candidate in addition to the four candidates before mentioned. The salary expected by each different candidate was announced by the chair, Junior Warden Parker. The third informal ballot showed fifty-four votes, of which Dr. Drumm had thirty-two, Mr. Barrows fifteen, Mr. Goodrich six and Mr. Bird one. On the first informal ballot Mr. Bird received six votes. This is the first mention of Mr. Bird in the record. "Dr. Drumm having a majority of all the votes cast, was declared the choice of the meeting."

This is the first instance of record in which the ladies of St. Mark's Church have had any direct vote in the choice of a Rector, or other management of the parish. As to one family, we are told that Mrs. H——— voted for Dr. Drumm, while her husband voted for a different man.

At a special meeting of the legal members of the parish Jan. 7, 1875, Dr. Drumm was unanimously elected Rector. The vestry met on the 9th, instructed the clerk to notify Dr. Drumm of the action of the parish and appointed a committee to perfect the necessary arrangements.

The New Britain "Record" of Jan. 15, 1875, announces the call to Dr. Drumm and adds that he "has preached in this city several times and is reputed to be a man of much worth and ability." The election of Dr. Drumm to the rectorship of St. Mark's, New Britain, was also announced in the "Churchman" of Jan. 30, 1875.

Senior Warden Hart reported to the vestry meeting of Oct. 26, 1874, "that the street committee had awarded the Church property \$125.00 for damages resulting from widening West Main street, and upon discussion it was deemed best to accept the award."

Early in 1875 separate books were opened for recording the meetings of the parish, and vestry. The new book for the record of the parish meetings opens with the record of the special meeting which elected Dr. Drumm, Jan. 7, 1875, and the new book for the record of vestry meetings opens with the record of the vestry meeting of Jan. 30, 1875, when Dr. Drumm's letter of acceptance of his call was submitted.

There are three parish books other than the registers, before 1875. The first is marked "Records of St. Mark's Church." It begins Aug. 28, 1836, and extends to Nov. 26, 1848. The treasurer's account and other matters are contained in the back part of this book. The next book is marked "Minutes of St. Mark's Parish, New Britain, Connecticut. Commencing with the Act of Consecration of the New Church Edifice. December Twenty-third A.D. 1848." The last record in it is that of a vestry meeting at the church, March 30, 1869. The third book is marked "St. Mark's . Minutes of Vestry and Parish Meetings . March 29, 1868, to Jan. 9, 1875."

There must have been many vestry meetings of which we have no record. In the first book, a vestry meeting is recorded for April 23, 1838, after which there is no record of any except parish meetings, until Nov. 26, 1848. There is no record of any other vestry meeting until Jan. 9, 1855. After 1855, vestry

meetings are more frequently recorded, but it is not probable that all of the vestry meetings since that date appear of record. Since 1875, the record is thought to be complete.

While the parish records, before described, are nearly complete from 1836, the parish register begins with 1849. "Parish records" are only those kept by the clerk; the "register" is the record kept by the Rector, or, in the absence of a Rector, by the wardens. There are four registers consisting of specially prepared pages with printed headings in the following order:—History, Families, Baptisms, Confirmed, Communicants, Marriages, Burials, Index.

Register No. 1 was opened by the Rev. Mr. Capron 1849, and closed by the Rev. Mr. Middleton in November, 1870.

Register No. 2 was opened by the Rev. Mr. Middleton in November, 1870, and closed after the death of the Rev. Mr. Rogers in 1886.

Register No. 3 was opened by the Rev. Mr. Stoddard in April, 1886, and closed by the Rev. Mr. Bodley in June, 1901.

Register No. 4 was opened by the Rev. Mr. Bodley in 1901, and is the current register.

We regret to say that the pages headed "History" have been sadly neglected. The Rev. Messrs. Russell, Rogers, Stoddard and Bodley, are the only Rectors who have made entries on these pages.

The vestry meeting of Jan. 30, 1875, appointed Messrs. Post and Pettis a committee to repair the rectory and ordered a check for \$100 to be sent to Dr. Drumm to aid him in moving to New Britain. The New Britain "Record," of Jan. 29, 1875, says that Dr. Drumm "proposes to establish his residence here in March and to officiate on the Sunday before Easter." The issue of March 12, 1875, says "Rev. L. B. Baldwin formerly of this city will preach at St. Mark's Church next Sunday. Rev. Dr. Drumm, the pastor-elect, will arrive in New Britain in season to conduct service on the Sabbath following," and the "Record" of March 26, 1875, says that Dr. Drumm commenced his pastoral labors at St. Mark's Church last Sunday," showing that his first Sunday here as Rector was March 21, 1875. The "Churchman" of Hartford, for March 20, 1875, says that Dr. Drumm will enter upon the rectorship on Sunday, March 21st.

The Rector, Dr. Drumm, presided at the annual parish meeting March 2, 1875.

On April 6, 1875, the vestry voted that "Dr. Drumm be asked to repeat the sermon that he preached last Sunday morning at his earliest convenience."

The Bishop's address to the Convention of 1875 announces letters of dismission to Rev. John C. Middleton to the Diocese of Long Island, and the reception into this Diocese of Rev. John H. Drumm, D.D., Rector of St. Mark's, New Britain, from the Diocese of Pennsylvania.

A vestry meeting June 29, 1875, instructed the clerk to "request the Rector to write a suitable letter of acknowledgment to the widow of the late Ralph Dickinson of the bequest to the Parish of \$100.00."

Ralph Dickinson here referred to was a son of Ralph Dickinson one of the first vestrymen of St. Mark's Church, Aug. 28, 1836, and a grandson of Mrs. Lucy Dickinson whose name is in its first list of Communicants. His grandfather, Nathaniel, was probably one of the first members of the parish. Nathaniel and the senior Ralph were both prominent members of the parish of Christ Church. These three generations of Dickinsons all lived successively in the same house. This Dickinson home is the one to which the old church building and all appurtenances thereto were removed, and from which we have obtained some of the most important ties between the old Church and the present St. Mark's.

At the last named vestry meeting, it was voted to ask the Rector to confer with the clergy of the other churches in this place with a view to arranging a uniform hour for evening service that none may be annoyed by the ringing of bells during service.

On Dec. 8, 1875, at a vestry meeting, the Rector announced himself as not in favor of fairs or festivals for raising funds to meet expenses, and so we may presume that the ladies held no December fair during the years 1875 and 1876.

The Rector, Dr. Drumm, presided at the annual meeting in 1875, but does not appear to have been called to the chair at the annual meeting of April 17, 1876. The record shows that he spoke of the Rector's right to preside at vestry meetings, but

he did not care to press his rights. In the absence of any State law to the contrary, the Church law holds good.

Dr. Hart in reply said that the action of the parish, which was taken some years ago, obliging the senior warden to preside at all meetings of the parish, was provoked by peculiar circumstances which no longer exist and therefore he desired to return to the old custom of having the Rector preside at all parish meetings. No action was taken on the matter and the senior warden took the chair and proceeded with the regular business.

There was a State law that was contrary to the Church law as to the Rector's right to preside. It was passed in 1821, for the government of Town meetings and meetings of all societies "lawfully assembled" and gave them the "power to choose a moderator to preside, unless it be otherwise especially provided by law." There was no law of the State that provided otherwise as to Episcopal societies. The law relating to ecclesiastical societies placed the general management of them in the hands of a "Society's committee," and in order that the wardens and vestry could legally exercise the general duties required by the Episcopal Church, a law was passed in 1842, providing that "Wardens and Vestrymen of the Protestant Episcopal Church shall be a Society's committee with all powers granted to committees of religious societies." No religious society was then known in law as a parish.

We find no record of any action of the parish requiring the senior warden to preside over all its meetings, and if there was such a vote it would have been illegal, because it would deprive the meetings of their power to choose a moderator. Part of the records merely state who presided without telling whether they were elected or presided as a matter of right. Many of the records, especially of the meetings prior to 1860, state that the presiding officer was chosen and the records show that the Rector has generally presided at all meetings when present. A State law approved March 23, 1877, provided that all Episcopal Societies that have been or may be organized in the State "shall be known in law as parishes as well as ecclesiastical societies" and also provided that the general management and meetings of these parishes "shall be such as are

provided and prescribed by the constitution, canons and regulations of said Protestant Episcopal Church."

The Church Canons require the Rector to preside at all meetings of the parish when present, and this has been the general rule in St. Mark's Parish.

Dr. Drumm's parochial report of St. Mark's in the Journal of Convention, 1876, says—"The parish has suffered greatly from removal of communicants, and from general depression of business; but there is good hope of improvement."

In the library of the General Theological Seminary, New York, there is an 8vo pamphlet of eight pages, entitled "Easter Decorations. A pastoral Letter to the Congregation of St. Mark's Church, New Britain, Conn." It is signed, "Affectionately your pastor John H. Drumm." Dr. Drumm was opposed to having the chancel profusely decorated and in this letter set forth very clearly and forcibly his reasons therefor. After Dr. Drumm's successor came, viz: June 18, 1878, the vestry voted that it was their wish "that all floral decorations within the chancel be made by the Rector." Dr. Drumm was very strict in the observance of the laws of the Church and always faithfully and honestly followed the same as he understood them. As a preacher he is said to have had no superiors and few equals. We do not find his name in such reports of the Hartford County Convocations as we have examined, which no doubt may be accounted for by his poor health. He attended the Conventions of the Diocese during his rectorship of St. Mark's.

In the summer of 1876, the parish was again financially crippled and a special committee reported to the vestry Aug. 21, 1876, that in view of the financial conditions of the parish "we shall be unable" to retain our Rector beyond April 1, 1877, and that he be offered every reasonable opportunity of effecting a change.

The vestry on Sept. 4, 1876, fixed the hour for Evening Service at 3 P. M.

On Dec. 11, 1876, a committee was appointed to solicit subscriptions for paying the Rector, and on Jan. 16, 1877, the vestry voted to apply to the Bishop for a license to Mr. Atwood as lay reader, upon the departure of Dr. Drumm.

Being unable to perform the duties of a parish minister, by reason to recent and severe illness, the Rector presented his letter of resignation to the vestry, Jan. 20, 1877, to take effect on the last day of March, which resignation was accepted.

The "Churchman" of Feb. 3, 1877, says that "The Rev. John H. Drumm, D.D. who is slowly recovering from a severe illness, has resigned the rectorship of St. Mark's, New Britain." Dr. Drumm had long suffered from ill health and was thereby laboring under great difficulty. As early as 1861 he returned from Europe, where he had been to recuperate, and was very much improved in health.

In May, 1877, he was at San Saba, Texas, where he was the first missionary in that town and district, doing such duty as his strength would permit. He did not go there merely to be a missionary, but for his health, under medical advice. It was however too late, and in 1878 he returned to his former home at Bristol, Pa. where he died March 5, 1879, without ever having severed his Canonical connection with the Diocese of Connecticut, into which he was called by this parish.

For three Sundays or more during Dr. Drumm's absence in the summer of 1876, the services here were conducted by the Rev. John D. McConkey, who was the first person from St. Mark's Parish to enter the ministry. The parochial reports for 1872 and 1876 each gave one person as "Studying for the Ministry." These refer to Mr. McConkey, who attended St. Stephen's College, Annandale, N. Y., 1872, until 1874; and the Episcopal Theological School, Cambridge, Mass. in 1875 and 1876. He now resides at Lewiston, Idaho, where he had the charge, (which he has recently resigned,) of the Church of the Nativity for nineteen years. Only one other Minister of the Church has ever been produced from St. Mark's Parish, viz: the Rev. Nathan Tolles Pratt, who settled at Bridgeport and is now a practicing physician there. He is in the annual reports as "Studying for the Ministry" in 1894, 5 and 6. Another is reported for the years 1888, 89, and 90. This was Isaac D. Russell, who is now the Treasurer of the Russell & Erwin Mfg. Co.

At a vestry meeting March 26, 1877, the senior warden reported having received a number of letters recommending the

Rev. William E. Snowden, of Walden, N. Y. for the vacant rectorship. After the regular business of the annual meeting of the parish, April 2, 1877, Mr. Snowden was recommended and letters concerning him from a former Rector, the Rev. Mr. Capron, were presented. Others desired to recall their former Rector, the Rev. Mr. Baldwin. The Rev. Mr. Applegate was also mentioned, but the meeting decided in favor of the Rev. Mr. Snowden.

On April 10, 1877, Mr. Parker stated to the vestry that he had tendered a call to the Rev. Mr. Snowden by telegraph and that Mr. Snowden had telegraphed his acceptance. There were special reasons for prompt action and the vestry approved the same and voted to make the call formal. The Rector's salary was fixed at \$1200 per annum, after April 16, with use of the rectory. A special meeting of the parish was held April 16, 1877, and the call was ratified and confirmed. The following letter was sent to the Bishop.

"We the Church Wardens, do certify to the Right Rev. John Williams, that the Rev. Wm. E. Snowden of Walden, N. Y. has been chosen Rector of St. Mark's Parish, New Britain.

WILLIAM PARKER, Sen. Warden.

H. E. RUSSELL 2^d Jun. Warden.

New Britain, Ct. April 17, 1877."

In so far as the record shows, the first clerk of the parish to take the proper oath of office was Mr. F. G. Guion, who was duly elected at the parish meeting of April 2, 1877, and whose oath is recorded as follows:—

"I solemnly swear, that I will faithfully discharge, according to law, my duties as Clerk of St. Mark's Parish, New Britain, Conn. to the best of my ability ; so help me God.

F. G. GUION.

Subscribed and sworn before me this 10th. day of April, A.D. 1877.

MARTIN S. WIARD.

Notary Public."

It has been the regular practice since 1877 to have the clerk sworn and to place the oath on record according to canon.

The Rev. Mr. Snowden was present at the Convention of the Diocese, June 11 and 12, 1877, and the Bishop's address mentions the reception into the Diocese of the Rev. William E. Snowden, Rector of St. Mark's Church, New Britain, from the Diocese of New York.

On Nov. 26, 1877, the vestry gave permission to St. Mark's Guild to make certain alterations in the interior of the chapel without calling on the vestry for any portion of the expense.

The Guild herein referred to was a Brotherhood of male members of the Church, who met to organize on Oct. 26, 1877. It was formally organized Nov. 1, 1877, with twenty charter members under the name of St. Mark's Guild. The Rev. William E. Snowden was President, Mr. J. C. Atwood, Vice President, and F. G. Guion was the Secretary and Treasurer.

Article 2 of the constitution was as follows:—

"The objects of the Guild shall be to assist the Rector in the Parochial work of the Church, to promote and increase a spirit of Missionary zeal and brotherly love among its members, to bring others, especially young men, under its influence; to show courtesy and hospitality to strangers, to stimulate an interest in the Church and its services, to cultivate a spirit of social intercourse and literary improvement, and in general to pray and work for the best interests of the Church and Parish."

The meetings at first were every Friday evening, but afterwards they were monthly. The last meeting on record was May 9, 1879, shortly after the retirement of the Rev. Mr. Snowden from New Britain.

In the Journal of Convention, June, 1879, the name of William L. Bostwick of New Britain appears in the list of clergy. He had been Rector of Trinity Church, Northfield, Conn. but resigned on account of ill health before the Convention of 1877. He resided at Hartford in 1878 and removed from there to New Britain, so that we then had two clergymen residing in this parish. He continued to reside here until 1885, when he removed to Fair Haven. He officiated, when health would permit, in various parishes and often assisted the Rector of St. Mark's and sometimes supplied his place when the Rector was

absent. For a season, while residing in New Britain, he officiated at Canaan, Conn. for our present Rector, the Rev. Harry I. Bodley, during his absence abroad. Mr. Bostwick died at Stamford, Conn., March 13, 1895.

At the annual meeting of the parish, April 14, 1879, it was ordered that the reports of the Rector and treasurer be printed and placed in the pews.

At a vestry meeting Sept. 29, 1879, the matter of providing means for paying the Rector's salary was taken up and a few days later the Rector resigned. On Oct. 13, 1879, the vestry voted to call a special meeting of the parish to consider the Rector's resignation. The special meeting was held Oct. 27, 1879, and the following letter was presented.

"St. Mark's Rectory, New Britain, Ct.

Oct. 2, 1879.

J. C. Atwood Esqr.

Dear Sir,—Permit me to acknowledge receipt of the action of a Vestry meeting held last Monday.

I desire hereby through you as Sr. Warden, to tender my resignation of the Rectorship of St. Mark's Parish to the Wardens and Vestry, and to the members of St. Mark's Parish, said Resignation to take effect on the first day of May, 1880.

Respectfully and Sincerely

Your friend and Pastor,

WILLIAM E. SNOWDEN."

With a preamble referring to the financial condition of the parish and expressing regrets as to "a severance of the ties which have bound us together as Pastor and People for nearly three years," it was—

"Resolved: That the resignation of the Rev. W^m. E. Snowden, as Rector of St. Mark's Parish, to take effect May 1, 1880, be and is hereby accepted by the parish."

It was stated that the parish expenses exceeded the receipts by about \$267.00 and the vestry were ordered to prepare a notice of the financial situation to be submitted by the Rector to the congregation and ask for an increase in the offerings for the remainder of the year.

At the annual meeting of the parish March 29, 1880, the number of legal members on the roll was thirty-four.

A special meeting of the parish was held June 1, 1880, to elect a treasurer in place of Mr. Hicks who had resigned and to consider the matter of a new Rector.

The Rev. John H. Rogers was not a candidate, but the wardens, Messrs. Atwood and Tolles, were appointed to go to Schenectady to see and hear Mr. Rogers on Sunday next, and ascertain if he will consider a call should one be tendered him.

At the Convention 1880, the Bishop's address announced the transfer from this Diocese of the Rev. William E. Snowden to the Diocese of New York. The report of the parish was by the senior warden, J. Clement Atwood.

At an adjourned special meeting of the parish June 22, 1880, the committee to hear Mr. Rogers reported that they found him a man most desirable to be called, and warmly recommended him in every way. If the parish should extend a call to him he would visit New Britain to consider the matter and should his impressions prove favorable he would accept it. The meeting voted to call Mr. Rogers and the call is entered in the records, as follows:—

“New Britain, Conn., June 23, 1880.

To the Rev. John H. Rogers,

Dear Sir:—At a meeting of St. Mark's Parish, New Britain, Conn. held on Tuesday Evening, June 22, 1880, you were duly elected to the Rectorship of the Parish.

We take pleasure in communicating to you the action of St. Mark's Parish and invite you to enter upon the duties of said Rectorship at the earliest possible day. We are Rev^d Sir

Yours very truly,

For St. Mark's Church

J. C. ATWOOD, Sen. Warden.

HENRY TOLLES, Jun. Warden.”

The Rev. Mr. Rogers declined the call on July 17, 1880, and a special parish meeting on July 28, 1880, unanimously voted to ask him to reconsider the matter, with the following result.

"Ashfield, Mass., Aug. 9, 1880.

The Wardens of St. Mark's Church, New Britain, Conn.

Dear Sirs:—The unanimous request made by the members of your Parish that I should reconsider the answer returned by me to the invitation to become your Rector, assures me beyond a doubt of the confidence reposed in me by the parishioners of St. Mark's, and I have accordingly given to this matter another very thoughtful and prayerful consideration, the result of which is that I have finally concluded to reverse my former decision and to accept the important office which you and your fellow parishioners have so kindly and courteously urged me to assume, and will enter upon the duties connected therewith on the second Sunday in Sept. next.

Praying God that he may give me strength and grace to minister among you acceptably to Him and to the profit of all the souls entrusted to me, I am, my dear Sir,

Yours very truly,

JOHN H. ROGERS."

At a meeting Aug. 2, 1880, the vestry voted \$1000 per annum with the use of the rectory, as the salary they could offer Mr. Rogers, and we presume that his salary was first fixed at that amount. The annual meeting of the parish April 17, 1881, left the matter of the Rector's salary with the vestry.

At the Convention 1881, the Rev. John H. Rogers was present and the Bishop's address reported him as Rector of St. Mark's, New Britain, from the Diocese of Albany.

At a vestry meeting Nov. 17, 1881, it was voted to take down the church spire because it was unsafe, and to raise money for repairing the church by subscription. The Rector was made chairman of the committee on repairs, which committee was appointed the month previous.

A vestry meeting April 18, 1882, voted to change the aisles in the church so as to have only two aisles nearer the middle, instead of the one middle aisle and two on the sides, as now arranged. This was reported to be feasible and that the cost would be \$100.00. This change was never made.

Mr. Henry E. Russell Sen. of New York proposed to surrender his mortgage of \$6,000.00 on the church property, (with interest at 8 per cent. from July 10, 1873, amounting to \$4,660,) provided the church property be transferred to the "Trustees of Donations and Bequests for Church Purposes." A committee was appointed to consider the matter, and at a special meeting of the parish July 23, 1883, the proposition was accepted, and the Rev. John H. Rogers, Henry E. Russell Jr. and Henry Tolles, were appointed a committee to execute the conveyance of the church property to the said "Trustees," which they did.

The records of the parish meetings and those of the vestry during the Rev. Mr. Rogers' term of office, have frequent reference to various improvements. The last of these were completed so that the church was re-opened for Divine Service on Christmas day, 1885, and in less than one month the guiding hand in all this work was called to his eternal home. The history from 1880 to the close of 1884 was recorded in the parish register No. 2, by the Rev. Mr. Rogers. It has everything of importance that can be found in any record, and many things that are not recorded elsewhere. We therefore take substantially the whole of it, as follows:—

The Rev. John Henry Rogers entered upon his rectorship of St. Mark's Church, New Britain, Sept. 12th. 1880, the 2nd. Sunday in Sept. and the 16th. after Trinity. A condition of his accepting the call was that the rectory should be put in good order and that he should have the month of August, each year, for a vacation, and that the Church services during that time should be provided for by the Vestry. The rectory was accordingly papered and painted throughout, new floors laid, a bath room made, a portion of the library partitioned off for a hall and many other improvements were also made, immediately before and after the Rector's arrival.

October, 1880. The north end of the church edifice was clapboarded, the chancel and the adjoining rooms were thoroughly repaired outside and in, and painted with two coats of paint.

November, 1880. The Ladies' Society was organized and a Guild, with the Rector, ex officio, President, consisting of three divisions, Women's, Young People's and Children's.

April 17th. 1881, Easter Day. A special fund for the repair and improvement of the church building was begun with the offerings at the early Celebration, the Rector having found the church edifice in a very neglected and shabby condition.

During the season of 1880 and 1881, the Women's Division of the Guild presented to the Church a very beautiful set of purple altar hangings, with lectern and pulpit hangings, made by the Sisters of St. John the Baptist in New York City, at a cost of \$129.00, gave the Rector an Easter gift of a black silk stole elegantly embroidered with gold, paid for various improvements in the interior of the church edifice, costing \$32.31, and added to the fund for the repair and improvement of the church edifice \$223.00 and sent a box of clothing to the Rev. Mr. Munford, missionary in Mississippi, valued at \$85.00.

During the season of 1880 and 1881, the Young People's Division of the Guild presented to the Church a very rich black silk stole with embroidered ends, costing \$8.15; contributed towards sundry improvements to the interior of the church building \$9.03, and to Diocesan Missions \$4.34, and contributed articles of clothing to the mission box for Rev. Mr. Munford.

During the season of 1880 and 1881, the Children's Division of the Guild contributed toward chancel improvements \$4.08 and gave to the Church for the improvement and care of the church grounds the proceeds of a fair and festival \$80.06. December, 1880. Addition to the Sunday School library of 103 volumes, which cost with catalogues, \$69.24, said amount having been contributed by the congregation.

November, 1881, the spire of the church having been pronounced by competent experts to be unsafe, was taken down to the tower at a cost of \$142.00. October, 1881. The east side of chancel roof was shingled. November, 1881. The south side of chapel roof was resingled.

During the season of 1881 and 1882, the Woman's Division of the Guild paid for new gas piping of a portion of the church \$34.29, paid toward new furnace for the church \$33.18, sent a box of clothing valued at \$65.00 to Mrs. Klujery, mission teacher in Utah under Bishop Tuttle, and paid expressage on the same \$4.35.

Duing the season of 1881 and 1882, the Young People's Division of the Guild presented to the Church the glass parti-

tion, (under the arch,) between the church and chapel, costing \$132.64, of which \$75.00 was raised by them by means of a supper. It was an Easter gift A.D. 1882.

During the season of 1881 and 1882, the Children's Division of the Guild contributed to the fund for the improvement and care of the church yard, proceeds of annual spring festival \$106.91.

December, 1881, the children of the Sunday School presented to the Church a Christmas gift of new windows for the chapel, fitted with tinted cathedral glass, costing \$82.00, paid for out of the Sunday offerings. December, 1882, the Sunday School presented to the Church a new chandelier and side brackets for the chapel, costing \$50.11, paid for out of their Sunday offerings.

During the season of 1882 and 1883, the Women's Division of the Guild purchased for use at parish social gatherings and entertainments 5 doz. cups and saucers, \$6.20, 5 doz. plated knives, \$8.75, and 5 doz. plated forks, \$8.80, at a total cost of \$23.75.

It has presented to the parish 60 posts for a new fence costing \$27.31, paid the balance of the bill for new furnace i. e. \$67.70, and for the cross on the top of the new spire \$42.31 and has also paid to the general fund for the repair and improvement of the church \$162.25. During the season of 1882 and 1883, the children's Division of the Guild raised at their annual festival \$68.43 for the fund for the care and improvement of the churchyard, and presented to the Church 5 doz. ice cream plates to be used at social gatherings and entertainments, at a cost of \$3.50, paid for out of money taken for work done and for dues. May 14th, 1883, the tower of the church building was taken down, which taking down was completed May 19th. In the stone foundation of the wooden buttress at the south east corner of the tower, a lead box was found which was removed to the rectory and carefully opened. In the box wrapped up in heavy brown paper were found a Bible bearing imprint Jasper Harding, Philadelphia, 1846; a Book of Common Prayer, bearing imprint, Buffalo, William B. and Charles E. Peele, stereotyped by L. Johnson 1845; a "Church Almanac" dated 1848, a Journal of the Connecticut Con-

vention of 1847; a copy of "The Calendar," (a Church newspaper,) dated Hartford, Conn., Saturday, June 17th. 1848; a copy of "The Churchman," (Church newspaper,) New York, Saturday, June 17th. 1848, a copy of "The Southern Churchman" (Church newspaper,) dated, Alexandria, Va. Friday, June 16th. 1848, and also a written list of the officers of the parish elected Easter Monday, 1848; a partial list of the contributors to the building fund and a list of the building committee, in the handwriting of Henry E. Russell, (of New York City, 1883,) parish clerk, copies of which may be found at the end of this register. A note at the end of the register says that "The work of taking down the tower was begun May 14, 1883 and the above said lead box was opened by order of John H. Rogers, Rector, the contents taken out by him May 16, 1883, and this copy made. All the articles contained in the box . . . were found to be in a very damp condition and the papers of which copies are here given, crumbled away in part, although all the contents of the box were carefully dried and deposited with the archives of the Parish."

Returning now to the "history" pages of the said register, the tower was found to be in a very decayed condition when removed. At the time the tower was removed, the wooden buttresses and pinnacles at the corners of the church building were also taken away. On removing the water table the sills all around the church building were found to be in a good and sound condition except on the north side of the chapel and at the northwest corner of the church. These removals were simply preparatory to a thorough repair and rebuilding of the church edifice. The repairs and improvements have been as follows: A new tower has been built on the west side of the Church surmounted by a bronze cross gilded, and through the tower a second entrance has been made. A deep porch has been placed over the old entrance on the front and a large rose window above it, surmounted by deep spandrils, and the rest of the gable covered with shingles. The original walls of the church (outside) consisted simply of matched boards. These have been covered with clapboards. The roof has also been newly shingled, at a cost of \$450.00 which includes the new

shingling of the north side of chapel roof. Dormer windows have been placed in the roof for the thorough ventilation of the church and a wooden cresting on the ridge with a wooden cross, the church building having been without any cross on its exterior previously. Thus the exterior of the church edifice, which was originally built in 1848 A.D., has been literally built over and entirely covered, so that not a square inch of the old exterior is now visible. All of this has been done during the summer of A.D. 1883, except the clapboarding of the north or chancel end which was accomplished in the autumn of 1880, and not only a more comely but also a more substantial building is the result. Besides the making of the vestibule at the south end of the interior, no other improvement has been made internally at this time except so far as the rose and dormer windows add thereto.

The peal of three bells placed in the belfry at this time, (July, 1883,) were made by Henry McShane & Co. of Baltimore, Md. the weights of which are 1195 lbs., 622 lbs., 320 lbs., at a cost with mountings, of \$577.68 plus freight, raising, cartage &c. \$69.45. Total cost of bells \$647.13. To which amount the sale of the old bell 1994 lbs. (original weight over 2000 lbs. but a piece was cut out after it was cracked,) contributed, (1994 lbs. at 17 cts.) \$338.98. The balance \$308.15 was made up of the following contributions: Henry E. Russell Jr. Senior Warden, \$177.56, Mr. C. B. Erwin, \$50.00, St. Mark's Sunday School, \$80.59. The musical notes of the bells are the 1st, 3rd and 5th of the scale, G. B. D.

The general plan of the repairs and improvements and the design of the tower were made by the Rector. The spandrils on the front of the church and the general form of the porch, though not its dimensions, were designed by W. C. Brocklesby, an architect of Hartford, Conn. who was consulted to a limited extent. The detail working drawings were made by Mr. A. W. Scoville, architect and builder, of Hartford, Conn. by whom the work was also done in a very thorough and excellent manner and to the entire satisfaction of the parish. The church building and chapel, (exterior,) have been painted with two coats of paint, the tints having been prescribed by Mr. E. J. N. Stent of New York, decorative architect. The work

was superintended and directed by the Rector and the Senior Warden, (Henry E. Russell Jr.). Dr. S. W. Hart greatly helped forward the undertaking by obtaining subscriptions and also by collecting them. During the summer and autumn, (1883,) the whole churchyard was filled in with earth delivered on the ground by Mr. H. E. Russell Jr., Senior Warden. The yard has also been graded, planted and a new drain made. New walks of stone have also been laid costing \$167.34, and a new fence built around the whole property. The stable has been removed from its old position near the chancel, to the north east corner of the churchyard and has likewise been repaired and painted at a total cost of about \$125.00. The well belonging to the rectory having become permanently dry was covered over at this time and the piazza at the rear of the rectory was enlarged and brought into its present improved form, (1883.) The total cost of the above repairs and improvements has been about \$9,000.

A.D. 1884. In the early part of the summer of 1884, the exterior of the rectory was painted a dark green tint, the chimneys were rebuilt, the roofs were newly shingled, except the roof of the north side of the addition, the piazza outside the front door was remodelled and improved, the entrance to it changed from the west end to the south side and the walk and gate changed also to correspond. A new cooking stove was also purchased at this time for the kitchen of the rectory and new gutters placed on the south side of the roofs of the rectory. The total cost of these repairs and improvements was \$371.33.

Nov. 1st. 1884. On All Saints' Day, 1884, a very beautiful brass eagle lectern was presented to the parish by Mrs. E. Douglas Smith and is inscribed "To the Glory of God and In Memory of Charles S. and Mary A. Douglas," the former being the father and the latter the step-mother of the donor. A folio Bible, bound in red morocco, was also presented by Mrs. Smith, with the lectern and is similarly inscribed. The cost of the lectern was \$500.00 and of the Bible \$50. Mrs. Mary A. Douglas spent her early life in this parish, being the daughter of Mr. Norman Warner, and in this church she was married. The lectern and Bible were dedicated on the morning of All Saints' with an appropriate service. The lectern was made by J. & R. Lamb of 59 Carmine St., New York City.

Nov. 30th, 1884. On the first Sunday in Advent, (Nov. 30th, 1884,) a very beautiful brass altar cross was presented to the parish by the Misses Cordelia W. and Henrietta L. Guion in memory of their aunt, Mrs. Mary A. Douglas, and having been put in place was at the morning service on that day duly dedicated to God's glory. The cross was made by Messrs. Cox Sons, Buckley & Co. of London, England, at the cost of \$95.00.

In the autumn of A.D. 1884, the Sunday School library was removed from the room on the east of the chancel to the south-west corner of the chapel, which was curtained off for the purpose, and a new book case was purchased. The cost of book case and curtain was \$36.51 which were paid out of the offerings of the Sunday School.

The history entered in the parish register by the Rev. Mr. Rogers ends here and the history for the year 1885 and the early part of 1886 is entered in the handwriting of Mr. J. C. Atwood.

In the year 1885, in accordance with the action of the vestry at their meetings of Nov. 1 and Dec. 4, 1884, and March 6, 1885, the whole interior of the church was painted and decorated in color after design by Stent, new gas fixtures were put in, new colored glass was inserted in the doors opening into the "Chapel," a passage way was constructed from the vestry room to the chapel, the chancel was deepened eight feet and re-modelled at a cost of \$500, \$400 of which was given by Mrs. F. G. Guion, and \$100 by Rev. J. H. Rogers, the church and chancel were furnished with new carpets, and the vestry room was enlarged to adapt it for use for Women's Parish Work, the whole cost of which was \$——.

A new chancel window, as a memorial of Norman and Emma Warner, parents of the donors, was given, costing \$510, one half of which was paid for with money left for the purpose by the late Mrs. Charles S. Douglas, and one half by Mrs. Franklin G. Guion.

A brass chancel rail, as a memorial of Mrs. Charles S. Douglas, and two Glastonbury oak chairs for the chancel, costing \$110, were also presented by Mrs. Franklin G. Guion.

A dossal or curtain, and rod, placed under the chancel window, were presented by the Rev. John H. Rogers.

The church thus renovated, improved and furnished, was ready for occupancy on Christmas day, 1885, when it was re-opened and used for Divine Services.

"On the 23d of January 1886, the Rector, Rev'd. John H. Rogers, died after a brief illness. His funeral was attended on the 26th by Bishop Williams and other clergy, and the interment was made in Providence, R. I. The following preamble and resolutions were adopted by the vestry of St. Mark's Church."

"Whereas it has pleased Almighty God in his wise providence to remove from the care of this Parish our beloved Rector, the Rev'd. John Henry Rogers, therefore,

Resolved: That while we recognize in this great affliction the hand of an all wise providence, we desire to give expression to our deep sorrow in the loss we have sustained.

Resolved: That we hereby bear testimony to his devotion and faithfulness in all the duties devolving upon him as Rector of this Parish, and to the very valuable service rendered during his Rectorship resulting in the entire renewal and improvement of the church and parish buildings, which will remain as a monument to his fitness for so important a work.

Resolved: That we tender our most sincere sympathy to Mrs. Rogers, and to the other members of the bereaved family, and beg to assure them that we share with them the sense of a personal loss.

Resolved: That a copy of these resolutions be presented to Mrs. Rogers, and that they be also entered in full upon the records of the Vestry and furnished to 'The Churchman' for publication."

These resolutions also appear in the records of the vestry meeting of Feb. 24, 1886. At a vestry meeting Jan. 25, 1886, Dr. Hart and Mr. Atwood were appointed as representatives of the parish to accompany the remains of the late Rector to the city of Providence and attend the final committal of the body at that place.

The New Britain "Observer" of Jan. 29 says:—

"The funeral took place at the church on Tuesday afternoon, Bishop Williams read the service and the Rev. Mr. Townsend made the responses. The Rev. Mr. Goodwin of Hartford read the lesson. The bearers were the Revs. F. T. Russell, Waterbury; Baldwin, Boston; Randall, Meriden; Johnson, Bristol; Seymour, Hartford; Hyde, West Hartford. The remains were taken to Providence, Wednesday, for burial, and were accompanied by Mr. and Mrs. J. C. Atwood, Mr. and Mrs. S. W. Hart, and Mrs. F. G. Guion."

We take the following from the New Britain "Herald" of Jan. 25:—

"It is with deep feelings of regret that we make the sad announcement of the death of Rev. Mr. Rogers. It is but a week ago that he officiated at the funeral of Lawrence Pres-singer and those who saw him there could not see any indication of that dread disease to which he succumbed."

"The end came Saturday evening at 11 o'clock. The mind which had been clouded for hours previous, was clear, and the body racked with pain seemed at rest. With the friends that gathered by his side, at his request he joined in the last service of earth, and with voice clear and distinct, raised his hands and pronounced the words of the benediction."

"At the Church a congregation gathered with sad faces, and joined in a brief service on Sunday morning. At the announcement of the Rector's death by J. C. Atwood many were visibly affected. Reference was also made to the sad event by the pastors of all the city churches."

"On the Sunday previous he preached two sermons at the church, besides attending a session of the Sunday School, and a special meeting in the evening; and in addition to all this officiating at a funeral in the afternoon. The fatiguing exercises of the day combined, were considerable, and a cold was taken which culminated in pneumonia."

"The deceased during his five years pastorate of St. Mark's Church, endeared himself to his parishioners and made numerous friends outside his congregation. It may well be said of him that to know him was to love him. Though he did not aspire to oratory, his sermons were ever full of genuine Christian sentiment and not unfrequently he discussed with ability

and force questions of theology and ethics. But it was as the silent unobtrusive worker that the deceased clergyman was best known. The conducting of the Sunday School and the visitation of the sick and distressed were his delight. His was the welcome visit to the home of distress. Many grief stricken homes were lit up by his cheerful and genial presence and comforted by his quiet and cheerful conversation."

Notices of his funeral were sent to the one hundred and forty Rectors of this Diocese.

A Providence paper dated Jan. 30, 1886, thus speaks of his work in New Britain:

The success of his labors there are "a worthy culmination of his Christian work. . . . Through his influence the whole church property was conveyed to the committee on bequests and donations of the diocese of Connecticut, in trust for St. Mark's parish, so that it can never be encumbered with debt. The rectory has been put in thorough repair, inside and out, the grounds graded and beautified, and the church edifice renovated, so that the character of both exterior and interior has been entirely changed."

The "Churchman" of New York, June 30, 1886, has the following:—

"His all too brief service of nearly six years in St. Mark's, New Britain, was the work of his ripest years and its fruitage was the ripest. He had wrought out the beautifying of the church edifice on a very extensive plan, had lifted the worship to a more spiritual plane, had welded together the hearts of his people. All this he did by the force of his own life. He was manly and gentle, just and kind. His walk among men was the making of his light to shine before, so that they saw his good works and glorified the Father which is in heaven."

Other improvements in the church edifice during Mr. Rogers' rectorship and recorded by Mr. J. C. Atwood in the parish register, are as follows:—

"Early in the year 1886, there were presented to and placed in the Church, three stained glass windows as follows:—

One by Mr. Henry E. Russell Senior, in memory of his parents Emanuel and Betsey Russell.

One by Mr. Norris Bailey, in memory of his wife, Roxa Buckley Bailey, and—

One by Mr. and Mrs. Sherman P. Cooley, to the memory of William and Adaline Bradley, the parents of Mrs. Cooley."

At a vestry meeting Feb. 8, 1886, Messrs. Hart and Atwood reported that they had visited Watertown, Conn.; attended the services there on Sunday, conducted by the Rev. James Stoddard, and that they recommended him as a candidate for the rectorship, whereupon a special parish meeting was ordered.

The said special meeting of the parish was held Feb. 15, 1886, and they voted to give the vestry power to make choice of a Rector.

At a vestry meeting Feb. 17, 1886, Mr. Stoddard was invited to visit New Britain, on a week day, to confer with the vestry.

At the same meeting Mr. H. E. Russell, Jr. was appointed chairman of the committee on improvements of the interior of the church edifice. He suggested placing a mural tablet in the church as a memorial of the late Rector, Mr. Rogers.

On Feb. 25, 1886, the Rev. James Stoddard met the vestry by invitation and a call was extended to him at an annual salary of \$1300.

The following is Mr. Stoddard's letter of acceptance:—

"To Mr. F. G. Guion, clerk of St. Mark's Parish, New Britain, Ct.

Dear Sir:—I hereby accept the invitation extended to me, through you, to become the Rector of St. Mark's Parish, New Britain, Ct. I also designate the first of April next, as the date when I will assume the duties of the position.

In thus accepting the Rectorship of St. Mark's Parish, I believe I am acting under a true conviction of duty. I am not forgetful of the many responsibilities and difficulties before me, but I pray God for his grace to meet and to bear them faithfully.

I trust the relations between the Parish and myself will always be most harmonious, and marked by mutual confidence and by mutual help. If that is so, I am sure our Heavenly Father will bless all our united efforts for the good of His Church, and will crown them with real and abiding fruit.

I remain faithfully yours in Christ,

JAMES STODDARD.

Christ Church Rectory, Watertown, Conn., March 1, 1886."

The Rev. Mr. Stoddard entered upon the rectorship of the parish April 1, 1886, and presided over the annual parish meeting April 26, 1886.

The Journal of Convention 1886 reports the Rev. James Stoddard as Rector of St. Mark's, New Britain, and also reports him as one of the committee on "Christian Education." In Mr. Stoddard's report of the parish he says, "The present Rector has been in charge but two months. The report therefore, practically states the condition of the Parish at the time he assumed charge. During the year, the interior of the Church has been beautifully decorated, and \$3,600 has been expended in this and other improvements and in memorials. Credit for all this is due the Rev. John Henry Rogers, who was the Rector until January 24, when he 'fell on sleep.'"

The Bishop's address to this Convention speaks of the death of Mr. Rogers, in connection with another deceased clergyman and says: "With work, abounding work, well done in the past and fields of even better work opening brightly in the future, they were called to end their labors at what seems to us mid-day. We take refuge under such bereavements in the Lord's own words, 'What I do thou knowest not now, but thou shalt know hereafter;' and to this comfort we add the great thought that 'whether we live or die we are the Lord's.'"

On May 19, 1886, Doctor Samuel W. Hart offered to present the parish a black walnut case with glass doors, for use as a receptacle for clerical robes, which offer was accepted with thanks.

In June, 1886, a very beautiful brass tablet backed with dark green marble, was placed upon the wall of the church to the left of the chancel arch, in loving memory of the Rev. John Henry Rogers. This tablet was the gift of Mr. H. E. Russell Jr.

On Christmas day, Dec. 25, 1886, a beautiful altar service and brass book rest for the altar were presented to the parish by Mrs. Elizabeth Rogers, widow of the late Rector.

At the service, Easter Even, April 8, 1887, a new marble font was dedicated or blessed. This font was the gift of Mr. John Hanna, and was wrought at his marble works in New Britain, according to designs furnished by E. Stent & Co., New York.

At the early service, Easter morning, April 10, 1887, a stained glass window was unveiled. It was the gift of Mr. George R. Post in memory of his wife, who was long a faithful communicant of St. Mark's.

On the first Sunday in May, 1887, a new credence table was used for the first time. It was presented to the parish by Mrs. F. G. Guion.

These five gifts above mentioned are recorded under "History" in the parish register.

Again the parish met a great loss in the death of one who had served the Church as a faithful worker, a vestryman and both junior and senior warden. The vestry meeting of June 9, 1887, passed proper resolutions "on the death of our beloved brother, William Parker."

The Journal of Convention 1887 again reports the Rector of St. Mark's, the Rev. James Stoddard, on the committee on Christian Education and also reports him as one of the Trustees of the Episcopal Academy. This latter office he held until he was elected vice president and principal of the Academy in 1892.

The "History" in the parish register for the last of 1887 is as follows:—

"New cushions were provided for the church and were used the first time on Sunday, Sept. 4, 1887. The cost of the cushions was \$325. The money was raised in part by the Benevolent Society, in part through a festival and in part by subscription."

There are many in New Britain who have a vivid recollection of the terror of the great blizzard of March 12, 1888, while others will never forget the Christian cheerfulness and heroic acts on that day of the Rev. James Stoddard, Rector of St. Mark's. Before noon the snow was so deep and the storm so furious that it was impossible for horses or any beast to travel, and none but human beings were seen moving on the streets. Of these, with but one exception, none ventured out except to reach home, or other comfortable place of shelter. From early in the forenoon until late at night, Mr. Stoddard was out in the storm, away from his comfortable fireside, looking for some one that he could help in reaching a place of shelter. It mattered not to him of whose flock they were, but like a true Shepherd, he

was ready to give his services to any man, woman or child that could be benefited thereby. Leaving them in the snow and asking them to rest a few minutes, he would tramp on ahead a short distance and return, not merely walking through the snow, but with oft repeated short steps trampling it down to make somewhat of a path, then lead them on as far as he had tramped, then leave them to rest again, and so on repeatedly until they were safely housed. But there was no rest for him so long as any human being was struggling in the storm, into the fury of which he immediately returned, looking for others whom he might assist by his labor and cheerful presence. There were few men who had the strength to endure the struggles that he endured for others on that day, and we know of none other who had the strength and was willing to give it. We believe that no other person in New Britain walked half as far in the snow that day, as did the Rector of St. Mark's. There are those not of his flock, who were never before so tenderly moved by the acts of any minister, as they were on that day by the loving kindness of the Rev. James Stoddard.

At a recent meeting of a Charity Organization of New Britain, the fact was brought out that the Rev. Mr. Stoddard was the first person to move towards its formation. He discovered that he had been imposed upon by a woman who had received aid from him. Upon reporting this to his friend and neighbor, the Rev. Dr. Cooper, he found that the same woman had also imposed upon him. The next day they conferred with the pastors of the Baptist and Center Churches and found that the same imposter had deceived them. They decided that it was high time that the Churches took concerted action. This resulted in the formation of the present Charity Organization.

The last one of the many Rectors of St. Mark's that were educated at Trinity College was Mr. Stoddard. The Rev. F. T. Russell during his rectorship of St. Mark's recorded the following in the parish register:—

“The parish is greatly indebted under God to a long continuance of nursing care and protection furnished by Trinity College. With but two exceptions, all who have been connected with the parish as lay readers, ministers or Rectors, have been also identified with Trinity College, as students, officers or

graduates." Of the ministers there was but one exception, the Rev. Mr. Guion, and we presume the other exception was the lay reader Mr. George Winchester. The Rev. Mr. Baldwin, who followed Mr. Russell as Rector of St. Mark's, was a Trinity graduate, while his most valuable assistant, the Rev. Prof. Simonson, who worked here among the Germans, was connected with Trinity College, so that in 1870 the ministers of St. Mark's Church, for twenty-seven years out of thirty-four, were those who had been identified with Trinity College. After Mr. Baldwin, Mr. Stoddard is the only Rector that has been identified with Trinity College.

Quoting again from the parish register:

"Just before Lent, 1888, the interior of the chapel was painted and the walls tinted and decorated to correspond with the rest of the church. The ladies of the parish at the same time raised by subscription, money for the purchase of a new carpet for the chapel and this carpet was laid at Easter tide. The cost of these improvements was \$125.00."

The Rector's report is embodied in full in the record of the annual parish meeting of April 2, 1888.

At the Convention in 1888, Morning Prayer was read by the Rev. Mr. Bailey and by the Rev. James Stoddard, Rector of St. Mark's, New Britain. The parish was also honored by having its Rector placed on the committee to fill vacancies in the Diocesan Boards of Trustees.

The vestry meeting of April 17, 1889, passed resolutions on the death of one of their brother vestrymen, William L. Humason. He was senior warden in 1878 and had been one of the vestry repeatedly since his first election to that office in 1853. No greater compliment to his faithfulness, ability and worth could be given than the election of his son, William L. Humason, Jr., April 22, 1889, to take his place in the vestry.

On May 10, 1889, the vestry authorized the treasurer to receive from the executors of Mr. Erwin's estate the income of the \$5,000 bequeathed to the parish. Mr. Stoddard's report of the parish in the Journal of Convention, 1889, says: "Under the head of 'Endowment for Parish Support' the sum of \$5,000 is reported. This is a bequest from the late C. B. Erwin, (a Congregationalist,) and has become available during

the last year. It is in the form of a Trust Fund; the income to be used for the Sunday School Library."

Motive power for the organ was voted by the vestry Sept. 29, 1890, and probably introduced soon after.

The Journal of Convention 1890 reports a meeting of the Hartford County Archdeaconry at New Britain, since the sitting of the previous Convention. A like report is in the Journal of Convention, 1892.

The Bishop's address to the Convention 1892 has the following:—

"Turning now to a subject of local interests, I have a few words to say in regard to our oldest Diocesan Institution, the Episcopal Academy of Connecticut. The Rev. Dr. Horton, after a faithful and generous administration, retires from its principalship . . . and the Rev. James Stoddard has been elected his successor with a unanimity on the part of the electors, and of approval of the choice from all quarters, that argues well for the future of the Institution."

The resignation of the Rector was presented to the annual parish meeting April 18, 1892, and is as follows:—

"To the Wardens, Vestrymen and members of St. Mark's Parish, New Britain, Conn.

Gentlemen:—I herewith tender to you my resignation as Rector of St. Mark's Parish, the same to take effect upon the first of July 1892.

The reason for this action is that having been elected Principal of the Episcopal Academy, at Cheshire, Conn. it seems, after careful consideration, right and best for me to assume that responsible position.

Though I do not enter upon its duties until the first of July, I present my resignation at this time that you may have ample opportunity to prepare for the needs of the future before my official connection with the parish shall cease.

The relation between us which has existed more than six years, will not be dissolved without many regrets on my own part, regrets at parting from true and proved friends, at breaking up many associations which have made my life fuller and

richer, at laying aside a work which has so long claimed my best of thought and effort. I cannot trust myself to express all my feelings, and will only add, that as the change has come unexpectedly to us all, so I hope and believe our Heavenly Father will bless us in it, and that as the years go on, we shall each and all find cause to thank Him, that through His Providence we have been permitted to sustain the relation of Pastor and People in His Church.

Ever your sincere friend,

JAMES STODDARD.

New Britain, Conn., April 18, 1892."

The resignation was accepted and the vestry were authorized to select and nominate a Rector for action by a parish meeting.

At a meeting of the vestry July 13, 1892, the following resolutions were offered and adopted:—

"With sincere regret we have come to the close of six years association with the Rev. James Stoddard. In terminating the relation of pastor and people, a relation so sacred and supremely important, the Vestry of St. Mark's Parish deems it proper to spread the following minutes upon its records.

That the acquirements, strong character, and singleness of purpose of the Reverend James Stoddard have commanded universal respect and universal confidence in him as a minister of the Gospel.

That his efficient and faithful labor and personal influence have lent substantial aid to practical and progressive Christianity in this community.

That we shall hold in lasting and affectionate remembrance his catholic spirit, and his faithful ministration in the manifold and exacting offices of our church.

In parting with him, we express our entire confidence that his stay here, full of activity, full of useful work, full of study and thoughtful progress, full of kindly sympathy with men and with truth, full of love for children and intelligent interest in their welfare and education, full of the affection and confidence of his people, full of success and honorable reward, gives prom-

ise and potency of reward and larger success in the new station so important and influential, to which, under God, he has been called.

Voted, That a copy of the resolutions be sent to Mr. Stoddard, to the Bishop, and that his resignation and the resolutions be published in the daily 'Herald' and 'Record' of this city."

The longest vacancy in the rectorship of St. Mark's prior to this time was that of eight and one half months, between the rectorships of the Rev. Messrs. Baldwin and Middleton. But between the rectorship of Mr. Stoddard and that of his successor, the Rev. Henry N. Wayne, there was a vacancy of one year and three months.

At a vestry meeting Dec. 7, 1892, it was stated that twenty-nine names had been presented as candidates for the vacant rectorship and that fifteen of them had preached here. The vestry voted to nominate the Rev. Frederick Gardiner Jr. of Pomfret, Conn. for a special parish meeting to act upon.

The said special meeting was held Dec. 27, 1892, and in addition to the name of the Rev. Mr. Gardiner Jr. the name of the Rev. John D. Skene, of Brooklyn, N. Y. and of the Rev. Robert Graham of Columbus, O. were presented, with letters of recommendation. The Rev. Mr. Skene had eighteen votes out of twenty-eight and was declared elected. The vestry were authorized to fix his salary at \$1500 a year with use of rectory, allowing the Rector a vacation of four weeks, during which time the parish would provide an officiating minister. A motion to make the call of Mr. Skene unanimous was lost. The Rev. Mr. Skene declined the call, and was soon called again.

At a vestry meeting April 19, 1893, Messrs. Norris Bailey, I. D. Russell and C. F. Chase, reported that they had attended service at St. Paul's Church, Brooklyn, N. Y., conducted by the Rev. John D. Skene and that they recommended him for Rector.

At a special parish meeting April 26, 1893, the names of the Rev. Messrs. Skene, Graham, Smyth, and Chase, were nominated to the vacant rectorship. An informal ballot gave Mr. Skene thirteen votes out of twenty-two. This was made formal

and a committee appointed to notify the Rev. Mr. Skene of his election. It is understood that Mr. Skene declined these calls because he was informed that they were not unanimous.

Mr. I. D. Russell and Mr. C. F. Chase reported to the vestry, June 22, 1893, that they had attended Divine Service at Westport, Conn., conducted by the Rev. H. N. Wayne, and they recommended him as Rector of this parish. A letter recommending Mr. Wayne was received from Bishop Williams, and on July 3, 1893, the vestry nominated him to that office for the action of a special parish meeting. The said meeting was held July 11, 1893, when a ballot of twenty-five votes showed twenty-one votes in favor of Rev. Mr. Wayne, and four blanks.

The Rev. Mr. Wayne met the vestry here on July 24, 1893 and made a few remarks concerning the duties of Rector and people. His salary was fixed at \$1300 a year with use of the rectory and a promise that the salary should be increased when the parish have an increased income. After May 1, 1895, his salary was fixed at \$1500, per annum.

The following letter was read at a vestry meeting, July 31, 1893:—

“Westport, Conn., July 26, 1893.

“Mr. F. Guion, Clerk of the Vestry, St. Mark’s Church, New Britain, Conn.

Dear Sir:—Yours of the 25th. inst. conveying to me the result of the vestry meeting held July 24, 1893, is received. In reply I would say that I accept the terms offered and God willing will enter upon my duties as Rector of St. Mark’s Parish, Oct. 1, 1893. May the Almighty Father bless the step the Parish and I have taken, so that through us the Glory of God and the welfare of His Church may shine forth before men.

Very truly yours,

H. N. WAYNE.”

In but little over a month after Mr. Wayne began his duties as Rector of the parish, viz: on Nov. 11, 1893, he suggested that the vestry take action as to enlarging the chancel so as to give room for the organ and choir stalls, and that a choir of boys be organized and a choir master employed for training them.

He also suggested action looking towards the erection of a new church edifice.

It was estimated that the chancel improvements would cost \$1300, and the vestry on March 12, 1894, ordered the said improvements. The ladies of the parish met the vestry on June 29, 1894, to talk over certain improvements and on Oct. 15, 1894, the vestry voted to leave the matter of setting the organ in the hands of the Rector. The chancel and vestry were enlarged and a sacristy added. A new pulpit, presented by one of the members of the parish, should also be mentioned in connection with the chancel improvements. The organ was repaired and removed from the gallery to its new position in the chancel, and general repairs were made in the interior of the church edifice. A new carpet was laid in the center aisle, and a litany book and desk provided. The choir of boys was organized and the ladies furnished the vestments. The parish report in the Journal of Convention 1895 says:—

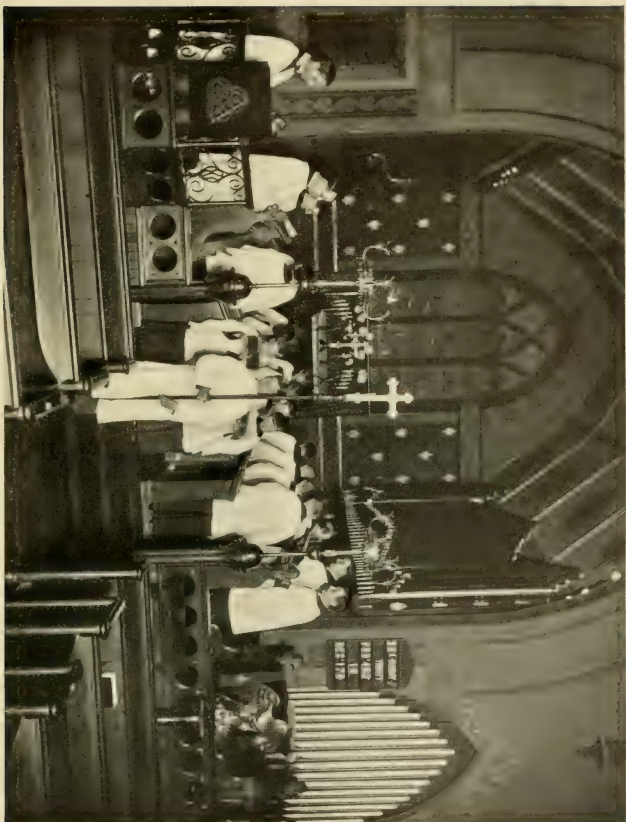
“During the past year extensive alterations have been made in the chancel of the Church to permit the introduction of a vested choir, which sang its first service on the 22d Sunday after Trinity, 1894.

On Rogation Sunday, an offering was made by the Parish of money, old gold and silver and jewels, for the purpose of obtaining a solid silver paten and chalice, to take the place of the set of base metal now in use. The offering will yield about \$140, with which it is hoped a handsome set can be purchased.”

The set was soon after purchased.

At the Convention of 1895, Mr. Howard C. Noble of St. Mark's Parish, New Britain, was one of the committee on the admission of new parishes.

Four ladies of the parish,—Mrs. J. Clement Atwood, Mrs. Willard E. Stevens, Mrs. George M. Parsons, and Mrs. F. G. Guion, wrote to the vestry Dec. 1, 1894, with reference to building an addition to the church and chapel for use as a parish house, and desired permission of the vestry to prepare plans and obtain estimates of the cost. The vestry replied Dec. 3, 1894, that they would be pleased to have the ladies submit the said plans and estimates for the further consideration of the vestry. The proposed improvements were not made.



ST. MARK'S CHANCEL AND CHOIR.

Pledges for parish expenses were circulated in 1895, and it was reported to the annual meeting, April 15, 1895, that the pledges thus far received represent an income considerably in excess of that realized from the sale of slips in 1894, and there-upon the pledge system was adopted.

The record of the annual meeting, April 6, 1896, says that Mr. Hicks presented the Rector with an envelope which had been handed him to deliver. We are told, outside of the record, that it contained \$50.00 from anonymous friends.

A communication from the town and city of New Britain was presented to a special parish meeting Jan. 18, 1897, in regard to selling the Church property to them. The necessary two-thirds to decide the matter were not present but an informal ballot of thirty-five votes gave twenty-two in favor of a sale and thirteen opposed. A committee of six was appointed to prize the church property and the average price set by them was \$81,765.

On Sunday, March 21, 1897, the Rector gave a historical address, with particular reference to Christ Church, Worthington, as the beginning of the present parish and recommended a suitable celebration of its centennial anniversary on the fourth of September next. At the annual meeting April 19, 1897, the matter was again spoken of and a new altar was proposed as a fitting memorial. It was voted and the matter of raising the money to meet the expense was left with the vestry. The new altar was not provided.

At a vestry meeting Nov. 23, 1898, Messrs. Norris Bailey and Isaac D. Russell were authorized to transfer the Erwin fund of St. Mark's Parish to the Trustees of Donations and Bequests for Church Purposes, which transfer was duly made.

At the Convention 1898, Mr. Charles F. Chase of St. Mark's Church, New Britain, was reported as one of the committee to prepare the roll of lay delegates, and at that Convention he was elected on such committee for the next Convention. He has served on that committee continuously up to the present time.

A special parish meeting Oct. 20, 1898, considered the resignation of the Rev. H. N. Wayne, and voted not to accept it. At the annual parish meeting, April 13, 1899, the Rector's

letter of resignation, dated April 3, 1899, to take effect July 1st was accepted.

At an adjourned annual meeting April 17, 1899, a committee was appointed to ask the Bishop to appoint a Rector of St. Mark's Parish, at a salary of \$1000, with use of the rectory. At a special parish meeting June 19, 1899, the committee to confer with the Bishop reported the nomination of the Rev. Harry I. Bodley of Mount Vernon, N. Y. Mr. Bodley was unanimously elected and requested to take charge on Aug. 1st. The committee appointed to notify the Bishop of the call extended to Mr. Bodley, were instructed by the vestry to state that the salary of the Rector will be one thousand dollars a year and the use of the rectory, the hope being expressed that at the end of a year, or sooner, an additional two hundred can be given.

On June 29, 1899, the vestry proposed that Mr. Bodley assume the duties of the rectorship at a yearly salary of \$1200, with additional compensation to be paid whenever the income of the parish will justify it.

All the members of the vestry met Mr. Bodley July 6, 1899, and discussed with him the financial condition of the parish. After Mr. Bodley withdrew, the vestry voted to adhere to their call.

Mr. Bodley accepted the call and entered upon the rectorship of the parish on Aug. 1, 1899. His first official acts were performed on the Feast of the Transfiguration, which fell that year on Sunday, Aug. 6. The Journal of Convention for 1899 gives the changes made since the sitting of the Convention, which included the transfer of the Rev. Harry I. Bodley to this Diocese from the Diocese of Kansas, and the removal of the Rev. Henry N. Wayne from New Britain to White Plains, N. Y.

We learn from the parish register that in September, 1899, the church exterior was painted and electric lights placed in the porch and vestibule by the liberality of H. C. Noble, Esqr.

The Ladies' Aid Society also renovated the rectory, cleaned the church and renewed the carpets, in part, at a cost of about \$600. During the year 1900, the Sunday School installed electric lights in the nave and choir of the church at a cost of \$173.

On March 1, 1900, a parish paper called "The Lion" was published. It was issued quarterly until October, 1904, when it died for want of proper financial support and for want of some one, other than the Rector, to take charge of properly addressing and mailing the papers to subscribers. The issue of Dec. 15, 1902, announced that "The Lion" was hungry and was being starved slowly and surely. At that time it owed the Rector \$40.40 for cash expenditures in excess of receipts. Its hunger was partially appeased for a time, but it was starved to death in 1904 and died largely indebted to the Rector.

The first number of "The Lion" proposed the building of a new church edifice, gave a list of the officers of the Parish, the Sunday School, the Ladies' Aid Society, St. Margaret's Guild and the Daughters of the King. Also the names of the members of the Choir.

In the Journal of Convention 1901 the name of the Rev. Harry I. Bodley, Rector of St. Mark's, appears as one of the committee to coöperate in Connecticut with the General Board of Missions and he is so reported continuously until 1907. The Board held a meeting at New Haven, May 22, when one of the addresses was made by the Rev. Mr. Bodley.

At a vestry meeting Jan. 21, 1901, the Rector, wardens and clerk were appointed a committee to confer with the Trustees of Donations and Bequests for Church Purposes in regard to the parish securing the right to transfer the Church property. On Feb. 3, 1902, the vestry voted to inform Mayor Bassett that the parish was ready to consider the sale of the Church property (for a post office site,) when the Government make a definite proposition. At the annual parish meeting March 31, 1902, the Rector and lay delegates to the Convention were requested to petition the Convention for the appointment of a committee to represent the Convention between its sessions in the matter of giving the required consent to the transfer of the Church property. At the Convention of 1902, on motion of the Rev. Harry I. Bodley, the consent of the Convention of the Diocese of Connecticut was given to the conveyance by the Trustees of Donations and Bequests for Church Purposes of the property of St. Mark's Parish, New Britain, or any part thereof.

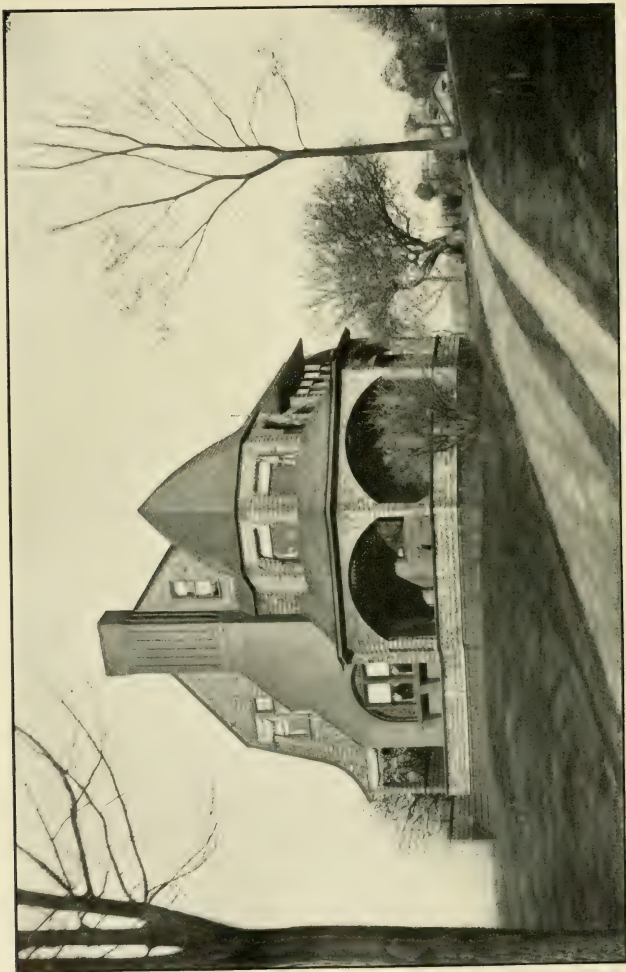
At a vestry meeting April 29, 1901, a committee was appointed to consider the matter of a new organ, and on July 5, 1901, the new organ was ordered by the vestry. On Feb. 3, 1902, the committee on the new organ reported the amount of receipts and expenditures and passed a vote of thanks to the Rector for his efforts in raising money for the organ. "The Lion" of Nov. 1, 1901, says that the contract for the new organ was made with The J. W. Steere & Son Organ Co. The organ with the necessary repairs and alterations cost \$2,562.37 which was mostly paid by subscriptions, the balance being provided for by accumulated interest on the bequest of Mrs. Jane Henn. One hundred dollars was subscribed by the Ladies' Aid Society, in addition to which they gave the proceeds of their Christmas sale 1901, amounting to \$231.94. The organ was used the first time on Septuagesima, Jan. 26, 1902. The Bishop's address in the Journal of Convention 1902 says: "On the second of February, 1902, I dedicated the new organ in St. Mark's Church, New Britain."

On March 8, 1902, the vestry passed appropriate resolutions on the eightieth anniversary of the birth of the senior warden, Mr. Norris Bailey, for his long and faithful service. The resolutions are of record and a copy of them, signed by the Rector and vestry, was sent to Mr. Bailey. Mr. Bailey's service as vestryman and warden are hereinafter noted.

The changes made for the new organ necessitated a removal of the Russell memorial window, and the vestry voted June 21, 1902, to appropriate from the interest on the Russell Fund an amount not exceeding \$250.00 for enlarging the said window and placing it in one of the openings in the nave of the church. It was accordingly enlarged and placed in its new position.

At the annual meeting March 31, 1902, it was voted that the fiscal year of the parish end on May 1st of each year and that the annual meeting be held on the second Monday in May of each year.

At a vestry meeting March 21, 1903, the Rector made a report on plans for additions to, and changes in the old rectory. The Rector and the Superintendent of the Sunday School were requested to ascertain if the accumulated interest of the Erwin Fund can be used for that purpose. The proposed changes



ST. MARK'S RECTORY.

were approved, and the Rector and Mr. H. C. Noble were appointed a committee to obtain definite plans. On April 20, 1903, the plans for the annex to the rectory were approved and ordered, with a request to pay bills for same to the amount of \$800. At the annual meeting of May 11, 1903, the Rector made a report on the additions to the rectory and also brought the matter of a new rectory to the attention of the parish. The vestry were empowered and instructed to consider the whole matter of a parish house and a new rectory and report some definite plan. In accordance with this vote the vestry on May 18, 1903, ordered a new rectory at a cost not exceeding \$8000 for house and lot, when \$4,000 shall be subscribed.

The matter was submitted to a special parish meeting June 1, 1903, and left with the vestry and a building committee to be appointed by the vestry, provided the total cost did not exceed \$10,000. Mr. Norris Bailey was appointed agent to sign note and mortgage if necessary. The vestry on June 8, 1903, appointed the Rector, Messrs. Hicks, Noble, Chase, White, Morse and Graham the building committee for the new rectory, Mr. Klett being appointed as a substitute in case of a vacancy.

The building committee on July 1, 1903, voted to acquire the Allis property, No. 18 Lexington Street, on condition that the sum of \$3,000 be raised. On Sept. 21, 1903, Mr. Bailey reported to the vestry that the Allis property has been purchased for a rectory at a cost of \$8,500 and mortgaged for \$6,000. On Oct. 4, 1903, the Bishop blessed the new Rectory of St. Mark's, New Britain.

The old rectory with the annexed library is now known as the parish house.

The Rev. Harry I. Bodley, Rector of St. Mark's, was elected Archdeacon of Hartford in July, 1903, and the Bishop appointed him to that office for four years from July 4. The Archdeaconry met at New Britain, Nov. 18, 1903.

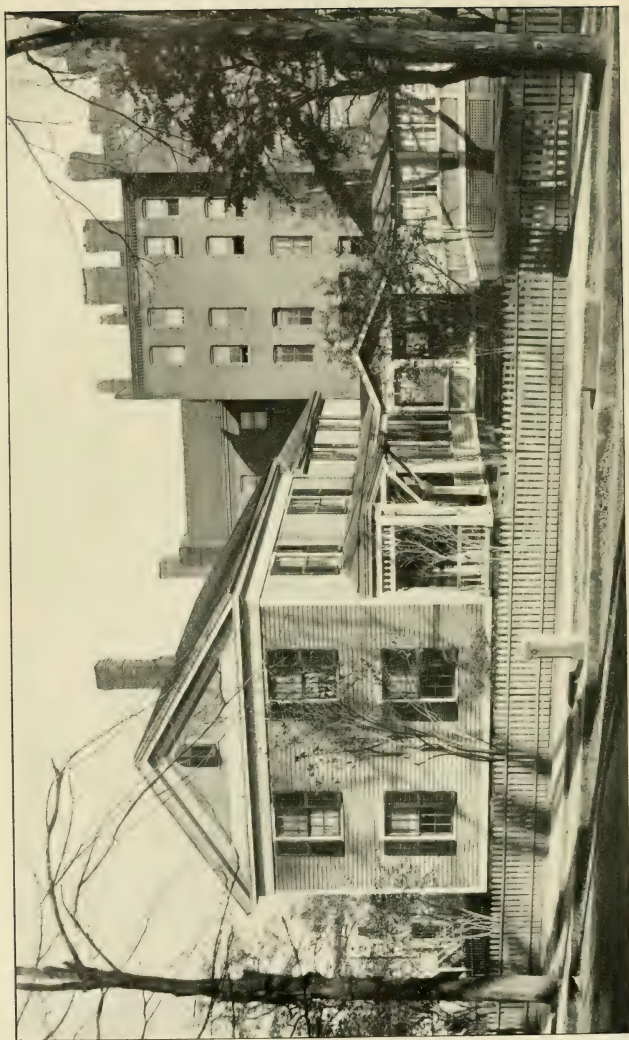
The Journal of Convention for 1903 reports the Rev. Harry I. Bodley as on the committee to coöperate in Connecticut with the American Church Building Fund. At the same Convention, on the motion of the Rev. Harry I. Bodley, the directors of the Missionary Society were empowered to employ a special agent during the year at a cost of not over \$1,000 and traveling

charges. The Rev. Mr. Bodley also introduced a resolution for changing the canon relating to parish members, so that those who regularly absent themselves from parish meetings may be dropped from the rolls. The matter was carried over to the next Convention, when it was changed somewhat and again carried over. At the Convention of 1905, the change in the canon was adopted, whereby upon certain conditions, the annual parish meeting may vote to drop from the roll any member who "has attended no meeting of the parish for the past five years."

The vestry meeting of Oct. 21, 1903, gave a vote of thanks to the retiring sexton, Mr. George Vines, who had served in that capacity for eleven years. Mr. J. G. F. Hughes was then chosen to that office, which he now (1906) holds. The first sexton whose name appears of record was William Bradley, 1849. The next Mr. Hamilton, 1850 to 1852. His salary was raised at the annual meeting of April 22, 1852, from \$35 to \$40 per year. Mr. Noble Hill was sexton 1853 to 1857. His salary in the latter year was \$50. Mr. William G. Payne succeeded Mr. Hill at the same salary in 1858 and was sexton in 1868 at a salary of \$200 per year. He resigned in 1869, after which Mr. Dwight A. Parsons and Mr. Chester C. Birge each served one year and then Mr. Payne resumed the office and held it until about 1889. Mr. Payne was succeeded for about three years by Mr. William J. Stewart, who was followed by Mr. Vines. The salary of the present sexton is \$300 per year with house rent.

At the annual meeting of May 11, 1903, a committee was appointed to arrange for the formation of a Men's Club. On Nov. 4, 1903, about forty men were given a supper at the parish house by the Woman's Guild and the Men's Club of St. Mark's Parish was organized, with Mr. Charles J. White as President and Mr. Charles F. Chase, Secretary.

In the Journal of Convention 1904, there is a report of the committee on extending the work of the Church among the colored people of Connecticut. A preliminary canvass showed that out of a population of approximately 32,000 New Britain, in 1904, had 125 colored persons, of which 60 were adults and 65 minors. They belonged to about 17 families. The total



PARISH HOUSE AND LIBRARY.

number of colored persons in New Britain who attended any church was 80.

The following list of Societies are reported in the "Lion" for December, 1903:—

The Men's Club; St. Mark's Social Club; The Boys Club; Daughters of the King; St. Cecelia's Guild and the Woman's Guild. There had formerly been two societies among the women for doing similar work. In October, 1902, they were each disbanded and a new Woman's Guild of St. Mark's Church formed with six principal committees, covering all departments of woman's work in the parish. The Woman's Guild is a power in the parish for missionary and other branches of parochial work. It pays the interest on the rectory mortgage and has also largely reduced the principal. It pays the coal and gas bills for the parish house and other running expenses. With its social meetings, and hospitable greetings, it makes the parish house a home for all.

At a vestry meeting May 9, 1904, resolutions were adopted in memory of Henry Tolles, Esqr., then recently deceased. He had served as vestryman and warden, but especial reference was made to his long and faithful service as choir master and chorister of St. Mark's. In fact he is the only person of record that has been elected to the office of Chorister at a parish meeting. His name so appears from 1851 to 1863, and he was among the singers in the present church in 1848 or early in 1849. Some of the other early singers in this church were Mr. and Mrs. John B. Parsons; Mr. and Mrs. Charles Parsons; Mr. Eli H. Porter; Diana Bucknall, (Mrs. Edwin M. Talmadge;) Elizabeth Hart, (Mrs. William Burritt;) Julia Hart, (Mrs. Butler;) Julia W. Post, (Mrs. Frederick Fitch;) Jeanette Lee, (Mrs. William G. Coe;) Mrs. Ransom and Mrs. Capron, wife of the Rector. Miss Lee began to sing in the old church on East Main Street about 1845, when she was only ten years old and continued to sing in church until she married Mr. Coe in 1856. Other singers in the old church were Mary Rice, (Mrs. Bucknall,) adopted daughter of the Rev. Mr. Guion; Jane Todd (Mrs. Bingham;) Elizabeth Hart and Diana Bucknall above named; Messrs. Lorenzo P. Lee, E. N. Stanley, Loren F. Judd, John B. Parsons and Charles Parsons.

In these early days the chorister was not the organist as at present. The first organist was a young man from Hartford referred to in the Russell letters before noticed, and whose name is not known. The next, we believe, was Stephen Gittins Bucknall, a son of Warden Stephen George Bucknall. He was organist about 1839 and was the last organist at the East Main Street church. He was generally known as Gittins Bucknall. The first organist in the West Main Street church was Mr. Lewis Downs. Mr. Theodore I. Driggs of Waterbury was organist for a time and so was Mr. Henry G. Seymour, a son of Warden Hezekiah Seymour. J. Willard Parsons began to play the church organ, at times, about 1851, when he was only seven years old, and so small that his feet could not touch the pedals as he sat on the stool. He said that Mr. Seymour was the earliest organist that he could remember. Young Parsons began to play the organ regularly about 1854, when he was only eleven years old. Since then he has stated that Mr. Tolles was very kind and helpful to him. With the exception of a few months when young Parsons was in the war as a drummer boy, he was the organist until about 1864, when he went to Kentucky for about three years, and Mr. Theron Camp filled the position. Mr. Parsons returned and was organist again from sometime in 1867, to September, 1871, when he resigned. Mr. Parsons has stated that St. Mark's Church at one time was the only Church in town that employed a paid choir. Mr. Frederick C. Potter of New London was organist in 1873; Mr. Franklin W. Guion 1876-1878; Miss Shubert in 1879, and the present organist, Mr. Henry J. Brown, began his service here in the fall of 1881. For a time, about 1886, the position was filled by Mr. John J. Bishop, and then resumed by Mr. Brown until about 1891, when Mr. Wolcott Abbee was organist. Mr. Brown was organist again in 1894 and for a short time near the close of the rectorship of the Rev. H. N. Wayne, Mr. J. W. Raymond was organist. Mr. Brown has served continuously since early in 1899, and the ever efficient service of the boy choir is due to his skillful training. Others of whom we have no record may have served as organists, but as the organists have generally been hired by the music committee their names do not appear in the parish records. Most of these items about

the music are from the recollections of Mrs. William G. Coe of Winsted and Mr. D. A. Parsons of this city.

At the vestry meeting of March 13, 1906, the regular monthly meetings were discontinued, and it was arranged that the vestry meet thereafter at the call of the Rector, or upon the written request of three members.

At the adjournment of the annual meeting May 14, 1906, the roll of legal members of the parish of St. Mark's Episcopal Church, New Britain, Conn. numbered fifty-one.

At a vestry meeting Oct. 12, 1906, a committee was appointed to confer with the committee of the city in regard to the sale of the church property.

A special meeting of the parish was held on Dec. 26, 1906, when it was resolved that the parish sell the land at the corner of West Main and Washington Streets with the buildings thereon, "to the city of New Britain or any other customer, at a price not less than \$100,000.00."

At the same meeting, forty-three members of the parish signed a request that the "Trustees of Donations and Bequests for Church Purposes of the Diocese of Connecticut," reconvey to the said parish the above named land and buildings which the said Trustees now hold; the said request to be in effect for one year and then only in case that the said property shall be sold, for at least one hundred thousand dollars.

A committee of nine was elected by ballot with power, for the purpose of carrying out the above resolution and request, and in case of a sale, to purchase a new site for a church and a parish house.

At the date of this meeting, the legal members of St. Mark's Parish numbered forty-nine, and forty-three of that forty-nine were present and unanimously concurred in all three of the foregoing propositions. It is believed to have been the best attended meeting of the corporation ever held in the parish, and was certainly the most harmonious. It is remarkable that such a large proportion of legal members of this or any other parish should vote unanimously on three different propositions.

Since the organization of St. Mark's Church, 1836, it has had sixteen different ministers. Two of these, the Rev. Messrs. Fisher and Mansfield, were hired for a short period, with no

intention of long continued service. The longest service of any minister was that of the Rev. F. T. Russell, who was here eight years, nine months and twenty days. During the first ten months of his ministry he was in his diaconate. The next longest service is that of the present Rector, the Rev. Harry I. Bodley, who has been Rector since Aug. 1, 1899. On Jan. 1, 1907, he had served seven years and five months. The Rev. John M. Guion served in all seven years and one month, the first few months of that service being before he was elected Rector. The Rev. Messrs. Capron, Stoddard, Baldwin, Wayne and Rogers, have the next longest service, each one having served in the order named, a little more or less than six years.

On December 31, 1906, only four of the former Rectors of the Church were living. The oldest living Rector was the Rev. F. T. Russell of Grand Rapids, Mich. and the next oldest was his immediate successor, the Rev. L. B. Baldwin of New Haven, Conn. Both of these Rectors have frequently visited their old parish and have both been here recently. The Rev. Mr. Russell last officiated here on Ascension Day, May 24, 1906, more than fifty-one years after his first service. At the fiftieth anniversary of the beginning of his rectorship he was remembered by the officers of the Church, who greeted him with a kindly message. A part of his reply to that message is as follows:—

SOLDIERS' HOME P. O.,
GRAND RAPIDS, MICH.,
Second Sunday after Easter, '05.

To the Rector, Wardens & Vestry,

Beloved Brethren:—Your thoughtful message reached me, breathing an affectionate interest, and tenderly awakening a gratitude which words cannot adequately express.

It speaks of days that are gone as well as those that remain to me. Half a century of time writes a history of itself and leaves impressions which can never be effaced while the faculty of memory can be in exercise. I treasure the thoughts of those earlier days, the beginning of my work in the sacred ministry. They were very happy days, and your kindness and consideration, your loyalty and affection, made them so. My labors were called successful, but I have always realized that it was because

you made them fruitful under God's blessing. In fact, it was on account of your cordial appreciation of what I aimed to do that I felt I was in danger of being overvalued and that I felt I ought to leave you.

But I left New Britain and my beloved parishioners of St. Mark's Parish very reluctantly, and it was a long time after before I could be contented to hear the bleating of the sheep of my flock without an impelling desire to return and serve them to the end of the activities of my life. And now, nearly half a century of flitting time has gone, and the end of all for me, at least, must be close at hand. I can recall the days spent with you with the deepest gratitude, and I can think hopefully of the dear ones who have preceded me to the lasting rest. I have many to welcome me to the better world.

"I have wished you good luck ye that are of the House of the Lord."

With deepest affection,

Yours most faithfully,

FRANCIS T. RUSSELL.

The lay readers hereinbefore referred to have generally officiated only in the absence of a minister, instead of assisting the minister as at present. Mr. William Pitt Tyron served as lay reader for about two years and was succeeded by the present lay reader, Dr. F. A. B. Forrest.

For twenty-three consecutive years, 1845-1868, Mr. Hezekiah Seymour and Mr. Stephen G. Bucknall served together as wardens of St. Mark's Church, although in the year 1848, Mr. Bucknall served in the place of another person who had been elected to that office. Mr. Seymour and Mr. Bucknall each served as warden for twenty-seven years in all. Mr. Seymour was junior warden for seven years and senior warden for twenty years, while Mr. Bucknall was junior warden for twenty years and senior warden for seven years. The warden whose length of service most nearly approaches that of Messrs. Seymour and Bucknall is Mr. Norris Bailey. He was junior warden in 1876, also in 1884. He was elected senior warden in 1885, and with the exception of the year 1889 has continuously been senior warden to date, 1907. He has thus served as

warden for twenty-three years and has been senior warden for twenty-one years. As senior warden, his years of service exceed that of Messrs. Seymour and Bucknall and therefore he has held that office for more years than any other one person. Of all the officers of every kind, he has been an officer of the parish for more years than any other person. He had previously served as vestryman for twenty-four years, making his service in the vestry, as vestryman or warden, amount to forty-seven years. He was first elected a vestryman in 1853, fifty-three years ago and he has served as vestryman or warden for thirty-two consecutive years, ever since the spring of 1874. Other wardens who have served six years or over are Dr. S. W. Hart, seven years, and Messrs. Henry Tolles and Isaac D. Russell, who have served six years each. In all, so far as we know, only twenty-six different persons have filled the office of warden.

Eighty different persons have filled the office of vestryman. The number of vestry has been changed from year to year but has never been less than three, nor more than ten:

The longest service as vestryman is that of Mr. Ira E. Hicks who has served twenty-eight years and is closely followed by Mr. H. C. Noble with a service of twenty-seven years, and Mr. Norris Bailey who has served twenty-four years. Others whose service has been ten years or more, and the length of their service is as follows:—

George M. Parsons	17.	Charles F. Chase	14.
Nathaniel Dickinson	16.	Dr. S. W. Hart	13.
Noble Hill	16.	Wm. L. Humason Jr.	12.
Henry E. Russell Jr.	15.	Virgil Cornish	11.
Wm. L. Humason	15.	F. G. Guion	10.
Henry E. Russell	14.	William Parker	10.

The office of treasurer has been filled by twenty different persons, the present treasurer, Mr. Henry E. Beach, having served for sixteen years and next to him in length of service is Mr. H. E. Russell, Senior, who served ten years.

Fourteen different persons have served as parish clerk. The present clerk, Mr. Charles F. Chase, has the best record, having served continuously for thirteen years. The next best records

are those of Mr. Henry E. Russell, Senior, who served eleven years; Mr. William B. Smyth ten years and Mr. Franklin G. Guion nine years.

Out of the seventy-one years since the organization of St. Mark's there have been twelve years in which the parish had no lay representation in the Conventions of the Diocese. At five different Conventions one of the lay representatives was a person that had not been elected by the parish either as a delegate or a substitute. Twenty-seven different persons have been given seats in the Conventions as lay representatives of the parish. Mr. Virgil Cornish has been seated in nineteen Conventions; Dr. S. W. Hart in eleven; Mr. Stephen G. Bucknall in eight; Mr. Charles F. Chase in seven, and Mr. Leonard Doig in six.

No one person has ever given more support to the parish in money and earnest work than Mr. H. E. Russell, Senior. The full amount of his gifts will never be known, but he has repeatedly presented the parish with gifts to the amount of from six to over ten thousand dollars each. He has also served as vestryman, clerk, treasurer, delegate to the Convention and warden.

The annual reports of the parish as published in the Journal of Convention should be considered in their entirety in order to do them full justice.

From these reports we learn that in 1841 there were four officers including teachers, and 30 scholars in the Sunday School. In 1856, nine officers and 62 scholars. In 1866, twelve officers and 100 scholars. In 1876, sixteen officers and 120 scholars. In 1886 they had dropped down to twelve officers and 115 scholars. In 1896, there were twenty-five officers and 240 scholars and in 1906 there were thirty-five officers and 250 scholars.

The growth of the Church is indicated by the number of communicants, which in 1837 was only 12. Ten years later, 1847, there were 30. In 1857, the number rose to 95, and in 1867 to 162. In the next ten years the increase was only eight, the number in 1877 being only 170. In 1887 there were 271; in 1897 the number was 455, and in 1907, more than five hundred.

The largest confirmation class in the history of the Church was the class of Jan. 25, 1903, when thirty-eight persons were confirmed. During a rectorship of less than three and one half years, the Rev. Mr. Middleton presented 90 persons to the Bishop for confirmation. Only four Rectors have ever presented a larger number. There were 98, 99, 148 and 160 persons confirmed during the respective rectorships of the Rev. Messrs. Russell, Stoddard, Wayne and Bodley.

From this it appears, that the present Rector has presented more persons to the Bishop for confirmation than has any other minister in the history of the Church. The number that he has thus presented is ten more than the entire number presented by the first eight ministers, during the first twenty-five years after the organization of St. Mark's Church.

The financial reports of the parish in the Journal of Convention for 1906 give the entire parish expenses as \$5,051.02. About 1840, the entire amount of such expenses was about \$400.00 of which the missionary society paid \$150.00, leaving only about \$250.00 that was raised by the parish. In 1906, the offerings of the parish for Diocesan and other general purposes amounted to \$470.42. The offering for missionary and charitable contributions in 1841 amounted to only \$19.75. How insignificant the parish expenses and offerings of 1841 appear! But they were not so in fact, for there are now about thirty times as many communicants as there were in 1841, and if the parish was now as liberal in proportion to its numbers, the ordinary annual expenses of the parish would be about \$9,000, and the yearly offerings would be nearly a third larger than at present.

MINISTERS OF ST. MARK'S CHURCH

BRIEF MENTION

1. Rev. Nathaniel Sheldon Wheaton, D.D., Rector from June 19, 1836 to April 16, 1837.
Service, 9 months and 11 days.
2. Rev. Thomas Jefferson Davis, Rector from April 23, 1837, to June 1, 1838.
Service, 1 year, 1 month and 8 days.
3. Rev. Zebediah Hyde Mansfield, Deacon, Minister in charge from June 12, 1838, to Nov. 25, 1838.
Service, 5 months and 2 weeks.
4. Rev. John Marshall Guion, S.T.D., Officiating Minister from Dec. 2, 1838. Is called Rector in the Parochial reports for 1839 and afterwards so called in the Parish Records. Resignation accepted Dec. 29, 1845.
Service, 7 years and 1 month.
5. Rev. Charles Richmond Fisher, M.A., Deacon. Minister in charge from Dec. 29, 1845, to Easter (April 12,) 1846.
Service, 3 months and 13 days.
6. Rev. Abner Jackson, D.D., LL.D., Rector from April 19, 1846, to Nov. 19, 1848.
Service, 2 years and 7 months.
7. Rev. Alexander Capron, Deacon. Rector-elect from Nov. 26, 1848, until ordained Priest, Feb. 26, 1850, then Rector to Easter (April 8,) 1855.
Service, 6 years, 4 months and 12 days.
Vacancy, 3 weeks.
8. Rev. Francis Thayer Russell, M.A., S.T.D., Deacon. Rector-elect from May 6, 1855, until ordained Priest, March 12, 1856, then Rector to March 26, 1864.
Service, 8 years, 9 months and 20 days.
Vacancy, 7 months.
9. Rev. Leonidas Bradley Baldwin, Rector from Oct. 1, 1864, to Aug. 1, 1870.
Service, 5 years and 9 months.

Vacancy, 8 and one half months.

10. Rev. John Cavarly Middleton, S.T.D., Rector from April 16, 1871, to Sept. 9, 1874.

Service, 3 years, 4 months and 23 days.

Vacancy, 6 months.

11. Rev. John Hetherington Drumm, M.D., D.D., Rector from March 17, 1875, to March 31, 1877.

Service, 2 years and 2 weeks.

12. Rev. William Edward Snowden, Rector from April 10, 1877, to May 1, 1880.

Service, 3 years and 21 days.

Vacancy, 4 months and 11 days.

13. Rev. John Henry Rogers, Rector from Sept. 12, 1880, to his decease, Jan. 23, 1886.

Service, 5 years, 4 months and 11 days.

Vacancy, 2 months and 8 days.

14. Rev. James Stoddard, Rector from April 1, 1886, to July 1, 1892.

Service, 6 years and 3 months.

Vacancy, 1 year and 3 months.

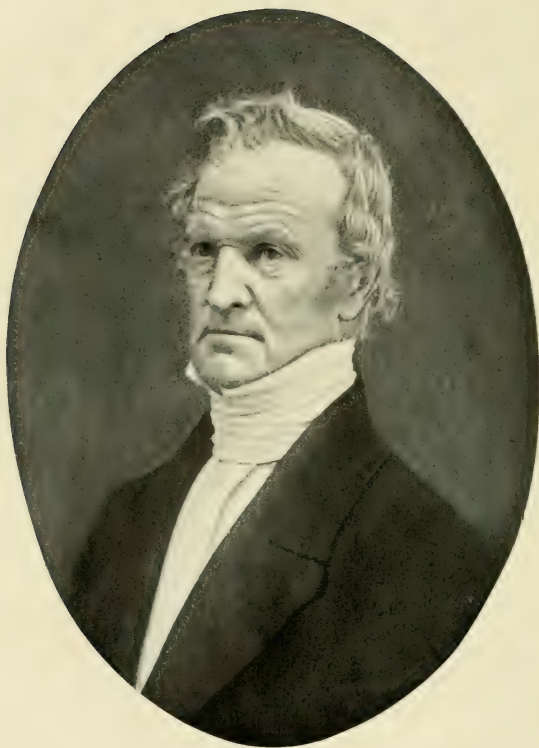
15. Rev. Henry Nicoll Wayne, Rector from Oct. 1, 1893 to July 1, 1899.

Service, 5 years and 9 months.

Vacancy, 1 month.

16. Rev. Harry Innes Bodley, Rector from Aug. 1, 1899.

Total vacancy between 1854 and 1900, 3 years and 9 months.



REV. NATHANIEL SHELDON WHEATON, D.D.

BIOGRAPHICAL SKETCHES

REV. NATHANIEL S. WHEATON, D.D.

Nathaniel Sheldon, a son of Sylvester and Mercy (Sperry,) Wheaton, was born at Washington, Conn., Aug. 20, 1792, died in peace and hope on March 18, 1862, at the old homestead where he was born. He was married. Joseph Wheaton, his grandfather, (who was of Welsh descent,) came with his wife Lydia Kent, in 1744, from Seekonk, R. I. and settled in that part of New Milford which is now Washington.

Nathaniel S. Wheaton received his preliminary education at the Episcopal Academy in Cheshire, Conn., and was graduated at Yale College in 1814. He engaged in teaching in Maryland and while there studied theology. He was ordained deacon by the Right Reverend James Kemp, Bishop of Maryland, June 6, 1817, in All Saints' Church, Fredericktown, Md., at which time he was settled over the parish of Queen Caroline, Anne Arundel County. On May 7, 1818, the new church of St. Bartholomew, Montgomery County, was consecrated, after which Mr. Wheaton had charge of both of these parishes. According to the Maryland Journal of Convention for 1819, Mr. Wheaton was ordained to the priesthood by Bishop Kemp immediately after the Convention adjourned on May 24, 1818. The Connecticut Journal of Convention 1865 erroneously gives the date as "May 18, 1848." He returned to his native State in 1819 and on January 5, 1820 was elected Assistant Rector of Christ Church, Hartford, and was elected Rector April 23, 1821, serving until 1831. He was present at the Diocesan Convention in 1820 and every year thereafter except 1824, until 1827. In 1821 he was one of the directors of the Christian Knowledge Society and is so reported each year until 1831. He was also appointed in 1821 to coöperate with the committee on printing the Constitution as adopted by the Convention, and in 1823 on the committee to print the Journal. He was also elected in 1823 as one of the Standing Committee and held that office until 1835 or 6, and was its secretary after 1826.

In 1823, the trustees of Washington College requested Mr. Wheaton to go as their agent to Great Britain to solicit books and philosophical instruments, and on Aug. 26, 1823, the parish of Christ Church gave him permission to do so. He sailed in September, 1823, and returned in 1824. His *Notes on Travel* were printed in the "Episcopal Watchman" 1827-9, and published in book form in 1830. When abroad he had the opportunity of making a study of churches with a view of building a new edifice for Christ Church. He was the architect for the present church edifice, which was completed in 1829. Dr. Russell's history of Christ Church, page 76, says: "Mr. Wheaton gave attention to every detail and we are indebted to him, not only to his fine taste but to the skill of his hands, for he fashioned some of the models for the stucco ornaments, and some of the stone faces on the east end of the church were cut by him." In 1828 he subscribed \$1900.00 towards the building of this church. On Dec. 16, 1829, he presented the parish with a transparent painting of the Ascension, after Raphael, by W. Bacon of London, to be placed in the Chancel window. There it remained for many years the admiration of the parishioners, and the astonishment of many. Unfortunately it was damaged some years ago by a falling ladder. In 1854, it was replaced by a window of stained glass. In appreciation of what Mr. Wheaton had done in connection with the new church edifice, a parish meeting on March 8, 1830, passed the following resolution:—

"Resolved, That we do congratulate each other upon the important and valuable acquisition of our New Church, and acknowledge the liberality as well as the otherwise more important agency of the Rev. Nathaniel S. Wheaton in procuring it, and the Parish do unite in prayer to Almighty God, that he may long tread the courts thereof, and successfully labor at the altar therein, until having made up many jewels and prepared many ornaments, he be called with them to possess the building of God not made with hands, eternal in the heavens."

In 1821, the Rev. Mr. Wheaton was one of the editors of the "Churchman's Magazine." In 1826 he was elected by the Diocesan Convention as deputy to the General Convention. Also one of the committee for the American Society for Promotion of Christian Knowledge. In 1872 he was elected as one

of the committee on the admission of the parish of St. Thomas, Canterbury; in 1828, as one of the committee on the Episcopal Academy and in 1835 was on the Board of Trustees for that academy. He preached the "Election Sermon" to the State of Connecticut in 1828, being the third and last Episcopal minister that ever had that honor.

He was present at the Diocesan Conventions from 1827 to 1836 inclusive. In 1829 he resigned the office of secretary of the Church Scholarship Society and was again elected by the Diocesan Convention as deputy to the General Convention. He was so elected for the third time in 1834.

He was elected to the presidency of Washington College, (now Trinity,) Oct. 4, 1831, and in November of that year as first vice president of the Hartford Episcopal Missionary Society. At the Diocesan Convention in 1833 he delivered the sermon, and in the same year the degree of Doctor of Divinity was conferred on him by Washington College.

In 1834, he was elected by the Diocesan Convention as one of the Trustees of the General Theological Seminary. In 1836, while president of the college, he organized St. Mark's Parish at New Britain and was its Rector for nearly a year as previously noted. The Bishop's address to the Convention 1837 says that he had accepted a call to the rectorship of Christ Church, New Orleans, where he remained until 1844. He was a giant physically, mentally, and morally, and it was here that his remarkable powers were a great blessing to the people. During the ravages of the yellow fever he was the only one of the three Protestant clergymen that was free to perform ministerial duties. One minister was dead and the other was disabled. Dr. Wheaton was unremitting in caring for and comforting the sick and burying the dead. He rushed on horseback from one cemetery to another in order to meet the mortal remains of such as might require his office. At one time he led a funeral procession in which were the bodies of five young men. His life was spared, but even with his vigor, the strain and care of this siege impaired his health, which he never fully recovered.

In 1844 and 1845, he was travelling in Europe and in 1848 he returned to this State. The Bishop's address to the Convention of 1850 mentions his re-admission into the Diocese

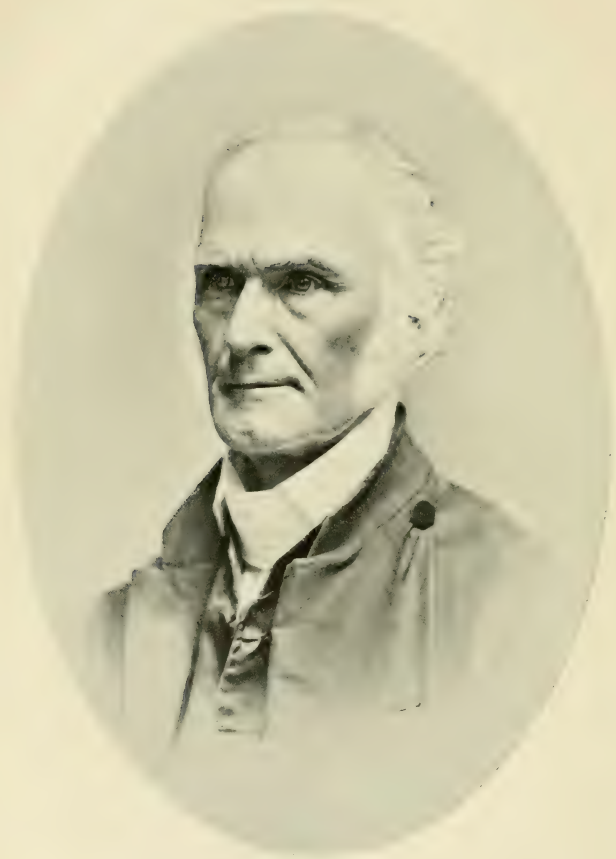
from Louisiana. In the Parochial Reports for 1849, it appears that he had temporary charge of the Church at Meriden, from June 25, 1848, to April 21, 1849. In the Journal of Convention for 1850 he is reported as secretary of the Church Scholarship Society, and the Bishop's address says that he was officiating at Hartford.

From 1845 to 1862, he officiated gratuitously as occasion required in St. Andrew's Church, Marbledale, (in Washington,) and also in the church at Washington when the Rector was absent. His ill health was a burden to him after 1858 but his interest in Trinity College was never abated. He spent considerable time that year in soliciting money for the college, notwithstanding the magnificent endowments that he had before secured. He bequeathed the sum of ten thousand dollars to the college, to be applied to the erection of a chapel, and also a subsidiary legacy for the general fund amounting to as much more.

Bishop Brownell is reported to have said that "he never listened to so many sermons of any preacher so uniformly interesting and excellent in several respects."

The Bishop's address in the Journal of Convention, 1862, contains the following:—

"To Dr. Wheaton, this Diocese owes a debt of gratitude which cannot be forgotten. The vigorous labors of his early ministerial life in one of our principal parishes; the gratuitous missionary labors of his later years; his aid, not in advice merely but in means also, in the work of church building; his constant and magnanimous interest in the welfare of the college, which did not waste itself in formal phrase or customary profession, but was all along living and real, attested—if it needed attestation—at the last, by his noble bequest to its endowments; these, brethren, are substantial claims on our grateful remembrance. His later days were days of suffering from disease, but all was bright and clear at last. For myself, I desire always to remember him as I first knew him, when he occupied the presidency of the college, as the clear and able expounder of the word of God, the patient and accurate instructor, the well balanced Christian man, carrying under a reserved and sometimes cold exterior, an unselfish, warm and generous heart."



REV. THOMAS JEFFERSON DAVIS.

REV. THOMAS J. DAVIS.

Thomas Jefferson, a son of Thomas and Joannah (Whitter,) Davis, was born near Hagerstown, Md., Dec. 3, 1802; died at Philadelphia, Pa., July 2, 1886; married (1) Oct. 25, 1832, Harriet, daughter of William and Sally (Wardwell,) Wadsworth, of Hartford, born 1813, died at Philadelphia, Jan. 15, 1845. He married (2) March 7, 1846, at St. Stephen's Church, Philadelphia, Magdalen, daughter of Joseph Swift, Esqr. She died and he married (3) April 3, 1866, at Philadelphia, Eliza H. Campbell, of Philadelphia, born in New York, Jan. 2, 1815, died at Philadelphia, Nov. 22, 1893.

Thomas Davis, the father of Thomas Jefferson, was a soldier in the Revolutionary War. He removed from Maryland, and settled in Ohio, where his son received his preliminary education at Worthington. Mr. Thomas J. Davis entered Washington College from Reading, O., as a student of the "Partial Course" in 1829, and left the college Nov. 1, 1830. His name appears in the list of communicants of Christ Church, Hartford, 1829. The Standing Committee on Aug. 4, 1831, recommended him as a candidate for holy orders and he was ordained deacon at Christ Church, Hartford, by the Rt. Rev. Bishop Brownell, Sept. 4, 1831. He settled at Salem Bridge, (Naugatuck,) some time after the consecration of the church there, June 8, and before June 30, 1832. On Sept. 4, 1832, at St. Michael's Church, he was ordained to the priesthood by the Rt. Rev. Bishop Brownell. Morning Prayer was read by the Rev. Frederick Holcomb and an appropriate sermon was delivered by the Rev. William Bartow. The Rev. Ashbel Baldwin assisted in the service. Mr. Davis also had charge of the Church at Bethany during his rectorship of St. Michael's.

His name appears in the list of clergy in the Journal of Convention, 1832, and he was present at every Convention until 1837. In 1834 he was the Rector of St. Luke's Church, South Glastonbury, where he served until Easter, 1837. He was Rector of St. Mark's Church, New Britain, 1837, 1838, as detailed in the history of those years. In the Journal of Convention of 1839 he is reported as having been transferred to the Diocese of Ohio. We learn from the record of St. Paul's

Church, Akron, O., that "In August, 1838, the vestry elected as Rector, Rev. Thomas J. Davis, a scholarly Christian, which caused the services to take on a 'Churchly' instead of a 'cottage' form, as had been the case, and they were held in a not unsuitable room on the second floor of a store building on the southeast corner of Market and Howard Streets; the first floor being occupied by a 'general store', the third used for the sitting of the Court of Common Pleas." Mr. Davis was present in the Diocesan Conventions of Ohio in 1839 and 1840, and was then Rector of St. Paul's. In the report of the parish for 1841, Mr. Davis says that he "continued at St. Paul's, Akron, till the first of September, at which time the sickness of my father in Mount Vernon made it necessary for me to leave there to take care of him. On the 5th. Oct. I notified the parish and have resigned my charge, since which I have continued to reside in Mount Vernon, officiating in various places." His father was a communicant of the Church at Mount Vernon, Ohio, and died there Sept. 24, 1841.

The Journal of Convention for 1842 of both Dioceses announce the transfer of the Rev. Thomas J. Davis from the Diocese of Ohio to the Diocese of Pennsylvania. In the latter Journal, in reporting the parish of St. Mark's Church, Moyamensing, Philadelphia County, he says: "I accepted the charge of this parish the 4th of Jan. last and I am happy to say that it has been constantly increasing in numbers and prosperity." He resigned his care of this parish in May, 1843 and engaged in teaching school through the week, assisting in Divine Services on Sundays in several of the city churches. He was so engaged also in 1844, preaching occasionally and assisting, mainly at St. Peter's Church under Bishop Odenheimer.

In 1845 he is reported as one of the "Missionaries of the Society for the advancement of Christianity" in the district of Philadelphia, and he was the City Missionary, 1847 to 1849 inclusive.

He reports to the Convention of 1850 that "Since the last Convention I have labored assiduously to establish the Church in the spiritually destitute region of the Rising Sun village."

"At a meeting of the vestry on the 24th of Aug. 1849, I was chosen Rector at a salary of five hundred dollars.

"This arrangement was made with the unanimous resolution that every exertion should be made to cause a church edifice

to be erected," and he immediately began to solicit for that object and the building was erected under Mr. Davis' supervision. The Church which Mr. Davis thus established was named the Church of the Resurrection and Mr. Davis was the Rector continuously until April 1, 1872, when he retired from active service and was elected Rector Emeritus. At this latter date the parish of St. George was united with the Church of the Resurrection.

In 1876 he had published at Philadelphia by Claxton, Remsen & Haffelfinger, a 16mo volume of 180 pages, entitled—"A Sketch of the Life, Character and Public Services of Thomas Jefferson."

He was a member of Mary Commandery No. 36, Knights Templar of Pennsylvania, in 1873, and in 1875 was made an honorary or life member. He was wont to officiate on Sundays at the Masonic Home in Philadelphia, and one of his brother Masons says: "I remember him as a perfect gentleman in every way."

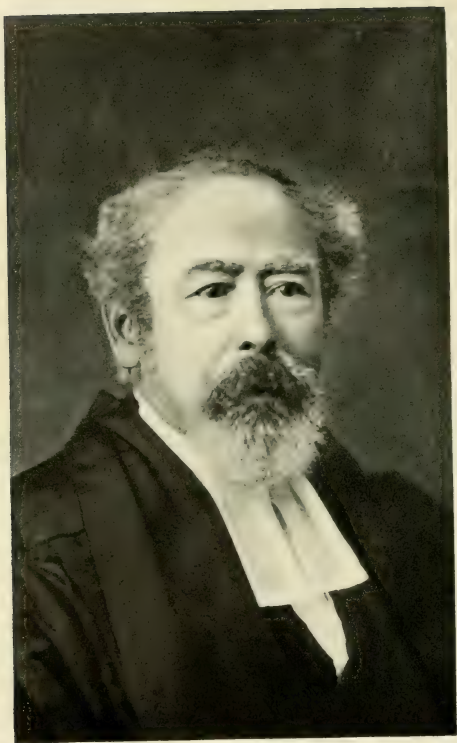
The Rector Emeritus of the Church of the Resurrection, Rising Sun, died after a prolonged illness July 2, 1886, aged 84 years. His funeral was attended from the church on July 6. The Rev. Joseph R. Moore read the office for the burial of the dead, after which the body was interred at the Church of St. James the Less, Falls of Schuylkill. The services at the grave were according to the Masonic ritual. The death of the aged priest was noted in the Philadelphia "Ledger," which said that throughout his ministry at the Church of the Resurrection he taught a private school for boys, as the parish was not able to entirely support him. It also stated that "His first parish was at New Britain, Conn." "The Standard of the Cross," Cleveland, Ohio, also made the latter statement. This is an error, as his first cure included the two parishes of Salem Bridge and Bethany, Conn. Probably the error arose from the statement which Mr. Davis had made, that his first services were at New Britain, Conn., but this was only as a lay reader when he was a student at Trinity College, 1829-1830. Thus endeth the record of a faithful minister of Christ, who for fifty-five years labored with the poor and needy. He was forty-four years a minister in Philadelphia and connected with but a single Church for twenty-seven years.

REV. ZEBEDIAH HYDE MANSFIELD.

Zebediah Hyde, a son of William and Susan (Hyde,) Mansfield, was born Dec. 19, 1811, at Norwich Town, upon the home lot of his ancestor, the first William Hyde of Norwich; died unmarried, April 16, 1858, at Norwich, Conn., in the same room in which he was born. His nearest of kin informs us that there is no picture of him in existence.

He was graduated from Trinity College in 1836, and was then a candidate for holy orders. He was ordained deacon, June 12, 1838, and priest, March 18, 1840, by the Rt. Rev. Bishop Brownell. He is in the list of clergy in the Journal of Convention 1838, as officiating at St. Mark's Church, New Britain, Conn., where he remained for a few months. His next charge was the Church at Warehouse Point, Conn., where he officiated until 1841. He probably resigned his charge there on account of ill health as the Bishop's address for 1842 mentions his absence from the Diocese by reason of ill health. He engaged in teaching a classical school at Wilmington, Del., and was received into the Diocese of Delaware, Aug. 29, 1844, from the Diocese of Connecticut. He was then prevented by imperfect health from speaking in public except in small rooms. He visited his native state in 1848 and preached once at Christ Church, Norwich, also at St. John's Church, Warehouse Point, with much pleasure. He was still teaching at Wilmington, Del., in 1852, and was preaching on Sundays in various places. He resided at Georgetown, D. C. 1852, 1854, and in the latter year was transferred from the Diocese of Delaware to the Diocese of Connecticut, where he had charge of a family school and the direction of the department of Ancient Languages in a large seminary in the vicinity of Norwich. He was also then assisting at Grace Church, Yantic. He was soon after made Rector of that Church and remained so until his death.

His love for the Church and especially the Church in his native place is shown by his will, in which he left a legacy to St. Andrew's Church of Wilmington, Del., while the amount of his deposit in the Norwich Savings Bank, amounting to about \$1850.00, was given to the "Board of Directors of the



REV. JOHN MARSHALL GUION, S.T.D.

Society for the Promotion of Christian Knowledge in the State of Connecticut," towards the support of the minister of the Protestant Episcopal Church in the village of Yantic. Also a residuary legacy to the same Society amounting to nearly \$6,000.00 for the purpose of providing a rectory at Yantic.

The Assistant Bishop's address to the Convention of 1858 refers to the death of Mr. Mansfield as follows: "Amid many discouragements, arising from continued bodily illness, he persevered with unobtrusive fidelity in the duties of his holy calling; and he has left behind him a remembrance, which those whom he served will long cherish and preserve."

REV. JOHN MARSHALL GUION, S.T.D.

John Marshall, a son of Elijah and Elizabeth (Marshall,) Guion, was born Feb. 22, 1801, at Rye, N. Y.; married in St. Mark's Church, New York City by the Rev. Dr. Creighton, May 15, 1832, Elizabeth Ives, daughter of John Robert Wheaton of New York City. She was born Jan. 5, 1801, at Norwich, England. He was of the sixth generation in descent from Louis Guion, a French Huguenot who came to America in 1687 and settled at New Rochelle, N. Y. In 1822 John M. Guion entered Columbia College, from which he was graduated in 1826. His theological studies were pursued at the General Theological Seminary, New York and completed in 1829. On the Third Sunday after Trinity, July 5, 1829, he was made deacon in St. Paul's Chapel, New York, by the Right Rev. Bishop Hobart. He immediately went to Palmyra, N. Y., as missionary and in 1830 he was in charge of St. Mark's Church, New York City, as minister under Dr. Creighton. He was ordained to the priesthood in 1830, and in 1832 he removed to Connecticut and had charge of Grace Church, Saybrook in that year, although he was not canonically received into the Diocese until after the sitting of the Convention of 1833. He was present at many of the Diocesan Conventions from 1832 to 1848 inclusive. While at Saybrook, he published a pamphlet entitled "An apology for the Church's reply to a Retrospect on the Minister and Church at Saybrook," Middletown, Conn.,

1834. A copy of this work is in the library of the General Theological Seminary, New York, as is also a copy of his sermon on "Ministerial Holiness" New York, 1835. These are his only publications of which we have any knowledge. He resigned the rectorship at Saybrook and entered on that of St. Andrew's Church, Meriden, April 24, 1836. He resigned the rectorship of St. Andrew's Church in October, 1838, and on December 2, he began to officiate in St. Mark's Church, New Britain. He was elected Rector before the sitting of the Convention in 1839. The account of his rectorship at St. Mark's is hereinbefore given. During the last year of his rectorship in New Britain, 1845, he was teaching a private school at Hartford. His report as published in the Journal of Convention for 1846 shows that he had during the ecclesiastical year officiated on alternate Sundays at St. Matthew's Church, East Plymouth. In 1847 he was again officiating at his old parish, Grace Church in Saybrook, and he had also during the year officiated seven Sundays in New Britain. He was succeeded at Saybrook by the Rev. C. R. Fisher in the spring of 1849, and on May 6, 1850, he began teaching in the State Normal School at New Britain, where he remained for about two years or more, when he conducted a private school at New Britain, for a time. In 1853 he was in charge of Christ Church, Bethany, Conn., where he had officiated since April 24, of that year. In the summer of 1852, he officiated on alternate Sundays at St. Matthew's, East Plymouth, and for about two months thereafter officiated in the parish of St. James', Birmingham, pending the entrance of the Rector-elect.

He was dismissed from the Diocese of Connecticut and transferred to the Diocese of Maryland 1854, and became assistant minister in St. Paul's Parish, Baltimore, Md. While there, he officiated upon various occasions for the Chaplain of the United States Senate.

He was received into the Diocese of Western New York from the Diocese of Maryland, Feb. 13, 1854, and became Rector of Trinity Church, at Seneca Falls, New York, and was also appointed Chaplain of the Auburn State Prison. He resigned the rectorship of Trinity Church, Seneca Falls, Feb. 29, 1876, on account of failing health, after a rectorship of over twenty-one years and was made Rector Emeritus. Shortly

after he settled at Seneca Falls he was invited to the principalship of the Seneca Falls Academy, which position he filled for several terms to the entire acceptance of its patrons. In 1865, Columbia College conferred upon him the degree of Doctor of Sacred Theology.

The Seneca Falls "Reveille" of July 26, 1878, contains an obituary notice of the Rev. John M. Guion, S.T.D., together with a copy of sympathizing resolutions passed at a meeting of the Rector, wardens and vestrymen of Trinity Church, also at a meeting of the Sessions of the Presbyterian Church and at a meeting of the Common Council of the city of Auburn, of which council a son of the Rev. Mr. Guion was a member. We copy the following from the above named obituary notice:—

"Dr. Guion was a man of finished education and eminently successful in his ministerial work. He always possessed the warm love and respect of the people to whom he ministered, and his kindness of heart, quiet humor and geniality endeared him to all those with whom he came into social relations. In the pulpit he exhibited his great powers of mind. His presentations of gospel truth were made with all the grace and elegance which springs from the infusion of the mind with the spirit of classic learning. In his official capacity he united unusual mental power with impressive dignity of manner, and a commanding influence over others, and he tempered and adorned them all in no ordinary degree, with the active graces of the christian. The sick and distressed found in him a tender and sympathizing friend. Among his people he was an honor and a pillar of strength, and many feel that a great man hath fallen this day in Israel. In every relation of life, in the Church, in society and family circle, he was a beloved and exemplary man, a consistent christian, beautifully exemplifying the power of holy religion, commanding and securing the love and confidence of all."

"His whole life was characterized by faithfulness to duty, and a self-sacrificing spirit for the good of others. In his daily walk and conversation he exhibited a type of christian faith of wonderful strength and beauty. Indeed, he exemplified in his own person the consistency and power of the religion to which he devoted his life."

REV. CHARLES RICHMOND FISHER, M.A.

Charles Richmond, a son of Daniel and Betsey (Fisher,) Fisher, was born Sept. 17, 1819, at Franklin, Mass.; died at Hartford, Conn., Nov. 24, 1876; married at Hartford, by the Rev. George Burgess, May 26, 1846, to Susan B. Griswold, of Hartford, who died at Hartford, Dec. 28, 1905. His parents were members of the Congregational Church in Franklin, Mass. His father died when Charles was only fifteen, and for some years he was a clerk in the book store of William Marshall in Providence, R. I. Here he attended Grace Church and became acquainted with that time-honored form of worship and system of religion to which he was ever after heartily attached.

He entered Trinity College in 1838, graduating in 1842. His cheerful face and genial manners, coupled with an excellent spirit and diligence in his studies, soon attracted the special attention of Bishop Brownell and Mr. Fisher was led by him to engage in the active duties of the ministry. On Aug. 2, 1842, he was recommended by the Standing Committee as a candidate for holy orders and on Nov. 5, 1845, they recommended him for deacon's orders. He had studied theology under the Rev. George Burgess, Rector of Christ Church, Hartford, who was afterwards the Bishop of Maine. On Dec. 21, 1845, in Christ Church, Hartford, he was admitted to the order of deacons by the Rt. Rev. Thomas Church Brownell. Morning Prayer was read by the Rev. Dr. Totten and the Rev. George Burgess read the lessons and preached the sermon. Before being made deacon he had officiated in various places as lay reader and was quite frequently called to New Britain as a lay reader during the closing year, (1845,) of the Rectorship of the Rev. Mr. Guion, and immediately after being made a deacon he was called to officiate for three months in St. Mark's Church, New Britain, as narrated in the preceding pages. In the Journal of Convention 1846, he is reported as having been transferred to the Diocese of Massachusetts. The Bishop's address, as reported in the Massachusetts Journal of Convention for 1846, says, "A parish has been organized during the past year in the manufacturing village of Cabotville, in the town of Springfield. The congregation is served by the



REV. CHARLES RICHMOND FISHER, M.A.

Rev. Charles R. Fisher." He remained here one year and then was re-transferred to the Diocese of Connecticut. Mr. Fisher wrote in his diary under date of May 24, 1848, "I have had this day the great pleasure of attending the consecration services of Grace Church, Cabotville. This is the church which, with God's blessing, I was the chief instrument in erecting, having visited Boston three times for the purpose and collecting there and in other places, the sum of twenty-three hundred dollars."

Mr. Fisher went immediately from Cabotville to St. Mary's Church at Manchester Mills and on June 9, 1847, at the Diocesan Convention in Christ Church, Hartford, he was ordained to the priesthood by Bishop Brownell. The Rev. Dr. Burgess was the presenter, who, with the Rev. Dr. Mead of Norwalk, the Rev. F. J. Goodwin of Middletown, and the Rev. Frederick Miller of Branford, united with the Bishop in the laying on of hands. The sermon was preached by the Rev. F. J. Goodwin.

The Rev. Mr. Fisher was first present in the Diocesan Convention of Connecticut for 1847, and was present thereafter every year except 1865, for thirty years, his last attendance being in 1876, the year of his death.

He officiated at Manchester Mills until the 9th Sunday after Trinity, 1848, when he was obliged to suspend his ministerial labors on account of a severe and protracted sickness. On Good Friday, 1849, he resumed his labors, taking charge of the parish of Grace Church, Saybrook and continued in charge until the first Sunday after Christmas. On the first Sunday after Epiphany 1850, he took charge of St. Peter's, Hebron.

On Dec. 2, 1850, the Bishop appointed him the City Missionary and Rector of the Free Episcopal Chapel at Hartford. The first meeting of this mission, (which afterwards became St. Paul's Church,) was held Nov. 27, 1850, and Mr. Fisher, with the exception of about two years, was the Rector as long as he lived.

At the Diocesan Convention 1853, the Rev. C. R. Fisher was appointed to receive the assessments for the Bishop's Fund, and was re-appointed at every Convention, except that of 1865, until 1868. In 1863 he was the Rector of the Church of Our Saviour, at Plainville. From Aug. 2, 1862, until June, 1864, he

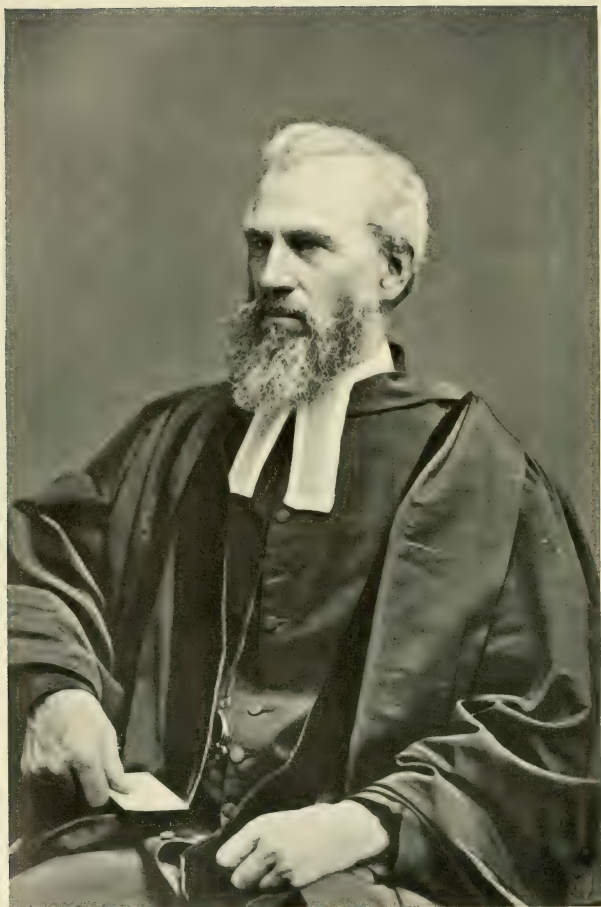
held services twice a month on Sunday evenings at Christ Church, Unionville. In 1864, by the request of the Bishop he was in charge of St. Andrew's Church in Bloomfield. In 1868, he was elected by the Convention on the Board of Education of the Church Scholarship Society and was Secretary of the Board from 1869 to 1876 inclusive. In 1871 he reported to the Convention that he officiated in the wards of the Hartford City Hospital, every Sunday afternoon. His occasional services were very numerous; the number of marriages solemnized by him was 1717, and the baptisms and burials were also recorded by the hundreds.

His long service as missionary in Hartford caused him to be familiarly known as "Father Fisher." He had frequently been chaplain of the Lower House of the State Legislature, chaplain of the First Regiment of the State Militia, and grand chaplain of the Grand Lodge of Masons of this State. Although he served in many different places, he resided at Hartford during the last thirty years of his life. "He gave food to the hungry, help to the hopeless and from his heart, overfull with the broad humanity of Christ, he extended to every suffering one the word and act that gave them hope and strength."

"He carried his religion where it was most needed, viz., among those who had no other comfort or consolation. He walked in his warm-hearted ministry through the unpopular and unfrequented places, after the manner of his Master, who talked to the poor and humble by the dark waves of Galilee."

A memorial pamphlet published by Brown & Gross, Hartford, 1877, gives a full account of the funeral, several press notices of his life and death and the funeral Discourse by the Rt. Rev. John Williams, Bishop of Connecticut, delivered at St. Paul's Church, Dec. 10, 1876.

"Mr. Fisher's patient and faithful work for the good of Christ's people can never be fully known and its effects can never be truly estimated until the day comes when every man shall receive his own reward according to his own labor."



REV. ABNER JACKSON, D.D., LL.D.

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Abner Jackson was born Nov. 4, 1811, in Washington County, Pennsylvania. His childhood and early youth were spent in a quiet country home; and that administration and love for the beautiful in nature, which were so strong in his soul, and so evident to all who knew him in after life, were, no doubt, first developed amid the lovely scenes surrounding him there. He prepared for a collegiate course, at West Alexandria, Pennsylvania, and in 1828, he was admitted to the College at Washington, in his native State. At the end of two years he left that institution, intending to enter, eventually, the legal profession. In the meantime, he took charge of the Academy at Meadville, where he remained a year and a half. During his residence there, his attention was, in some way, probably by reading, turned to the Church. Led on, step by step, by that strong, clear conviction, and that simple, fearless devotion to duty which always characterized him, both in thought and in deed, he became a communicant, and subsequently a candidate for holy orders. He entered Trinity (then Washington,) College, Hartford, in 1833, and very soon manifested his intellectual strength, by leading his class in all branches of study. He was graduated in 1837, with the highest honors, receiving for his appointment the valedictory oration.

He was at once appointed Tutor in the College, and served in that position one year. In 1838, he was elected Adjunct Professor of the Ancient Languages. On Aug. 3, 1837 he was recommended by the Standing Committee as a candidate for holy orders and on Sept. 2, 1838, he was ordained deacon at Middletown. In 1840, he was transferred from the Chair of Ancient Languages to that of Intellectual and Moral Philosophy.

Professor Jackson was married April 27, 1841, to Emily, daughter of Governor Ellsworth of Hartford. She died July 1, 1853, and he married second, on Sept. 9, 1856, Mary Wray, daughter of Frederick Cobb of Schenectady, N. Y.

He was ordained priest, at Hartford, May 13, 1847. He retained his professorship at Trinity College till 1858. In addi-

tion to his work in the special departments already mentioned, he served as Lecturer on Chemistry, from 1839 to 1852. He was librarian of the College from 1837 to 1849. During a large portion of the time between the years 1840 and 1856, he had charge of the Latin, and gave nearly all the instructions in that department. From 1848 to 1853, he was editor of the "Calendar," a Church paper published in Hartford, which was afterward enlarged into the "Churchman." He officiated in many of the towns and missionary stations in the vicinity of Hartford, and, in several places, began services, the results of which are now visible in strong and flourishing parishes. His work at New Britain has been hereinbefore mentioned. He had charge of the Mission at Windsor Locks, from Oct. 15, 1854, to July 1, 1855. At times he was in charge of St. Luke's, South Glastonbury, and he had charge of St. James', West Hartford, from the second Sunday after Easter 1856, until some time in 1857.

In 1858, he was elected to the Presidency of Hobart College, Geneva, N. Y. He accepted the position, and remained there, serving at the same time as Professor of Ethics and Metaphysics, and of the Evidences of Christianity, until 1867, when he was called to his Alma Mater as President. The Bishop's address to the Diocesan Convention of Connecticut, 1868, says as to his presidency of Trinity College, "I heartily congratulate the Diocese and the College on so auspicious an event."

He entered upon the duties of that office at the beginning of Trinity Term, 1868. He came in the ripeness of manhood, with a mind unusually rich in learning, with the benefits of long experience, and with high hopes and far-reaching plans for the future of the College, prepared to concentrate all his energies upon this, the last as well as the first field of his collegiate work. In 1868 he was made chairman of the Board of Education of the Church Scholarship Society and served until his death in 1874. He was also one of the Trustees of the Berkeley Divinity School, 1869-1874. He was on the Standing Committee of the Diocese 1870-71, and was appointed an examining chaplain by the Bishop in 1872. He was supplemental deputy to the General Convention 1868 and deputy in 1872. It was under the presidency of Dr. Jackson that the

great change involved in the sale of the old college grounds to the city and its transfer to the new site was begun.

But he was destined to be removed from earth to Paradise, in the midst of his usefulness, and while his work seemed incomplete. On Sunday morning, April 19, 1874, he entered into rest, and the transition from this world to Paradise was so painless and peaceful, that the sleep of life and that of death could hardly be distinguished from each other.

President Jackson was, it will be seen, for nearly forty years, engaged in the work of Christian education. He was beloved and will be always remembered with reverent affection by all those who were associated with him in academic life, as students or as instructors.

In all relations, as a devout man, a Christian scholar, and a priest of the Church, he won such love as seldom goes out from human hearts. There was in his character that harmonious blending of varied qualities which enabled him to impress others without seeming to do so. His was a well proportioned development in all the elements of sound scholarship and Christian culture. He was familiar with every important branch of learning. He was a careful and thorough student of literature, both ancient and modern, having gathered by patient investigation, and thoughtful reading, the intellectual wealth of past ages. He also made it a matter of duty, as well as a pleasure, to keep pace with, and in some things to anticipate, the progress of present times. Though his special attention was, in his later life, given to metaphysics and philosophy, and though his thoughts were turned more directly to the great questions at issue in that field of speculation, he was not a stranger to those other sciences which are called practical. He made theology the starting point in every search after truth, regarding the problem of man and that of nature as blind riddles, except to those who believe in a higher revelation from God, made known through His Church and the Written Word.

Some of the above facts are from the Journal of Convention of this Diocese, but they are mainly taken from a memorial published not long after his death. The address of the Rev. Wm. Payne, D.D., Rector of St. George's Church, Schenectady, before the House of Convocation of Trinity College in affec-

tionate commemoration of the Rev. Abner Jackson, D.D., LL.D., has also been published; so also has a volume of his sermons, a copy of which has been presented by his daughter to St. Mark's Church, New Britain for use in the Sunday School Library.

We quote the following from the Bishop's address to the Diocesan Convention, 1874:

"When in 1868 I announced to you the assumption by Dr. Jackson of the presidency of the College, it was with the hope that I should not in my lifetime see that post again left vacant. It was a joy of joys to me that he was in it. Coming together as we did to the College, more than forty years ago, and having been immediately associated in all the intervening time, (with only the exception of the years when he held the Presidency of another College,) in labors for its welfare, the tie that bound us to each other was one of no common strength. I can bear witness, as few others can, to the single-hearted, self-sacrificing, untiring zeal and energy with which my dear departed brother gave himself to what he considered to be, and what has, indeed, been, though not as we had thought, his life-long work."

"But you will permit, I am sure, these few words of loving memorial to one who was my brother in every thing but natural descent; and I know that your voices will join with mine in testifying to the greatness of the loss that God has been pleased to permit to fall upon the College, the Diocese, the whole Church, and the inestimable interests of Christian and Churchly education."



REV. ALEXANDER CAPRON.

REV. ALEXANDER CAPRON.

Alexander, a son of Cyrus and Althea (Allen,) Capron, was born in November, 1814 at Clermont, Columbia County, N. Y.; died at No. 181 Carteret Ave., Jersey City, N. J. on April 3, 1890. He was married in St. John's Church, Hartford, Conn. in June, 1848, to Mary Roxanna, daughter of Oliver and Hannah (Goodwin,) Welles, who was born at Hartford, Oct. 29, 1823 and died at Jersey City, N. J., Jan. 23, 1897.

He entered Trinity College in 1841 as from Hudson, N. Y., and was graduated in 1845. The Standing Committee of the Diocese met on Aug. 6 and 7, 1845, and recommended Alexander Capron from the graduating class of Trinity College, as a candidate for holy orders. He was reported as a candidate in the Journal of Convention for 1847, and the Bishop's address to the Convention of 1848 states that he had been transferred to the Diocese of New York. In 1848, he was recommended by the Standing Committee of that Diocese for the order of deacon and was made deacon some time during 1848. Alexander Capron, Deacon, was transferred in 1848 to the Diocese of Connecticut, and became the minister of St. Mark's Church, New Britain, Nov. 26, 1848, in which church he was ordained to the priesthood, Feb. 24, 1850. He was present at every Convention of the Diocese from 1849 to 1855 inclusive. He resigned the rectorship of St. Mark's on Easter Monday, 1855, and took charge of the mission at Central Village, Conn., which he resigned in the summer of 1856 and was transferred to the Diocese of Wisconsin. Here he took charge of St. Matthew's Church, Kenosha, on the first Sunday in September, 1856, and remained there for about two years, when he received a call to St. John's Church at Quincy, Ill. He entered upon the rectorship at Quincy in November, 1858.

The "Calendar" of Hartford, Conn., issue of Dec. 18, 1858, for the benefit of the people of St. Mark's Church, New Britain, published the following from the "Kenosha Times." "It is a source of regret to all classes of citizens that the Rev. Mr. Capron of St. Matthew's Church has found it necessary to leave us. He has accepted a call from the beautiful town of Quincy, Illinois, where he thinks the climate is better adapted

to the health of his family. It is hardly necessary to say that Mr. Capron has made a warm personal friend of every member of his parish since his residence in Kenosha, and that the good wishes of every one go with him and his family to his new home. It will be difficult to supply his place. He is a man of rare ability and education, as well as of most excellent personal and social qualities. We congratulate our neighbors of Quincy upon their good fortune."

In addition to the charge at Quincy, Mr. Capron preached once a fortnight at Mendon, during the summer of 1859. The "Calendar," (Hartford,) for Feb. 12, 1859, says: We learn from a correspondent that the active Rector of St. John's Church, Quincy, Ill., has recently established a "Church Home" in Quincy, in which already two orphans and two widows are comfortably provided for. In 1860 he reported holding services on Sunday afternoon three times a month, in a Methodist Chapel seven miles from Quincy. In 1861 and 1862 he reported additional service on alternate Monday evenings in a rural district ten miles from Quincy; thus making three separate missions in addition to his regular duties at St. John's in Quincy. He was one of the deputies from Illinois to the General Convention in 1862.

On March 10, 1863, another Rector took charge of the Church at Quincy and the Bishop's address to the Convention of 1863 names the Rev. Mr. Capron among those who had received "Letters Dimissory" but does not state to what Diocese Mr. Capron had been transferred. According to the "Church Almanac" he was settled at Middletown, N. Y., from 1864 to 1877 inclusive. He is reported in the Michigan Journal of Convention for 1878 as the Rector of Christ Church at Adrian, Lenawe Co., where he entered upon his duties on the first Sunday in October, 1877. On Feb. 10, 1880, he was transferred again to the Diocese of New York, into which Diocese he was received for the third time and to which he belonged on the day of his death. He is reported in the "Church Almanac" as located at Port Jervis, N. Y., 1881 and 1882; at Highland, N. Y., 1883-4 and 5; Esopus, N. Y., 1886 and Walden, N. Y., 1887. His last parish was at West Park, N. Y., (near Esopus.) He was residing in Jersey City, N. J., 1887 to



REV. FRANCIS THAYER RUSSELL, M.A., S.T.D.

1890, without any charge but continued to preach as occasion offered until two days before his death.

On April 2, 1890, he received a fall that caused internal injuries from which he died after an illness of thirty-six hours, on the third day of April, 1890, aged 76 years. A brief notice of his death appeared in the "Churchman," saying that he "will be long remembered for faithful service." Another notice was published in the "Church Almanac" for 1891 and he was briefly referred to in the Bishop's address to the Diocesan Convention of New York, as one who was a missionary and in a true sense "giving himself in cheerful self devotion."

REV. FRANCIS THAYER RUSSELL, M.A., S.T.D.

Francis Thayer, a son of William and Ursula (Wood,) Russell, was born at Boston, Mass., June 10, 1825; married in Christ Church, Hartford, Conn., Oct. 25, 1855, Mary Huntley, daughter of Charles and Lydia (Huntley,) Sigourney, who was born Aug. 3, 1828, at Hartford, Conn., died at Waterbury, Conn., July 20, 1889.

Mr. Russell's father was born and educated in Scotland and came to America in 1819 as a teacher. Francis T. Russell was educated in part by his father and partly at Phillips Academy at Andover, Mass. His theological studies were pursued at Trinity College, Hartford, before the Berkeley Divinity School, in Middletown, Conn., was established. He is reported in the Journal of Convention, 1853, as a candidate for holy orders and was seated as such in the Convention of 1854. He was made deacon at Christ Church, Hartford, on March 25, 1855, by the Rt. Rev. Bishop Brownell. He officiated for a time in various parishes, mostly in Hartford, and became the minister in charge of St. Mark's Church, New Britain, on May 6, 1855. He was ordained to the priesthood in his church at New Britain on March 12, 1856, and it was nearly nine years before he resigned the rectorship of that parish. The story of these years has been told in the preceding pages. In 1864 he accepted the Horace White Professorship of Rhetoric and

elocation at Hobart College, Geneva, Ontario County, N. Y. In addition to his duties at this college he served as missionary at Phelps. He remained at Geneva until 1866, when finding that the lake region did not agree with his health, he became Rector of St. Stephen's Church at Ridgefield, Conn., in the hills of Fairfield County, on June 3, 1866, and was transferred from the Diocese of New York to the Diocese of Connecticut. He still retained his professorship at Hobart College, giving a few weeks instructions annually until 1869. Professor Russell was trained in the theory and practice of public speaking by his father and by the distinguished public reader, Mr. James E. Murdock, who was then associated with the senior Mr. Russell in educational work in Massachusetts.

From 1867 to 1875 inclusive, Professor Russell was one of the board of directors of the Missionary Society of Connecticut, and was the secretary of that Society 1868 to 1872. In 1868, he resigned the rectorship of St. Stephen's Church, Ridgefield, and became Associate Rector of St. John's Church, Waterbury, with the Rev. J. L. Clark. Here he remained for seven years. He was called to the rectorship of St. Margaret's Diocesan School for Girls July 23, 1875, and resigned his position in St. John's Church on the first of October following. He was also elected the same year as one of the trustees of St. Margaret's School, and still holds the position of Rector and of trustee, although for the last few years he has resided at Grand Rapids, Mich. In 1871, he was elected by the Diocesan Convention as supplemental deputy to the next General Convention. He was also elected one of the committee on rules of order.

In 1872 he was one of the Trustees of the Berkeley Divinity School, and the following years until 1886, when he resigned. In the Diocesan Convention of 1875, he was appointed one of the committee on Christian Education. Also in 1885. In addition to his duties at St. Margaret's School, he officiated regularly on Sunday mornings in 1875, at St. Paul's Chapel in Waterville, and most of the time thereafter until 1880. When Trinity Church, Waterbury, was organized in May, 1877, the Rev. F. T. Russell was invited to take charge of the parish and he did so until a Rector was elected later in that year, and thereafter he assisted the Rector of Trinity Church until 1881.

From 1882 to 1900, he often assisted the Rector at St. John's Church. During the vacancy in the rectorship of St. John's Church, 1883-4, he was acting Rector of the parish.

In the Journal of Convention 1901, the Rev. Francis Thayer Russell, D.D., is in the list of presbyters as "Rector of St. Margaret's School (1875); Assistant in Trinity Church, Waterbury; and instructor in Reading the Church Services and Delivery of Sermons in the General Theological Seminary, New York, (1885.)" During the academic year he frequently assisted the Rector of St. Stephen's Church in New York City. In 1903, he resigned his position at the General Theological Seminary and removed to Grand Rapids, Mich., but still retained the rectorship of St. Margaret's School, which he visits twice a year. In addition to Professor Russell's duties at St. Margaret's School he reported in the Journal of Convention, 1905, that he "has officiated constantly in clerical duties every Lord's Day, and has also attended to educational work at Akeley Hall, the Diocesan School for Girls at Grand Haven, Michigan, and at Howe Military School for Boys at Lima, the Diocesan School for the Diocese of Michigan City." In 1906 he reports the same service for every Lord's Day and "other special services at the pro-cathedral, St. Mark's Church, Grand Rapids, Mich."

The honorary degree of Master of Arts was conferred on the Rev. F. T. Russell by Trinity College 1857, and that of Doctor of Sacred Theology by Hobart College, 1894. Professor Russell has generally been engaged in educational and parochial work, but it has always been in connection with educational institutions of the Church. He was connected as an instructor with the Berkeley Divinity School, Middletown, for about forty years, St. Margaret's School for Girls, Waterbury, for thirty-one years, the General Theological Seminary, New York, for twenty-three years, Trinity College, Hartford, for twenty years and other various institutions for a lesser number of years. His various publications have been mostly in the line of educational work for the Church. One of his best known works is "The Use of the Voice in Reading and Speaking; a Manual for Clergymen and Candidates for Holy Orders," which was published at New York 1883, and a second edition

was published in 1894. Numerous references to Professor Russell may be found in Anderson's History of Waterbury, 1896.

The Rev. Francis T. Russell has been an ever active minister of Christ for fifty-two years. He has been in the ministry longer than any other minister of St. Mark's Church, New Britain, with the single exception of the Rev. Thomas J. Davis, who was a minister for nearly fifty-five years. The Rev. Mr. Russell is the only Rector of St. Mark's that the people here have had the pleasure of listening to, fifty-one years after his first service in this parish.

REV. LEONIDAS BRADLEY BALDWIN.

Leonidas Bradley, a son of Joseph Breed and Cynthia Eliza (Bradley,) Baldwin, was born at New Haven, Conn., March 5, 1834; married at Middletown, Conn., June 8, 1863, Annie Mary, daughter of William Dorson and Betsey Ann (Wyse,) Willard, of Middletown, Conn. Mr. L. B. Baldwin received his preliminary education at the Hopkins Grammar School, New Haven, Conn. He was graduated at Trinity College, Hartford, in the class of 1860. His theological training was completed at the Berkeley Divinity School, Middletown, Conn., in 1863. L. B. Baldwin, B.A., was recommended by the Standing Committee of this Diocese, Oct. 11, 1860, as a candidate for holy orders. In 1861, he was officiating as lay reader at St. Matthew's Church, East Plymouth, and his report of that parish is in the Journal of Convention, 1861. On May 19, 1863, he was recommended by the Standing Committee for the office of a deacon and was made deacon by the Rt. Rev. John Williams, D.D., at the Church of the Holy Trinity, Middletown, Conn., May 27, 1863.

The Journal of Convention for 1864 shows that he had been transferred to the Diocese of New Hampshire. He was present at the Diocesan Convention, New Hampshire, in 1864, and the address of the Right Rev. Carleton Chase, Bishop of that Diocese, says: that on July 23, 1863, "I accepted a Letter Dimissory from the Ecclesiastical Authority of Connecticut, in favor of the Rev. Leonidas Bradley Baldwin, to whom, being a deacon, I gave a license to preach the Gospel. From



REV. LEONIDAS BRADLEY BALDWIN.

that time to the present, Mr. Baldwin has officiated as Minister in charge and Rector elect at Nashua." Mr. Baldwin's report of St. Luke's Parish, Nashua, shows that his connection with the parish began July 1, 1863. At this Convention he was appointed the "Preacher of the Missionary Sermon."

Bishop Chase's address to the Diocesan Convention of New Hampshire for 1865 says, "Our last Convention was holden in Trinity Church, Claremont, on the 25th of May last, (1864.) . . . After Morning Prayer I ordained to the Priesthood the Rev. L. B. Baldwin who was presented by the Rev. Dr. Hubbard." The same address under date of Sept. 17, (1864,) says: "About this date I received with surprise and regret letters from the Rev. L. B. Baldwin and the Wardens of St. Luke's Church, Nashua, informing me of his resignation of the Rectorship of that Church and its acceptance." On Sept. 26, 1864, the Bishop gave Mr. Baldwin a Letter Dimissory to the Diocese of Connecticut. He came to this Diocese to take the rectorship of St. Mark's Parish, New Britain, and entered upon the duties of that office Oct. 1, 1864. Here he continued until Aug. 1, 1870 as before noted, about which latter time he became Rector of St. James' Church at Birmingham, Conn. He was present at every Diocesan Convention of this Diocese but one from 1865 until 1880, at which latter date he had been transferred to the Diocese of Massachusetts, into which he was received Dec. 17, 1879.

The Rev. Mr. Baldwin was present at the Diocesan Convention of Massachusetts, 1880, and every year thereafter until 1887, when he had been transferred to the Diocese of New Hampshire. He read the Litany at the Massachusetts Convention, 1880, and his report of the parish of St. Mark's Church, Boston, shows that he assumed charge of that Church in November, 1879. At the Diocesan Convention of 1882, Mr. Baldwin made application for the admission into Union with the Diocese of St. Mark's Church, Boston. At the 1886 Convention Mr. Baldwin was appointed one of the Committee on the Admission of New Parishes.

About the last of September, 1886, the Rev. L. B. Baldwin became the Rector of St. James' Church, Keene, N. H. and held that office until 1892. He read part of the Evening Prayer

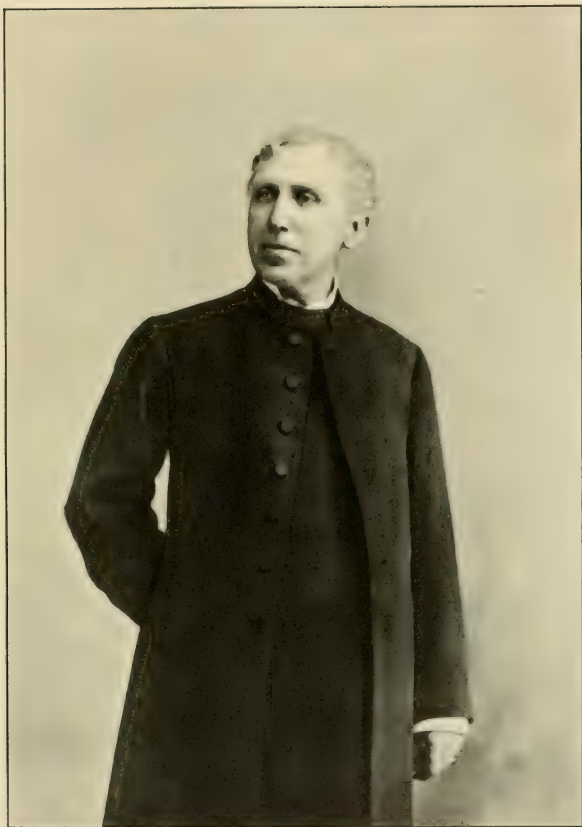
at the Diocesan Convention of New Hampshire in 1887; was one of the committee on the Admission of New Parishes 1888; on Christian Education 1890; and on Canons and other business 1891.

In 1892, he was transferred to the Diocese of Easton, Maryland, where he remained until 1904, when he was obliged to retire from active work on account of ill health. In 1904 he removed to New Haven, Conn., where he and his wife now reside. The portrait used in this work was first used in the "Portrait and Biographical Record of the Eastern Shore of Maryland" 1898. Mr. Baldwin is still remembered and revered by many in New Britain as one of our oldest living Rectors. His last pastorate of twelve years at Easton, Md. was terminated only for the want of physical strength to serve them longer. He has had only four rectorships since he left New Britain, and three of them have been longer than was his rectorship here.

REV. JOHN CAVARLY MIDDLETON, S.T.D.

John Cavarly, a son of Nathaniel and Abbie Hempstead (Crocker,) Middleton, was born at New London, Conn., Jan. 9, 1833, died at Glen Cove, L. I., July 7, 1888, married April 23, 1863, Annie Elise, daughter of William and Mary Jane Anderson, born Dec. 8, 1836, died March 20, 1864. His early schooling was at New London and later he attended the Williston Seminary at Easthampton, Mass., to prepare for college. He was graduated at Yale College in 1859. His theological studies were completed at the Berkeley Divinity School, Middletown, Conn. In the Journal of Convention 1860, Diocese of Connecticut, the Standing Committee report that John C. Middleton, A.B., Yale College, was recommended on June 29, 1859, to the Bishop as a candidate for holy orders.

The Bishop's address to the Diocesan Convention of Rhode Island 1861 says: "On the festival of St. Matthew's, Sept. 21, (1860,) I admitted Mr. J. C. Middleton to the Holy Order of Deacon, in Grace Church, Providence. The candidate was presented by the Rev. Mr. Henshaw." He began his ministry as the assistant of the Rev. Abram Newkirk Littlejohn, then Rector of the Church of the Holy Trinity, Brooklyn, N. Y.,



REV. JOHN CAVARLY MIDDLETON, S.T.D.

but afterwards the Bishop of Long Island. He remained with the future Bishop for three years, when he removed in the spring of 1863, to Stonington, Conn., leaving behind him strong traces of his character and influence that remained with Bishop Littlejohn through life. The address of the Right Rev. John Williams, Assistant Bishop, to the Diocesan Convention of Connecticut in 1862, says: "I also ordained the Rev. John C. Middleton to the Priesthood, at the request of the Bishop of Rhode Island, in the Church of the Holy Trinity, Brooklyn, L. I. on the 2d day of March 1862." In the spring of 1863, he was received into the Diocese from the Diocese of New York and was the Rector of Calvary Church at Stonington. In 1864, he was holding weekly services at Mystic Bridge in addition to his services at Stonington. In the Diocesan Convention of 1867 he was one of the committee on that part of the Bishop's address which referred to the work of Church Extension, and this address shows that the cornerstone of the chapel of the Holy Cross, in Calvary Parish, Stonington, had been laid by the Rev. John C. Middleton. He was on the board of directors of the Missionary Society from 1869 to 1871 inclusive. In 1870 the thanks of the Diocesan Convention were voted to him for his sermon before the Missionary Society. He entered upon the rectorship of St. Mark's Church, New Britain, on April 16, 1871, and served until Sept. 9, 1874, as narrated in the previous pages. He was then transferred to the Diocese of Long Island, and became the Rector of St. Paul's Parish at Glen Cove, L. I.

One who was admitted into the Church at Glen Cove, through Dr. Middleton, and later came into the ministry through him, is now the Rector of the Church of the Ascension, Atlantic City, N. J. He has published a paper called the "Rector's Scrap Book" and one issue was in loving memory of the Rev. John C. Middleton, S.T.D. It was designed to illustrate some of the teachings of Dr. Middleton, as well as to bring together a few of his hymns and carols. It was from this "Scrap Book" that we took the two carols which Mr. Middleton composed while in New Britain, and which appear in the preceding pages. This memorial, without the hymns and carols, has been published in "The Lion" of St. Mark's Parish. The Rev. J. H. Townsend, in the "Scrap Book," says of Dr. Middleton:—

"He was a pioneer in the restoration of a practical belief in the 'Communion of Saints,' in the 'Free and Open Church' Movement, in the 'Vested Choir' Movement, in organized Guild Work, and in certain departments of Sunday School Work. He was the friend of old and young, rich and poor. His invincible spirit exemplified his motto, '*Fortis in Arduis*.' The beautiful Parish Church that he built at Glen Cove, L. I. expresses his ideal as far as possible, and remains an enduring monument to his faith and zeal."

The following is from the funeral discourse delivered by Bishop Littlejohn at the Church in Glen Cove as published in the "Scrap Book":

"In the gifts and aptitudes of a Parish Priest, he was remarkable. As nearly as any one I have ever known, he realized George Herbert's ideal of the country Parson. It was his aim in all things pertaining to his office and work 'to do that which Christ did, and after His manner, both for doctrine and life.' He knew the sheep of his fold and he was known of them. He could call the very lambs of his fold by their names. He tended, taught, cared for them, loved them after the example of the Great Shepherd who gave His life for the sheep. He fed them out of the Word of Life and in the Sacrament of Christ's Body and Blood with a free and full, yet painstaking and discriminating hand; nor did he ever shear the sheep whom he had not fed. Who could have been more watchful—who more prompt and brave in keeping up the lawful fences around his cure and in keeping off the wolf—whether in the shape of religious error, or of secular pleasure, or worldly vanities, or of spiritual indifference and torpor. Such were his methods as an instructor and guide of souls, that no one could be long in his Parish, without gaining some knowledge of the first principles of the doctrine of Christ, of the laws of the Church's Constitution and Discipline and Worship, of History, so far as it served to illustrate the Church's traditions and usages, and of Christian morality in its bearing on conduct and character in the every-day affairs of life. As a teacher, clear, systematic, simple, patient, tireless, he never left anyone in doubt as to his meaning—he never stopped with half truths—he never allowed any one to take away from sermon, or lecture, or

familiar instruction, patches and scraps of Bible truth and Church doctrine. Slowly, but surely, little by little, day after day, he pressed home the message he was commissioned to deliver, until I am bold to say, it must be the fault, the grievous fault of this Parish, if in all needful Christian knowledge, it is inferior to any and not superior to most congregations in the Diocese. He had, moreover, a rare faculty for keeping the Parish busy in good works, and such good works as helped to widen its sympathies, increase its zeal, and enlarge its knowledge of the needs of the Diocese and of the whole Church throughout the world."

"But his work and influence whatever they were in his Parish, were not confined to it. While in charge of this cure, he never forgot that he was a Priest of the whole Church, and that he had duties to the Body of Christ wherever it was. No narrow, selfish parochialism, no local ties or obligations, ever hedged in his sympathies or cramped his labors. His heart was as large as the Church, and he strove to make the hearts of his people as large as his own. When we find, therefore, what offices he filled—what services he performed outside his Parish, it is only what we might expect from him as a wise, able, well-furnished Priest of the Church. He was one of the Standing Committee on Sunday School instruction in these five contiguous Dioceses. He personally prepared, every month, the scheme of instruction for nearly 100,000 children. He was Chairman of the Standing Committee on Christian Education in the Diocese of Long Island. He was a Corporator and Trustee of the Cathedral of the Incarnation, with the grave and responsible task superadded, of an active supervision of the Cathedral Schools; and finally, in November last, he was nominated by his Bishop, Archdeacon of Queens County, and the affectionate and spontaneous confirmation of the Bishop's choice by the Clergy of Queens, evinced, as nothing else could, the strong hold he had on the confidence and love of his brethren."

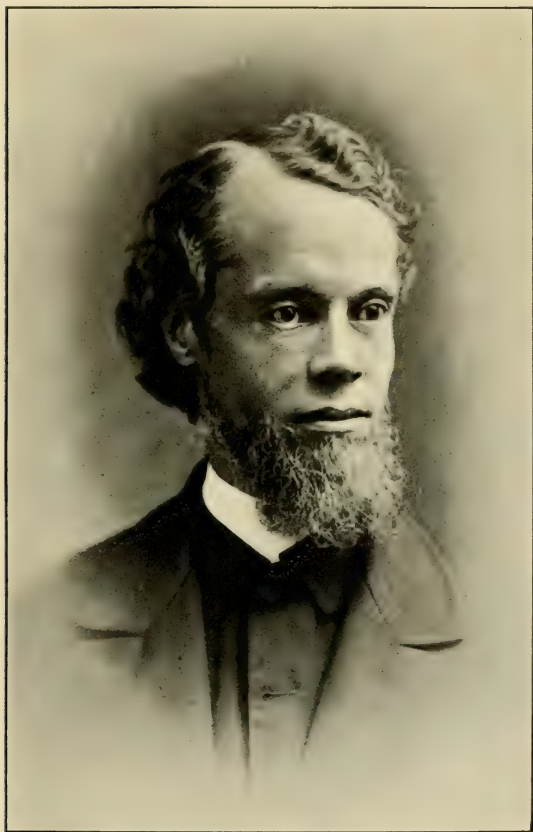
"Our departed brother has gone from us, his career on earth is ended, and this is the record of his character and work. It speaks for itself. Eulogy can add nothing to it. My words are of little account, except as they serve to express our sense

of the common loss, and to unburden our hearts of their grief. A true man has been taken from this community, a loving and devoted head from this Parish, and from the household that has long sojourned in its parsonage, and a most exemplary and faithful Priest from the Church of God. O well beloved and departed brother, faithful unto death, thou hast entered into the joy of the Lord, and the Crown of Life is already on thy brow, casting its heavenly halo back on us in our sorrow and our tears. We thank God for thy work, thy example, thy character; and we pray that we may so spend the residue of our days, that we may be allowed to join thee the other side of the Dark Valley, and taste with thee the joys of Paradise, the powers of an endless life. The great miracle of Christ hath been wrought in thee. Thou art not dead, but asleep; for they cannot die who have realized their oneness with the risen life of their risen and ascended King."

REV. JOHN HETHERINGTON DRUMM, M.D., D.D.

John Hetherington, a son of Thomas and Anne Nimmo Drumm, was born in Dublin, Ireland, May 2, 1827, died at Bristol, Pa., March 5, 1879. He was brought up by his uncle, Dr. W. J. M. Lynn of Armagh, Ireland. He studied for a physician in Ireland and while there was graduated from a medical college. He then came to America and was graduated from the New York Medical College in 1852, and soon after began the practice of medicine at Lunenburg, Nova Scotia, where he was in successful practice for about five years. Here he married his first wife, who several years after died of consumption. Shortly after her death he decided to give up the practice of medicine to enter the ministry. He was ordained a deacon by the Right Rev. Dr. Binney, Bishop of Nova Scotia, Dec. 17, 1857. He was the minister at Lunenburg, 1857-58 and at Bridgewater, Nova Scotia, 1858-59.

On May 12, 1859 he was received into the Diocese of Pennsylvania from Nova Scotia, and became the minister in charge of St. James' Church, at Dundaff, Pa. He was married in the family homestead at Dundaff, on Feb. 7, 1860, to Miss Jeanie Graham, by the Rev. Thomas Drumm, a brother of the groom,



REV. JOHN HETHERINGTON DRUMM, M.D., D.D.

Mrs. J. H. Drumm now resides at Philadelphia, Pa. In 1861, he resigned at Dundaff and became Chaplain of the 52nd Regiment of the Pennsylvania Volunteers. He also acted as assistant surgeon. He was compelled to leave the army on account of ill health. On Feb. 1, 1863, he was minister in charge of St. James' Church, at Bristol, Pa., and on Feb. 20, 1863, was ordained to the priesthood, in that church, by the Right Rev. William B. Stevens, at the first visit of Bishop Stevens to that Church. Here he remained until he was called to New Britain in 1875. It was at Bristol that the Rev. Dr. Drumm wrote his famous work entitled "*Vox Ecclesiæ, or the Doctrine of the Protestant Episcopal Church on Apostolic Succession*," which was published at Philadelphia by Smith, English & Co., 1866, an octavo volume of 516 pages. He also wrote at Bristol the letters entitled "*The Cummins Controversy*" on the question of "whether the Church of England ever admitted to Parishes under its jurisdiction, ministers who had not received Episcopal ordination." This was an octavo pamphlet of 31 pages. After these publications, the Rev. J. H. Drumm had the honorary degree of Doctor of Divinity conferred on him by Hobart College.

The history in the parish register of St. James' Church at Bristol, Pa., pays a fine tribute to the memory of the Rev. Dr. Drumm. His library contained over three thousand volumes.

He went from New Britain to San Saba, Texas, as missionary, in hopes of regaining his health, but after the fall of 1877, he was unable to perform services with any regularity. He left Texas in March, 1878, and returned to Bristol, Pa., where a service of thirteen years had endeared him to the people, and where he could spend his last days among friends. He died March 5, and was buried in the Church cemetery, March 8, 1879, in a spot that he had chosen for himself.

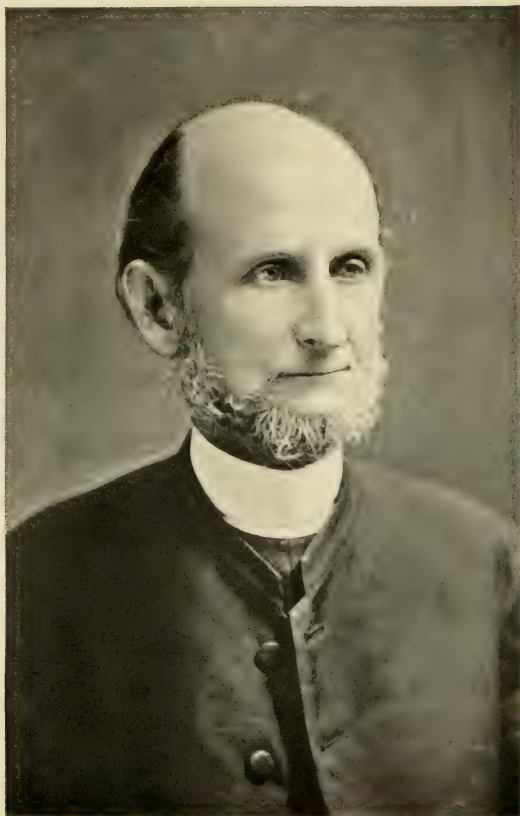
The Bishop's address to the Diocesan Convention of Connecticut, 1879, says: "Dr. Drumm was with us for only a little time, but long enough to win profound respect for his learning and devotion. His memory will live not alone in the lives of those to whom he ministered, but in those labors of his pen which have instructed and will instruct so many of the Church's children."

REV. WILLIAM EDWARD SNOWDEN.

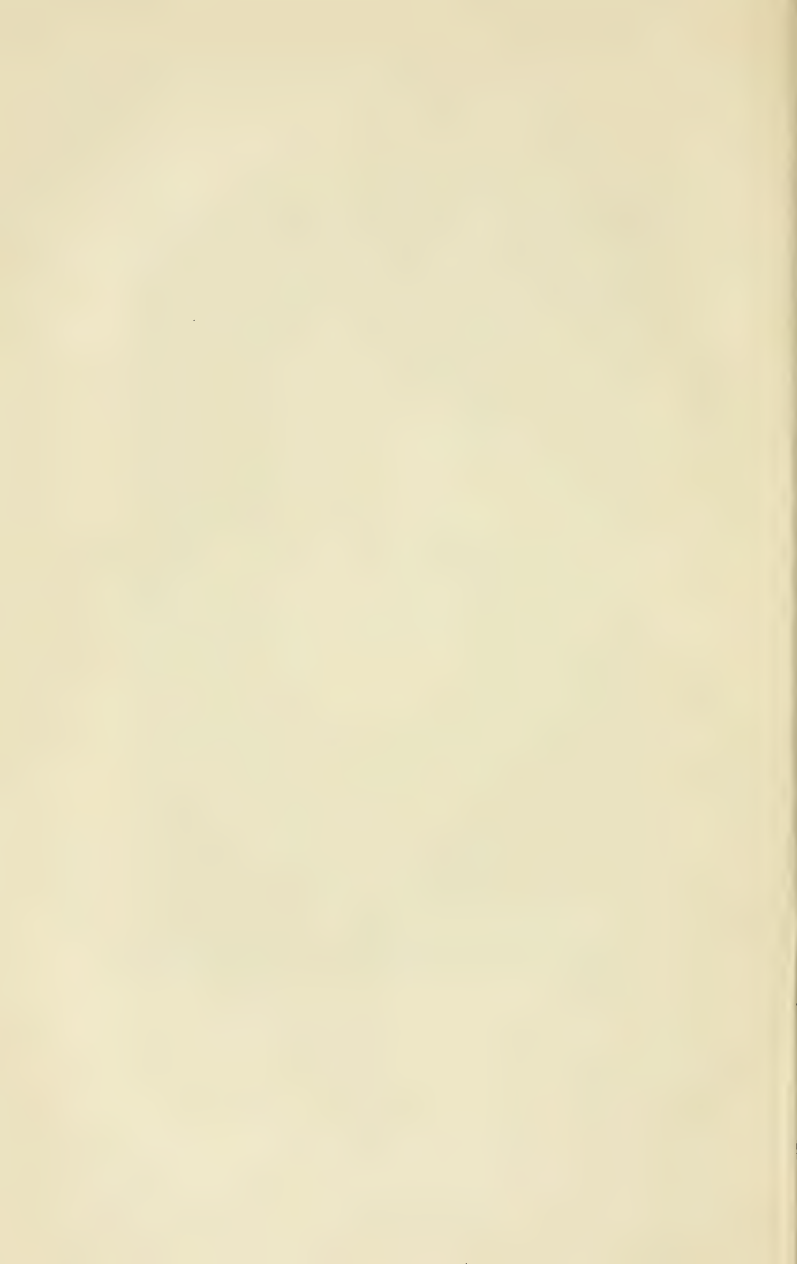
William Edward, a son of Thomas and Elizabeth (McFadden,) Snowden, of County Armagh, Ireland, was born at Elizabethport, N. J., Aug. 8, 1817; died at Cornwall, N. Y., Nov. 5, 1888; married at Edenton, N. C., by the Rev. Samuel I. Johnston, D.D., on Aug. 1, 1842, to Harriet Augusta, daughter of Joseph Harvey and Sarah (Creecy,) Skinner, who was born at Harvey's Neck, Perquimans County, N. C., Feb. 8, 1822, and died at Cornwall, N. Y., 1885. Mr. Snowden's grandfather was from the North of England, although he settled in Ireland. His mother, Elizabeth McFadden, was of Scotch descent. Being left a widow with four small children, she settled in New York, and there raised and trained her children for high positions in life. One son, William Edward, the subject of this sketch, became a minister, the two other sons became doctors of note, and the only daughter married a minister.

Mr. Snowden received his early education at Trinity School, New York, and was graduated from Columbia College, 1838. In the summer of that year he visited Egypt and upon returning in the fall entered the General Theological Seminary at New York. Failing in health, he was ordered South by his physicians in the fall of 1839. He became chaplain to the family of Mrs. Joseph H. Skinner and tutor to her sons, and it was thus that he became acquainted with her daughter Harriet, whom he afterwards married. He was made deacon by the Right Rev. Levi Silliman Ives, Bishop of North Carolina, on June 6, 1841, in St. Paul's Church at Edenton, N. C. and ordained to the priesthood by the same Bishop on May 22, 1842, in St. Stephen's Church, Oxford, N. C.

He served as Missionary in Beaufort County, N. C., 1841-1844, having charge of Trinity Church, Beaufort; St. Thomas, Bath; St. John's, Durham Creek, and Zion Chapel. He was Rector of St. Peter's Church, Washington, N. C., 1844-1848, Holy Trinity Church, Hertford, N. C., 1848-1867, having charge also of the mission at Galesville and other places near Hertford. He was next the Rector of St. Paul's Church, Beaufort, N. C., 1867-1872, when he was transferred to the Diocese



REV. WILLIAM EDWARD SNOWDEN.



of Maryland and called to the rectorship of Christ Church, Rock Spring, Harford County. In 1872, he had charge of Emmanuel Church at Bel Air, in connection with the Church at Rock Spring. He relinquished these charges in 1875 and became Rector of St. Andrew's Church at Walden, Orange County, N. Y., from which place he was called to St. Mark's Church, New Britain, Conn., and began his duties there on April 10, 1877. Here he remained until May 1, 1880, and was transferred from the Diocese of Connecticut to the Diocese of New York. He was made Rector of St. John's Church, Canterbury, Orange County, New York and missionary at Cornwall, where he remained until he died, Nov. 5, 1888.

He was seriously ill with pneumonia in 1884 and shortly after his good wife died. From "that time up to the closing hours of his life they have been hours of affliction. Gradually he became blind and gradually his health failed, but with all he had continued his pastoral duties, conducting the services at St. John's besides those at St. John's Chapel and a service once a month at the W. C. T. U. mission at West Cornwall."

During the last illness of the Rev. Mr. Snowden, Bishop Potter visited him with the tenderest affection and ministered to him in his last sickness. There was a large number of clergy present at the funeral and "the Rev. Dr. Mason, who had known the Rev. W. E. Snowden during forty years of his forty-seven in the ministry, paid a beautiful tribute to his life; and Bishop Potter, who held the deceased Rector in high esteem, also paid a glowing tribute to his memory." He was tenderly mentioned in the New York Journal of Convention, both by Bishop Potter and by the Assistant Rector of St. John's Church, Cornwall. There were also numerous press notices of the deceased, and the Church of the Holy Trinity, his old parish in the South, sent resolutions of loving remembrance to the family of the deceased.

The following is from the resolutions passed by the Arch-deaconry of Orange, immediately after the funeral, and published in the "Churchman" of New York:

"Mr. Snowden had completed nearly forty-seven and a half years of active labors in the ministry before his last illness. A naturally delicate constitution had in him been so strengthened

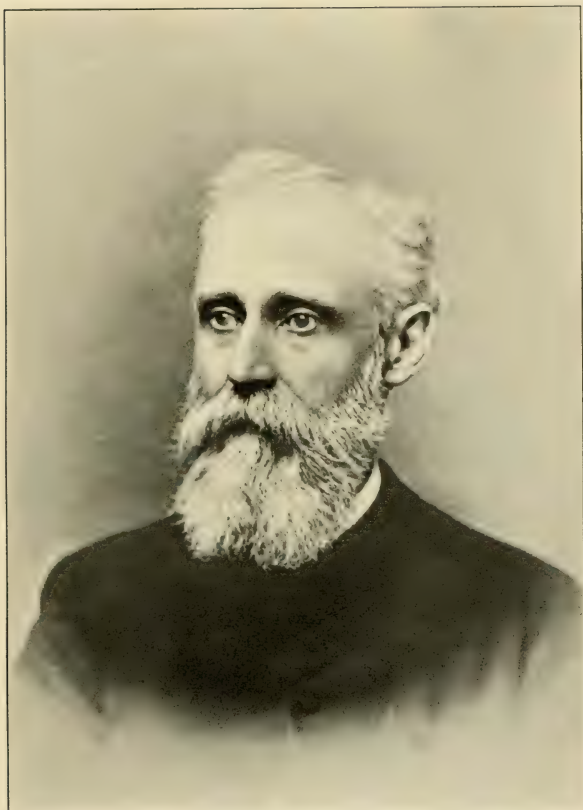
by good care and right living, that he was enabled to continue his work with great effectiveness, and was only compelled to forego his public ministrations for five Sundays before he was taken to his final rest.

"The larger part of Mr. Snowden's ministry was exercised in the diocese of North Carolina. In coming among us some years ago, he brought with him an already ripe experience in the work of winning souls to Christ, which with a high degree of scholarly culture, a nature of great refinement, a gentle and kindly spirit, of shrinking sensitiveness, but of the warmest affection, endeared him greatly to those who knew him well, and made his life a bright example of exalted Christian character. His deep piety and his devotional spirit were beautifully witnessed to in the services of his Church into which they had transfused themselves; there was breathed into them a spirit of true worship which realized the highest idea of the communion of the soul with God."

REV. JOHN HENRY ROGERS.

John Henry, a son of Horatio and Susan (Curtis,) Rogers, was born Jan. 4, 1834, at Providence, R. I.; died at New Britain, Conn., Jan. 23, 1886; married ——— Elizabeth Wright, daughter of James Dugald Brown, Esqr. of Philadelphia, Pa.

Mr. Rogers came of old Rhode Island stock, an unbroken succession of six generations of his ancestors having lived and died within that State. He was educated at Providence, in the common schools and at Brown University, graduating in 1854, with the degree A.M. He then applied himself to business pursuits until 1860, about which time he entered the Berkeley Divinity School at Middletown, graduating in 1863. He was ordained deacon in Emmanuel Church, Newport, R. I. on Aug. 29, 1862, by Bishop Clark, being presented by the Rev. Dr. William Child. He was ordained to the priesthood in the Church of the Holy Trinity, Brooklyn, N. Y. on Nov. 15, 1863, by the same Bishop; the Rev. A. N. Littlejohn, (afterwards Bishop Littlejohn,) being the presenter. He was an Assistant Minister in the Church of the Holy Trinity, Brooklyn, N. Y., 1863-1865, under Dr. Littlejohn, following closely the services



REV. JOHN HENRY ROGERS.

there of the Rev. John C. Middleton, who like Mr. Rogers, afterwards became a Rector of St. Mark's Church, New Britain. The Rev. Mr. Rogers was Rector of St. James' Church, Great Barrington, Mass., 1865-1866. In the spring of 1866 he accepted the charge of St. Andrew's Chapel at Factoryville, N. Y., entered upon the duties there at Easter, and remained until 1868. He is also reported as at West Brighton, Staten Island, N. Y., for the same period. Saint Andrew's and West Brighton are both in the Borough of Richmond, N. Y. For more than four years he was travelling in Europe and the East. In returning from Palestine he was seized with Syrian fever at Constantinople, so that his life was despaired of, and that grievous illness left an enduring impress on his constitution. In 1873 he was residing in the city of New York without any charge. In 1874 he was in temporary charge of the Church of the Redeemer, in the city of New York, during the absence of the Rector, the Rev. Dr. Shackelford. He was transferred from the Diocese of New York to the Diocese of Albany, into which he was received June 10, 1875, and became the Rector of Christ Church, Schenectady. He was dismissed from the Diocese of Albany, Sept. 23, 1880, to the Diocese of Connecticut, where he entered upon the rectorship of St. Mark's Church, New Britain, Conn., and there spent the remainder of his days, as related in the history for the years 1880-1886.

REV. JAMES STODDARD.

James, a son of Enoch Vine and Sarah Ann (Allen,) Stoddard, was born at New London, Conn., Dec. 20, 1849; married in New York City, April 27, 1881, Alice, daughter of George Lewis and Matilda Jane (Rockwell,) Kent, born at Brooklyn, N. Y., July 28, 1855. Mr. Stoddard was born into the Church, his father having been a zealous Churchman and for many years prominent in the Diocesan Conventions of this Diocese. James Stoddard was educated at Trinity College, Hartford and the Berkeley Divinity School, Middletown.

On July 12, 1871, James Stoddard, B.A., was recommended by the Standing Committee of this Diocese as a candidate for holy orders. He was made a deacon, in the Church of the

Holy Trinity at Middletown, Conn., by the Right Rev. John Williams, D.D., Bishop of Connecticut, on May 28, 1874 and served during his diaconate as assistant to the Rev. Edwin Harwood, D.D., Rector of Trinity Church, New Haven. On Friday, June 11, 1875, the feast of St. Barnabas, in St. James' Church, New London, he was ordained to the priesthood by the Right Rev. Bishop Williams. Mr. Stoddard was presented by the Rev. Dr. Harwood and the sermon was preached by the Rev. Professor Samuel Hart, of Trinity College. At the New Haven County Convocation, Waterbury, Oct. 24 and 25, 1875, the Rev. Mr. Stoddard "read a thoughtful essay upon the subject of Religion and the Masses." He was Rector at St. James's Church, Westville, Conn., 1875-1877. On Dec. 30, 1876, he accepted the rectorship of Christ Church, Watertown, Conn., where he remained until April 1, 1886 and then entered into the rectorship of St. Mark's Church, New Britain, remaining there until July 1, 1892, as narrated in the previous pages.

He first attended the Diocesan Convention of this Diocese in 1875, the year that he was ordained to the Priesthood, and he has been present at every Diocesan Convention of the Diocese to which he has belonged since that date, thus attending the annual Diocesan Conventions for thirty-two consecutive years.

He read a portion of the Morning Prayer at the Convention in this Diocese, 1882. In 1892 he was elected vice president and principal of the Episcopal Academy, at Cheshire, Conn. In 1893-4-5 and 6, he was one of the directors on the Board of Education of the Church Scholarship Society. He was also appointed in 1894 and in 1895 by the Bishop as one of the Commissioners on the Endowment of the Episcopal Academy. During his principalship of the Academy he held daily service in the School Chapel, frequently assisted or acted for the Rector of St. Peter's Church, Cheshire, and held services in various other places. In 1896, (and in years following,) he held services on Sundays during his vacation, at Black Rock, Niantic, Conn., for the benefit of the summer residents. The Bishop's address to the Diocesan Convention 1897 says: that the "Rev. James Stoddard has resigned (July 1, 1896,) the office of Principal of the Academy, proposing to return to Parish work. Mr. Stoddard's term of office has been for the



REV. JAMES STODDARD.

Academy a period of reconstruction and of reorganization in administration and instruction. It was necessary to do very much in the way of building and renewal in order to put the school property in proper condition as regards health and convenience. It was also necessary to arrange the courses of study with full appreciation of the increased demands upon a Preparatory School of the first rank.

"Under Mr. Stoddard's efficient direction this work of reconstruction and reorganization has been done with great wisdom. The new system of administration has worked well. This school property has been greatly improved and enlarged, and is to-day more valuable and better fitted for school purposes than ever before. The courses of study and standard of instruction have been brought into line with the first preparatory Schools of the country. Comparison with the best schools in these particulars need not be feared. For these great gains in the Academy acknowledgment is due to Mr. Stoddard and the staff of teachers which he there formed and directed.

"In times of peculiar difficulty he has guided the school wisely towards better things, and his name will ever be most honorably associated with its history. He retires from his office with the best wishes of all the Trustees and with their appreciation of his faithful services."

At this Convention the Rev. Mr. Stoddard was appointed on the committee on the admission of new parishes. In September, 1896, to October, 1897, he was Priest in charge of the Church of the Holy Trinity, Middletown, Conn. From October, 1897, to May, 1898, he was Priest in charge of Grace Church, Brooklyn, N. Y. and on June 1, 1898, he became Rector of St. Andrew's Church, Mount Holley, N. J., where he is at present located. At times while here he has also had charge of the nearby churches of St. Martin's and St. Luke's.

REV. HENRY NICOLL WAYNE.

Henry Nicoll, a son of Henry C. and Mary L. (Nicoll,) Wayne, was born at West Point, N. Y., Feb. 4, 1844; married at the Church of the Transfiguration, New York, Oct. 1, 1872, Edith, daughter of Samuel O. and Elizabeth (Hunt,) Townsend, who was born at Armonk, N. Y., Oct. 4, 1850.

He was graduated from St. Stephen's College, Paris, France, 1869, and from the General Theological Seminary of New York, 1872. He was ordained a deacon by the Right Rev. Horatio Potter, Bishop of New York, on June 30, 1872, and ordained to the priesthood by the same Bishop on Oct. 12, 1872. He was Rector of St. Peter's Church, Lithgow, N. Y. and missionary from July, 1872, to May, 1874. For a while in 1874, he was an officiating minister in Trinity Parish, New York. He was transferred from the Diocese of New York to the Diocese of Maryland and became Rector of St. Paul's Church, Baltimore, Md., July, 1874, where he remained until July, 1882. He was then transferred back to the Diocese of New York, and was Rector of St. Paul's Church, Edgewater, Staten Island, N. Y. from July, 1882 to June 1891. He was received into the Diocese of Connecticut from the Diocese of New York, and became Rector of Christ Church, Westport, Conn. in June, 1891. He was called from there to the rectorship of St. Mark's Church, New Britain, Conn., where he served from Oct. 1, 1893 to July 1, 1899. There was a marked increase in the number of Baptisms, Confirmations and Communicants, during his rectorship, and the vested choir introduced by him is a constant and pleasant reminder of his work. On June 28, 1899, he was given letters dimissory from this Diocese to the Diocese of New York, when, according to the Journal of Convention for 1899, he removed to White Plains, N. Y. He had charge of the Church at Armonk, near White Plains, for a time and was missionary for parts adjacent. For about one year he was at Amenias, N. Y., and then removed to Armonk, where he still resides, officiating in various places.

The Rev. Mr. Wayne is a grandson of Judge James M. Wayne, who was an Associate Justice of the United States Supreme Court, and as before stated, he is a son of Henry C.



REV. HENRY NICOLL WAYNE.

Wayne, who was a General in the Confederate Army during the Civil War. He was one of the founders of the Connecticut Society of the Sons of the Revolution and one of its first officers. He is now the Registrar General of the Military Order of Foreign Wars.

REV. HARRY INNES BODLEY.

Harry Innes, a son of Charles Scott Todd and Frances Price (Curd,) Bodley, was born at Lexington, Ky., April 10, 1852; married at New York City by the Rev. George H. Houghton, D.D., Sept. 13, 1877, to Mary Anna, daughter of James Stuart and Hannah Maria (Webb,) Gillespie, who was born in New York City, July 1, 1852.

Harry Innes Bodley received his preliminary education from private tutors and in private schools at Lexington, Ky., New York City, St. Louis, Mo., and Faribault, Minn. His higher education was at Columbia College and the General Theological Seminary, New York.

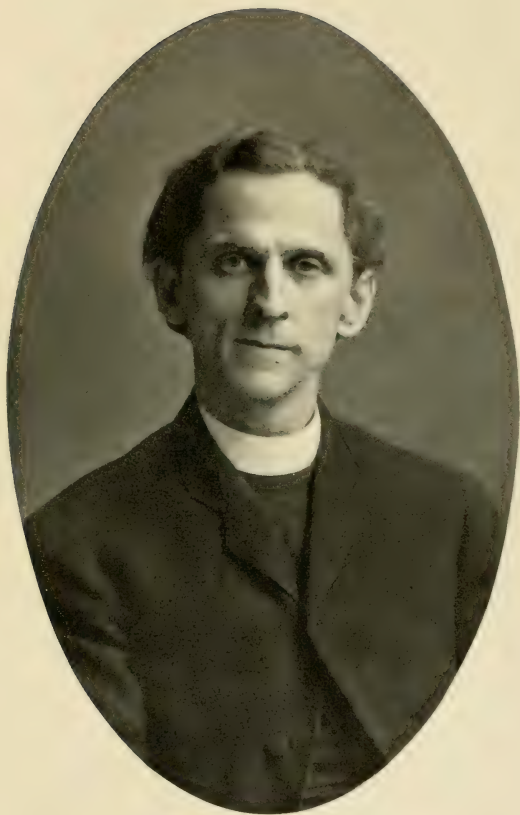
He was ordained deacon in the Church of the Transfiguration, New York, on Trinity Sunday, May 27, 1877, by the Right Rev. Bishop Horatio Potter, D.D., by whom he was also ordained to the priesthood in the same Church in New York on June 10, 1878. He was minister in charge and Rector of Christ Church, Canaan, Conn., from July 15, 1877, to Feb. 20, 1882. In addition to this cure he also had the charge of Christ Church, Sheffield, Mass., from Jan. 23, 1881, to Jan. 29, 1882. He was the secretary and treasurer of the Litchfield Archdeaconry, 1878-1880.

From Canaan he removed to North Adams, Mass. where he began the duties of Rector of St. John's Church on Feb. 21, 1882, and continued there until July 6, 1890, when he removed to Mount Vernon, N. Y. He was at this time an Examining Chaplain for the Diocese of Massachusetts. He was special preacher and lecturer at St. John's Church, Stamford, Conn., from October, 1890 to the spring of 1891, residing meanwhile at Mount Vernon. He was Corresponding Secretary of the Society for the Increase of the Ministry, from Sept. 18, 1892, to Nov. 1, 1895.

On Sept. 28, 1895, he was transferred from the Diocese of Massachusetts to the Diocese of Kansas. In the Journal of Convention of that Diocese, 1895, the clergy list contains the name of the Rev. Harry I. Bodley, "Visitor and Examiner of St. John's Military School, Salina." The Right Rev. Frank Rosebrook Millspaugh was consecrated Bishop of Kansas, Sept. 19, 1895. In his address to the Diocesan Convention of 1896, he says: "My first official act Sept. 19, 1895, was the nomination of the Rev. Harry I. Bodley (Dean,) to Grace Cathedral, Topeka." The Rev. Mr. Bodley was installed as Dean at the Cathedral on Nov. 17, 1895. On May 24, 1896, the Bishop visited St. John's School, Salina, and the Baccalaureate sermon in Christ Church was by the Very Rev. Dean Bodley. At this Convention, 1896, the Very Rev. H. I. Bodley is reported as on the Board of Visitors and Examiners of the College of the Sisters of Bethany, Topeka, and as Dean of the Cathedral Chapter. He was also appointed by this Convention chairman of the committee on finance, and chairman of the committee to arrange for the annual convention of the Brotherhood of St. Andrew, the Woman's Auxiliary and the order of the Daughters of the King in Junction City, at the time of the next Diocesan Convention.

He resigned his position at the Cathedral on Sept. 12, 1897, and removed to Mount Vernon, N. Y. In the Kansas Journal of Convention, Sept. 1898, the Rev. Mr. Bodley reports having exercised his ministry in New York, Brooklyn, and Tarrytown, N. Y., also in New Haven, Stamford, and elsewhere in Connecticut, besides having charge of the Church of the Transfiguration, Norfolk, Conn., during the summer. Early in 1899 he became the private secretary of the Right Rev. Henry Codman Potter, D.D., Bishop of New York.

On the seventeenth of April, 1899, the parish of St. Mark's, New Britain, Conn., elected a committee to request Bishop Brewster to appoint a Rector for that parish. In compliance with this request, the Bishop appointed the Rev. Harry I. Bodley of the Diocese of Kansas, who became the Rector on Aug. 1, 1899.



REV. HARRY INNES BODLEY.

TABLE OF PARISH OFFICERS, 1836-1906

<i>Elected.</i>	<i>Senior Warden.</i>	<i>Junior Warden.</i>
Aug. 28, 1836.	Lorenzo P. Lee.	Ira E. Smith.
1837.	No record.	
April 23, 1838.	George Winchester.	Emanuel Russell.
1839.	No record.	
1840.	No record.	
April 18, 1841.	Jonah H. Todd.	Hezekiah Seymour.
March 22, 1842.	Jonah H. Todd.	Hezekiah Seymour.
April 24, 1843.	Jonah H. Todd.	Hezekiah Seymour.
April 15, 1844.	Jonah H. Todd.	Hezekiah Seymour.
March 24, 1845.	Hezekiah Seymour.	Stephen G. Bucknall.
April 13, 1846.	Hezekiah Seymour.	Stephen G. Bucknall.
April 7, 1847.	Hezekiah Seymour.	Stephen G. Bucknall.
April 24, 1848.	Hezekiah Seymour.	Jonah H. Todd.
		Stephen G. Bucknall signed as Junior Warden, Dec. 23, 1848.
April 9, 1849.	Hezekiah Seymour.	Stephen G. Bucknall.
April 1, 1850.	Stephen G. Bucknall.	Hezekiah Seymour.
April 26, 1851.	Stephen G. Bucknall.	Hezekiah Seymour.
April 22, 1852.	Stephen G. Bucknall.	Hezekiah Seymour.
March 28, 1853.	Hezekiah Seymour.	Stephen G. Bucknall.
April 24, 1854.	Hezekiah Seymour.	Stephen G. Bucknall.
April 9, 1855.	Hezekiah Seymour.	Stephen G. Bucknall.
March 24, 1856.	Hezekiah Seymour.	Stephen G. Bucknall.
April 13, 1857.	Hezekiah Seymour.	Stephen G. Bucknall.
April 5, 1858.	Hezekiah Seymour.	Stephen G. Bucknall.
April 24, 1859.	Hezekiah Seymour.	Stephen G. Bucknall.
April 9, 1860.	Hezekiah Seymour.	Stephen G. Bucknall.
April 1, 1861.	Hezekiah Seymour.	Stephen G. Bucknall.
April 22, 1862.	Hezekiah Seymour.	Stephen G. Bucknall.
April 6, 1863.	Hezekiah Seymour.	Stephen G. Bucknall.
March 28, 1864.	Hezekiah Seymour.	Stephen G. Bucknall.

TABLE OF PARISH OFFICERS, 1836-1906

	<i>Elected.</i>	<i>Senior Warden.</i>	<i>Junior Warden.</i>
April	17, 1865.	Hezekiah Seymour.	Stephen G. Bucknall.
April	2, 1866.	Hezekiah Seymour.	Stephen G. Bucknall.
April	22, 1867.	Hezekiah Seymour.	Stephen G. Bucknall.
April	13, 1868.	Stephen G. Bucknall.	Henry E. Russell.
March	29, 1869.	Stephen G. Bucknall.	Virgil Cornish.
April	18, 1870.	Stephen G. Bucknall.	Virgil Cornish.
April	17, 1871.	Stephen G. Bucknall.	Virgil Cornish.
April	1, 1872.	Virgil Cornish.	Henry E. Russell.
April	14, 1873.	Samuel W. Hart.	William Parker.
April	6, 1874.	Samuel W. Hart.	William Parker.
March	29, 1875.	Samuel W. Hart.	William Parker.
April	17, 1876.	Samuel W. Hart.	Norris Bailey.
April	2, 1877.	William Parker.	Henry E. Russell, 2d.
April	22, 1878.	William L. Humason.	Joseph C. Atwood.
April	14, 1879.	Joseph C. Atwood.	Henry Tolles.
March	29, 1880.	Joseph C. Atwood.	Henry Tolles.
April	17, 1881.	Joseph C. Atwood.	Henry Tolles.
April	10, 1882.	Henry E. Russell, Jr.	Henry Tolles.
March	26, 1883.	Henry E. Russell, Jr.	Henry Tolles.
April	14, 1884.	Henry Tolles.	Norris Bailey.
April	6, 1885.	Norris Bailey.	Samuel W. Hart.
April	26, 1886.	Norris Bailey.	Samuel W. Hart.
April	11, 1887.	Norris Bailey.	Samuel W. Hart.
April	2, 1888.	Norris Bailey.	Samuel W. Hart.
April	22, 1889.	Joseph C. Atwood.	Samuel W. Hart.
April	7, 1890.	Norris Bailey.	Howard C. Noble.
March	30, 1891.	Norris Bailey.	Franklin Graham.
April	18, 1892.	Norris Bailey.	Charles D. Hine.
April	3, 1893.	Norris Bailey.	Henry E. Russell.
March	26, 1894.	Norris Bailey.	Henry E. Russell.
April	15, 1895.	Norris Bailey.	Alfred S. Finch, Re- signed. Succeeded by Howard C. No- ble, April 29.
April	6, 1896.	Norris Bailey.	Howard C. Noble.
April	19, 1897.	Norris Bailey.	N. Albert Hooker.
April	11, 1898.	Norris Bailey.	Isaac D. Russell.

TABLE OF PARISH OFFICERS, 1836-1906

<i>Elected.</i>	<i>Senior Warden.</i>	<i>Junior Warden.</i>
April 13, 1899.	Norris Bailey.	Isaac D. Russell.
April 16, 1900.	Norris Bailey.	Isaac D. Russell.
April 8, 1901.	Norris Bailey.	Isaac D. Russell.
March 31, 1902.	Norris Bailey.	Isaac D. Russell.
May 11, 1903.	Norris Bailey.	Isaac D. Russell.
May 9, 1904.	Norris Bailey.	Alfred S. Finch.
May 8, 1905.	Norris Bailey.	Alfred S. Finch.
May 14, 1906.	Norris Bailey.	Alfred S. Finch.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

Aug. 28, 1836.	April 24, 1843.
Emanuel Russell.	Andrew G. Graham.
Frederick T. Stanley.	Stephen G. Bucknall.
Ralph Dickinson.	Wm. Blackslee.
Hezekiah Seymour.	Noble Hill.
Cyrus Booth.	Lorenzo P. Lee.
George Francis.	
1837.	April 15, 1844.
No record.	Stephen G. Bucknall.
	Andrew G. Graham.
	Charles Parsons.
April 23, 1838.	Theo. Ellsworth.
Ira E. Smith.	Wm. Blackslee.
Ralph Dickinson.	
Lorenzo P. Lee.	March 24, 1845.
Philip S. Judd.	Jonah H. Todd.
Andrew G. Graham.	Sheldon Smith.
	Andrew G. Graham.
1839.	George Wooley.
No record.	Ira E. Smith.
1840.	April 13, 1846.
No record.	Lorenzo P. Lee.
	George Wooley.
	Noble Hill.
April 18, 1841.	Christopher Senior.
Ira E. Smith.	Sheldon Smith.
Stephen G. Bucknall.	George Francis.
Henry E. Russell.	Wm. Blackslee.
Andrew G. Graham.	
George Francis.	
	April 7, 1847.
March 22, 1842.	Lorenzo P. Lee.
George Francis.	George Wooley.
Stephen G. Bucknall.	Noble Hill.
Andrew G. Graham.	Christopher Senior.
Wm. Blackslee.	Sheldon Smith.
Lorenzo P. Lee.	George Francis.
	Wm. Blackslee.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

April 24, 1848.

Lorenzo P. Lee.
Noble Hill.
John B. Parsons.
George Wooley.
Christopher Senior.
George Francis.
Wm. Bingham.

April 9, 1849.

Nathaniel Dickinson.
Charles Parsons.
William Bradley.
Henry Tolles.
Noble Hill.
George Wooley.
Virgil C. Goodwin.

April 1, 1850.

Nathaniel Dickinson.
George Wooley.
Wm. Bradley.
Noble Hill.
Henry Tolles.

April 26, 1851.

Noble Hill.
Nathaniel Dickinson.
George Wooley.
Wm. Bradley.
Henry Tolles.

April 22, 1852.

Nathaniel Dickinson.
Noble Hill.
Wm. Bradley.
Henry H. Todd.
Wm. G. Coe.

March 28, 1853.

Wm. G. Coe.
Norris Bailey.
Nathaniel Dickinson.
Henry H. Todd.
Wm. L. Humason.
Noble Hill.
Wm. B. Smyth.
George Kilbourn.

April 24, 1854.

William G. Coe.
Norris Bailey.
Nathaniel Dickinson.
William L. Humason.
William B. Smyth.
Noble Hill.
George Kilbourn.
Jonah H. Todd.
William Bradley.
Jacob A. Strickland.

April 9, 1855.

William G. Coe.
Norris Bailey.
Nathaniel Dickinson.
Jonah H. Todd.
George Francis.
William L. Humason.
George Kilbourn.
William Bradley.
Jacob A. Strickland.
Noble Hill.

March 24, 1856.

William G. Coe.
Oliver B. North.
Norris Bailey.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

Nathaniel Dickinson.
Marcellus Clark.

April 13, 1857.

Henry E. Russell.
Oliver B. North.
Nathaniel Dickinson.
Norris Bailey.
Marcellus Clark.
Gerrett P. Post.
Noble Hill.
Jacob A. Strickland.
Virgil Cornish.

April 5, 1858.

Henry E. Russell.
Virgil Cornish.
Oliver B. North.
Jacob A. Strickland.
Noble Hill.
Marcellus Clark.
Norris Bailey.

April 24, 1859.

Henry E. Russell.
Virgil Cornish.
Samuel W. Hart.
Oliver B. North.
Jacob A. Strickland.
Norris Bailey.
Noble Hill.

April 9, 1860.

Henry E. Russell.
Virgil Cornish.
Samuel W. Hart.
Noble Hill.
Jacob A. Strickland.
Oliver B. North.

Norris Bailey.
Wm. L. Humason.
Augustus T. Post.

April 1, 1861.

Henry E. Russell.
Nathan R. Cook.
Samuel W. Hart.
Noble Hill.
Jacob A. Strickland.
Merritt Bronson.
Norris Bailey.
William L. Humason.
Augustus T. Post.

April 22, 1862.

Virgil Cornish.
Oliver B. North.
Merritt Bronson. *

April 6, 1863.

Henry E. Russell.
Virgil Cornish.
Merritt Bronson.

March 28, 1864.

Henry E. Russell.
Virgil Cornish.
William L. Humason.

April 17, 1865.

Henry E. Russell, Re-
signed. Succeeded
by Alexander Pratt,
Nov. 13.
Virgil Cornish.
William L. Humason.
Added Nov. 13.
Samuel W. Hart.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

James D. Frary.
Norris Bailey.
Buel Sedgewick.

April 2, 1866.

Probably the same as
in 1865.

April 22, 1867.

Virgil Cornish.
William L. Humason.
Samuel W. Hart.
Norris Bailey.
James D. Frary.
George R. Post.
William Bradley.

April 13, 1868.

Virgil Cornish.
William N. Lockwood.
Samuel W. Hart.
William L. Humason.
Franklin Graham.
Henry E. Russell 2nd.
Alfred S. Finch.

March 29, 1869.

Henry E. Russell.
William L. Humason.
Samuel W. Hart.
William N. Lockwood.
Henry E. Russell 2nd.
Nathaniel Dickinson.
Sherman P. Cooley.

April 18, 1870.

Henry E. Russell.
Norris Bailey.
Franklin G. Guion.

Samuel W. Hart.
George R. Post.
William Parker.
Ira E. Hicks.

April 17, 1871.

Henry E. Russell.
Franklin G. Guion.
William Parker.
George C. Pettis.
Samuel W. Hart.
James D. Frary.
Ira E. Hicks.
George R. Post.
Henry E. Russell 2nd.

April 1, 1872.

Samuel W. Hart.
Franklin G. Guion.
James D. Frary.
Ira E. Hicks.
George C. Pettis.
William Parker.
George R. Post.
Norris Bailey.
Sherman P. Cooley.
Henry E. Russell 2nd.

April 14, 1873.

Henry E. Russell 2nd.
James D. Frary.
Norris Bailey.
George R. Post.
George C. Pettis.
Ira E. Hicks.
Thomas G. Banks.

April 6, 1874.

Henry E. Russell.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

Norris Bailey.
George R. Post.
George C. Pettis.
Ira E. Hicks.
Thomas G. Banks.
Sherman P. Cooley.

March 29, 1875.

Norris Bailey.
George C. Pettis.
George R. Post.
Joseph Clement Atwood.
Ira E. Hicks.

April 17, 1876.

Joseph C. Atwood.
George C. Pettis.
Alfred S. Finch.
Leonard Doig.
William Parker.
Ira E. Hicks.
Henry E. Russell 2nd.
Howard C. Noble.
Nathaniel Dickinson.

April 2, 1877.

Norris Bailey.
George R. Post.
Joseph C. Atwood.
Franklin G. Guion.
Howard C. Noble.

April 22, 1878.

Norris Bailey.
William Parker.
George C. Pettis.
Ira E. Hicks.
Henry Tolles.
Howard C. Noble.
Alfred S. Finch.

April 14, 1879.

Norris Bailey.
Henry E. Russell Jr.
Howard C. Noble.
William Parker.
Nathaniel Dickinson.

March 29, 1880.

Norris Bailey.
Henry E. Russell Jr.
Howard C. Noble.
Nathaniel Dickinson.
Joseph E. Hance.
Charles H. Smith.
William Parker.

April 17, 1881.

Henry E. Russell Jr.
Norris Bailey.
Franklin Graham.
Nathaniel Dickinson.
Howard C. Noble.
Charles H. Smith.
William L. Humason.

April 10, 1882.

Norris Bailey.
Joseph C. Atwood.
Franklin Graham.
Howard C. Noble.
Nathaniel Dickinson.
Ira E. Hicks.
William L. Humason.

March 26, 1883.

Norris Bailey.
Joseph C. Atwood.
Ira E. Hicks.
Franklin Graham.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

Howard C. Noble.
Nathaniel Dickinson.
Samuel W. Hart.

April 14, 1884.

Joseph C. Atwood.
Henry E. Russell Jr.
Samuel W. Hart.
William Parker.
Howard C. Noble.

April 6, 1885.

Joseph C. Atwood.
Henry E. Russell Jr.
Franklin G. Guion.
Howard C. Noble.
William Parker.

April 26, 1886.

Joseph C. Atwood.
Henry E. Russell Jr.
William Parker.
Ira E. Hicks.
Franklin G. Guion.
Franklin Graham.
Howard C. Noble.

April 11, 1887.

Joseph C. Atwood.
Henry E. Russell.
Franklin G. Guion.
Ira E. Hicks.
Howard C. Noble.
William L. Humason.
Franklin Graham.

April 2, 1888.

Joseph C. Atwood.
Franklin Graham.

Franklin G. Guion.
Howard C. Noble.
Alfred S. Finch.
William L. Humason.
George M. Parsons.

April 22, 1889.

Franklin Graham.
Franklin G. Guion.
Howard C. Noble.
Alfred S. Finch.
George M. Parsons.
George J. Turnbull.
William L. Humason Jr.

April 7, 1890.

Alfred S. Finch.
Franklin G. Guion.
Franklin Graham.
George M. Parsons.
George J. Turnbull.
William L. Humason.
William B. Steeles.

March 30, 1891.

Alfred S. Finch.
William L. Humason.
Henry J. Browne.
Charles D. Hine.
George J. Turnbull.
Alfred S. Judd.
Alexander Pratt.
Ira E. Hicks.
Robert Aymers.

April 18, 1892.

Ira E. Hicks.
George J. Turnbull.
William L. Humason.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

Henry E. Beach.
 Alfred S. Finch.
 Charles J. White.
 Alfred S. Judd.
 Robert Aymers.
 Charles F. Smith.

April 3, 1893.

Ira E. Hicks.
 Charles D. Hine, Re-
 signed. Succeeded
 by Geo. M. Parsons,
 April 26.

William L. Humason.
 Isaac D. Russell.
 Charles F. Chase.
 N. Albert Hooker.
 George J. Turnbull,
 Resigned. Succeed-
 ed by Howard C.
 Noble, April 26.

March 26, 1894.

Ira E. Hicks.
 William L. Humason.
 Isaac D. Russell.
 Charles F. Chase.
 N. Albert Hooker.
 Howard C. Noble.
 George M. Parsons.

April 15, 1895.

Ira E. Hicks.
 William L. Humason.
 Henry E. Russell.
 Howard C. Noble, Pro-
 moted. Succeeded by
 George M. Parsons,
 April 29.

Isaac D. Russell.
 N. Albert Hooker.
 Charles F. Chase.

April 6, 1896.

Ira E. Hicks.
 William L. Humason.
 Henry E. Russell.
 Isaac D. Russell.
 N. Albert Hooker.
 Charles F. Chase.
 George M. Parsons.

April 19, 1897.

Howard C. Noble.
 Isaac D. Russell.
 Ira E. Hicks.
 William L. Humason.
 George H. Mitchell.
 Charles F. Chase.
 George M. Parsons.

April 11, 1898.

Howard C. Noble.
 Ira E. Hicks.
 Charles F. Chase.
 Sherman P. Cooley.
 Henry E. Beach.
 George H. Mitchell.
 N. Albert Hooker, Re-
 signed. Succeeded
 by George M. Par-
 sons, July 25.

April 13, 1899.

Howard C. Noble.
 George M. Parsons.
 Ira E. Hicks.
 John J. Coats.

TABLE OF PARISH OFFICERS, 1836-1906

Vestrymen.

Thomas H. Porter.
Charles F. Chase.
John Crabtree.

April 16, 1900.

Howard C. Noble.
Alfred S. Finch.
George M. Parsons.
Ira E. Hicks.
John J. Coats.
John Crabtree.
Charles F. Chase.
Thomas H. Porter.
Henry E. Beach.

April 8, 1901.

Howard C. Noble.
Henry E. Beach.
John J. Coats.
Ira E. Hicks.
George M. Parsons.
Alfred S. Finch.
Charles F. Chase.
Thomas H. Porter.
John Crabtree.

March 31, 1902.

Howard C. Noble.
Henry E. Beach.
John J. Coats.
Ira E. Hicks.
George M. Parsons.
Alfred S. Finch.
John Crabtree.
Charles F. Chase.
George H. Mitchell.

May 11, 1903.

Howard C. Noble.
Ira E. Hicks.

Henry E. Beach.
John J. Coats.
George M. Parsons.
George H. Mitchell.
Charles F. Chase.
Alfred S. Finch.
John Crabtree.

May 9, 1904.

Howard C. Noble.
Ira E. Hicks.
Henry E. Beach.
John J. Coats.
George M. Parsons.
George H. Mitchell.
Charles F. Chase.
William L. Humason.
Charles J. White.

May 8, 1905.

Howard C. Noble.
George M. Parsons.
Ira E. Hicks.
Charles J. White.
Charles F. Chase.
Henry E. Beach.
William L. Humason.
William E. Attwood.
Frederick A. B. Forrest.

May 14, 1906.

Howard C. Noble.
George M. Parsons.
Ira E. Hicks.
Charles J. White.
Charles F. Chase.
Henry E. Beach.
William L. Humason.
William E. Attwood.
Dr F. A. B. Forrest.

TABLE OF PARISH OFFICERS, 1836-1906

	<i>Elected.</i>	<i>Treasurer.</i>	<i>Parish Clerk.</i>
Aug.	28, 1836.	Emanuel Russell.	Charles N. Stanley.
	1837.	Emanuel Russell.	Charles N. Stanley.
April	23, 1838.	Emanuel Russell.	Emanuel Russell.
	1839.	Emanuel Russell.	
	1840.		Andrew G. Graham.
April	18, 1841.	Ira E. Smith.	Henry E. Russell.
March	22, 1842.	Ira E. Smith.	Henry E. Russell.
April	24, 1843.	Ira E. Smith.	Henry E. Russell.
April	15, 1844.	Ira E. Smith.	Henry E. Russell.
March	24, 1845.	Stephen G. Bucknall.	Henry E. Russell.
April	13, 1846.	Stephen G. Bucknall.	Henry E. Russell.
April	7, 1847.	Stephen G. Bucknall.	Henry E. Russell.
April	24, 1848.	Stephen G. Bucknall.	Henry E. Russell.
April	9, 1849.	Ira E. Smith. Deceased.	Henry E. Russell.
		Succeeded by Ash- bel Dickinson, Sept. 28.	
April	1, 1850.	Ashbel Dickinson.	Henry E. Russell.
April	26, 1851.	Henry E. Russell.	Henry E. Russell.
April	22, 1852.	Henry E. Russell.	William B. Smyth.
March	28, 1853.	Henry E. Russell.	William B. Smyth.
April	24, 1854.	Henry E. Russell.	William B. Smyth.
April	9, 1855.	Henry E. Russell.	William B. Smyth.
March	24, 1856.	Henry E. Russell.	William B. Smyth.
April	13, 1857.	Henry E. Russell.	William B. Smyth.
April	5, 1858.	Henry E. Russell.	William B. Smyth.
April	24, 1859.	Henry E. Russell.	William B. Smyth.
April	9, 1860.	Henry E. Russell.	William B. Smyth.
April	1, 1861.	Samuel W. Hart.	William B. Smyth.
April	22, 1862.	Samuel W. Hart.	Augustus T. Post.
April	6, 1863.	Samuel W. Hart.	Augustus T. Post.
March	28, 1864.	Samuel W. Hart.	George R. Post.
April	17, 1865.	George R. Post.	George R. Post.
April	2, 1866.	Probably George R. Post.	Henry P. Curtis.
April	22, 1867.	James D. Frary.	Henry P. Curtis.

TABLE OF PARISH OFFICERS, 1836-1906

<i>Elected.</i>	<i>Treasurer.</i>	<i>Parish Clerk.</i>
April 13, 1868.	Henry E. Russell, 2d.	Henry P. Curtis.
March 29, 1869.	Henry E. Russell, 2d.	Henry P. Curtis.
April 18, 1870.	William Bishop.	Henry P. Curtis.
April 17, 1871.	William Bishop.	Henry P. Curtis.
April 1, 1872.	William Bishop.	Henry P. Curtis. Re- moved from town. Succeeded by Leon- ard Doig, Feb. 13, 1873.
April 14, 1873.	Franklin G. Guion.	Leonard Doig.
April 6, 1874.	Thomas G. Banks. Resigned. Succeed- ed by Franklin G. Guion, April 13.	Leonard Doig.
March 29, 1875.	Howard C. Noble.	Leonard Doig.
April 17, 1876.	Howard C. Noble.	Leonard Doig.
April 2, 1877.	Howard C. Noble.	Franklin G. Guion.
April 22, 1878.	Thomas F. Main.	Alfred S. Finch.
April 14, 1879.	Joseph C. Atwood.	Charles H. Avery.
March 29, 1880.	Ira E. Hicks. Re- signed. Succeeded by C. H. Smith, June 8.	Charles H. Smith.
April 17, 1881.	Joseph C. Atwood.	Leonard Doig.
April 10, 1882.	Joseph C. Atwood.	Charles H. Smith.
March 26, 1883.	Joseph C. Atwood.	Charles H. Smith.
April 14, 1884.	Joseph C. Atwood.	Franklin G. Guion.
April 6, 1885.	Joseph C. Atwood.	Franklin G. Guion.
April 26, 1886.	Joseph C. Atwood.	Franklin G. Guion.
April 11, 1887.	Joseph C. Atwood.	Franklin G. Guion.
April 2, 1888.	Alfred S. Finch.	Franklin G. Guion.
April 22, 1889.	Alfred S. Finch.	Franklin G. Guion.
April 7, 1890.	Henry J. Browne.	Franklin G. Guion.
March 30, 1891.	Henry J. Browne. Re- signed. Succeeded by Henry E. Beach, June 2.	Alfred S. Finch.

TABLE OF PARISH OFFICERS, 1836-1906

<i>Elected.</i>	<i>Treasurer.</i>	<i>Parish Clerk.</i>
April 18, 1892.	Henry E. Beach.	Alfred S. Finch.
April 3, 1893.	Henry E. Beach.	Alfred S. Finch. Resigned. Succeeded by Franklin G. Guion, April 26.
March 26, 1894.	Henry E. Beach.	Charles F. Chase.
April 15, 1895.	Henry E. Beach.	Charles F. Chase.
April 6, 1896.	Henry E. Beach.	Charles F. Chase.
April 19, 1897.	Henry E. Beach.	Charles F. Chase.
April 11, 1898.	Henry E. Beach.	Charles F. Chase.
April 13, 1899.	Henry E. Beach.	Charles F. Chase.
April 16, 1900.	Henry E. Beach.	Charles F. Chase.
April 8, 1901.	Henry E. Beach.	Charles F. Chase.
March 31, 1902.	Henry E. Beach.	Charles F. Chase.
May 11, 1903.	Henry E. Beach.	Charles F. Chase.
May 9, 1904.	Henry E. Beach.	Charles F. Chase.
May 8, 1905.	Henry E. Beach.	Charles F. Chase.
May 14, 1906.	Henry E. Beach.	Charles F. Chase.

TABLE OF PARISH OFFICERS, 1836-1906

DIOCESAN CONVENTION

<i>Delegates.</i>	<i>Substitutes.</i>	<i>Attended.</i>
1836 Ira E. Smith		Ira E. Smith
1837 Emanuel Russell		No attendance
1838 Ira E. Smith	Emanuel Russell	Ira E. Smith
1839 Lorenzo P. Lee Emanuel Russell		Emanuel Russell
1840		No attendance
1841 Stephen G. Bucknall	Henry E. Russell	Stephen G. Bucknall
1842 Stephen G. Bucknall	Henry E. Russell	No attendance
1843 Jonah H. Todd		Jonah H. Todd
1844 Stephen G. Bucknall	Henry E. Russell	No attendance
1845 Stephen G. Bucknall	Ira E. Smith	Stephen G. Bucknall
1846 Jonah H. Todd	Hezekiah Seymour	Jonah H. Todd
1847 Stephen G. Bucknall		Noble Hill
1848 Ira E. Smith	Jonah H. Todd	No attendance
1849 Henry E. Russell	Hezekiah Seymour	No attendance
1850 Virgil C. Goodwin	Noble Hill	Virgil C. Goodwin
1851 Henry E. Russell	Stephen G. Bucknall	Stephen G. Bucknall
		Jonah H. Todd
1852 Nathaniel Dickinson		Jonah H. Todd
Jonah H. Todd		Stephen G. Bucknall
1853 Wm. B. Smyth	Nathaniel Dickinson	Wm. L. Humason
Wm. L. Humason	Stephen G. Bucknall	Stephen G. Bucknall
1854 Henry E. Russell	Nathaniel Dickinson	Henry E. Russell
Norris Bailey	Jonah H. Todd	Norris Bailey
1855 Henry E. Russell	Jacob A. Strickland	Henry E. Russell
Wm. G. Coe	Wm. Bradley	Wm. G. Coe
1856 Wm. B. Smyth	Oliver B. North	Wm. B. Smyth
Marcellus Clark	Nathaniel Dickinson	Marcellus Clark
1857 Henry E. Russell	Virgil Cornish	Virgil Cornish
Oliver B. North	Stephen G. Bucknall	Stephen G. Bucknall
1858 Henry E. Russell	Oliver B. North	
Virgil Cornish	Jacob A. Strickland	Virgil Cornish
1859 Henry E. Russell	Oliver B. North	Henry E. Russell
Virgil Cornish	Dr. Samuel W. Hart	Virgil Cornish
1860 Virgil Cornish	Augustus T. Post	Virgil Cornish
Dr. Samuel W. Hart	Merritt Bronson	Dr. Samuel W. Hart
1861 Virgil Cornish	Stephen G. Bucknall	Virgil Cornish
Wm. L. Humason	Jacob A. Strickland	
1862 Henry E. Russell	George R. Post	Dr. Samuel W. Hart
Dr. Samuel W. Hart	Augustus T. Post	Augustus T. Post
1863 Virgil Cornish	Augustus T. Post	Augustus T. Post
Oliver B. North	Henry E. Russell	Virgil Cornish

TABLE OF PARISH OFFICERS, 1836-1906

	<i>Delegates.</i>	<i>Substitutes.</i>	<i>Attended.</i>
1864	Virgil Cornish Henry E. Russell	Wm. L. Humason Dr. Samuel W. Hart	Virgil Cornish
1865	Virgil Cornish Henry E. Russell	Henry P. Curtis James D. Frary	Virgil Cornish
1866			Virgil Cornish Wm. L. Humason
1867	Virgil Cornish Dr. Samuel W. Hart	Wm. L. Humason Norris Bailey	Virgil Cornish Dr. Samuel W. Hart
1868	Virgil Cornish Edwin L. Goodwin	Alfred S. Finch Henry Tolles	No attendance
1869	Stephen G. Bucknall Virgil Cornish	Alfred S. Finch Edwin L. Goodwin	Stephen G. Bucknall Virgil Cornish
1870	Virgil Cornish Henry E. Russell	Wm. L. Humason Franklin G. Guion	Virgil Cornish Franklin G. Guion
1871	Virgil Cornish Henry E. Russell, 1st	Wm. Parker Henry Tolles	Virgil Cornish Wm. Parker
1872			Virgil Cornish William Parker
1873	Virgil Cornish Stephen G. Bucknall	Samuel W. Hart Nathaniel Dickinson	Virgil Cornish Stephen G. Bucknall
1874	Virgil Cornish Stephen G. Bucknall	Norris Bailey Dr. Samuel W. Hart	No attendance
1875	Virgil Cornish Samuel W. Hart	Franklin G. Guion George C. Pettis	Virgil Cornish
1876	Samuel W. Hart Virgil Cornish	George C. Pettis George R. Post	George C. Pettis Virgil Cornish
1877	Virgil Cornish Samuel W. Hart	Norris Bailey Nathaniel Dickinson	Virgil Cornish Samuel W. Hart
1878	Virgil Cornish Samuel W. Hart	Franklin G. Guion George R. Post	Virgil Cornish
1879	Virgil Cornish Samuel W. Hart	Norris Bailey Henry Tolles	No attendance
1880	Wm. L. Humason Dr. Samuel W. Hart	Joseph C. Atwood Norris Bailey	Wm. L. Humason Dr. Samuel W. Hart
1881	Samuel W. Hart Wm. L. Humason	Joseph C. Atwood Henry Tolles	No attendance
1882	Samuel W. Hart Wm. L. Humason	Joseph C. Atwood Norris Bailey	Samuel W. Hart Wm. L. Humason
1883	Wm. L. Humason Samuel W. Hart, M.D.	Norris Bailey Franklin G. Guion	Samuel W. Hart, M.D.
1884	Samuel W. Hart Wm. L. Humason	Henry Tolles Joseph C. Atwood	Samuel W. Hart
1885	Samuel W. Hart Wm. L. Humason	Henry Tolles Joseph C. Atwood	No attendance

TABLE OF PARISH OFFICERS, 1836-1906

	<i>Delegates.</i>	<i>Substitutes.</i>	<i>Attended.</i>
1886	Norris Bailey Samuel W. Hart	Joseph C. Atwood Henry E. Russell Jr.	Franklin G. Guion Samuel W. Hart
1887	Norris Bailey Samuel W. Hart	Joseph C. Atwood H. E. Russell Jr.	Joseph C. Atwood Samuel W. Hart
1888	Norris Bailey Samuel W. Hart	Franklin Graham William L. Humason	Samuel W. Hart William L. Humason
1889	Samuel W. Hart Norris Bailey	Joseph C. Atwood Alfred S. Finch	Joseph C. Atwood Norris Bailey
1890	Norris Bailey Howard C. Noble	Franklin G. Guion Franklin Graham	Norris Bailey
1891	Norris Bailey Alfred S. Finch	Franklin G. Guion Charles D. Hine	Norris Bailey Alfred S. Finch
1892	Norris Bailey Charles D. Hine	Ira E. Hicks Wm. L. Humason	Charles D. Hine
1893	Norris Bailey Henry E. Russell	Ira E. Hicks Charles D. Hine	No attendance
1894	Howard C. Noble Isaac D. Russell	Charles F. Chase N. Albert Hooker	Howard C. Noble Isaac D. Russell
1895	Howard C. Noble Isaac D. Russell	N. Albert Hooker Charles F. Chase	Howard C. Noble Isaac D. Russell
1896	Isaac D. Russell George H. Mitchell	N. Albert Hooker Charles F. Chase	Isaac D. Russell George H. Mitchell
1897	Isaac D. Russell N. Albert Hooker	George H. Mitchell Howard C. Noble	Isaac D. Russell N. Albert Hooker
1898	Norris Bailey Isaac D. Russell	Howard C. Noble George H. Mitchell	Norris Bailey George H. Mitchell
1899	Charles F. Chase N. Albert Hooker	Isaac D. Russell George W. Fisk	Charles F. Chase N. Albert Hooker
1900	Charles F. Chase Isaac D. Russell	Alfred S. Finch Howard C. Noble	Alfred S. Finch
1901	Charles F. Chase Alfred S. Finch	Ira E. Hicks John J. Coats	Charles F. Chase Alfred S. Finch
1902	Norris Bailey Isaac D. Russell	Charles F. Chase Ira E. Hicks	Norris Bailey Charles F. Chase
1903	Norris Bailey Isaac D. Russell	Charles F. Chase N. Albert Hooker	Charles F. Chase N. Albert Hooker
1904	Alfred S. Finch Charles F. Chase	Ira E. Hicks Charles J. White	Alfred S. Finch Charles F. Chase
1905	Alfred S. Finch Charles F. Chase	N. Albert Hooker F. A. B. Forrest	Alfred S. Finch Charles F. Chase
1906	Charles F. Chase Dr. F. A. B. Forrest	Ira E. Hicks Charles J. White	Charles F. Chase Dr. F. A. B. Forrest

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1849.			
May 20	Alexander Capron	Saml. Alexander	Adult
June 10		Mrs. Jane Brown	Adult
June 10		Mrs. Sophia Parsons	Adult
July 15		Elias Barnes	Adult
July 15		Mrs. Caroline Barnes	Adult
March	Private	Frank Albert Senior	Feb., 1849
April 8	Easter Day	Elizabeth Russell	Oct., 1848
April 8	Easter Day	Alfred Stanley Judd	
April 8	Easter Day	Emma Hart Dickinson	
April 8	Easter Day	Anne Jane Hills	Oct., 1848
April 9	Private	Francis Samuel Cowles	1848
May 26	Private	Mary Hamilton	1849
July 8		Ellen Cornelia Tolles	
July 8		Edwin Tolles	
July 8		Adelaide Tolles	
Oct. 14	Private	Mary Jane Peard	
Dec. 30	Rev. J. M. Guion	James Alexander Capron	Sept. 7, 1849
1850.			
Jan. 20	Alexander Capron	Nelson Jones Goodwin	
Feb. 12	Clinic	Margaret Anne Harrington	Adult
Feb. 12	Private	Malvina Yaman Harrington	
Mar. 7		George Marshall Welch	
Aug. 21	Private	James George Burt	Infant
Sept. 29	Rev. J. M. Guion	Francis Denison Welch	Infant
Oct. 13	Alexander Capron	Elizabeth Waters	Infant
Nov. 24		Augusta Josephine Kilbourne	
Nov. 24		James Alexander Goodwin	Adult
Dec. 22		Mr. George Kilbourn	Adult
Dec. 22		Mrs. Kilbourn	Adult
1851.			
Apr. 11	J. M. Guion	Ella Jerusha Collins	Mar. 24, 1851
Apr. 27	Alexander Capron	Lorin Delos Barnes	
Apr. 27		Ellen Maria Barnes	
Apr. 27		George Russell Brown	
Aug. 10	Private	Mrs. Harriet Fenton	
		Henry Dowd Todd	
1852.			
Feb. 8	J. M. Guion	Julius Francis	Dec. 2, 1851
Mar. 7	Alexander Capron	Darwin Francis	Adult
Apr. 11		William Henry Thornton	8 months
May 2	at Warehouse Point	Silien Steinmetz	Infant
May 2	at Warehouse Point	Anne Station	Infant
May 29		Norris Bailey	Adult
May 29		Mrs. Roxa Deming Bailey	Adult
May 29		Timothy Langdon	Adult
May 29		William Humason	Adult
June 20	Prof. Jackson	Elizabeth Lydia Waters	Infant
Nov. 14	J. M. Guion	Henry Merriam Webster	Infant
Nov. 14		Mary Althea Capron	Infant
1853.			
June 12	Alexander Capron, Private	Oliver Fenton	1 year old
July 24		Julia Francis	Infant

BAPTISMS

Parents.

Mr. & Mrs. Christopher Senior
 Henry E. & Elizabeth Russell
 Philip & Betsey Judd
 Mr. & Mrs. Nathaniel Dickinson
 Mr. & Mrs. Noble Hills
 Samuel & Sabra Cowles
 Mr. & Mrs. John Hamilton
 Mr. & Mrs. Henry Tolles
 Mr. & Mrs. Henry Tolles
 Mr. & Mrs. Henry Tolles
 H. L. & Eliza Peard
 Alexander & Mary Capron

Mr. & Mrs. Virgil Goodwin

Mr. & Margaret A. Harrington
 Cyrus & Jane E. Welch

Cyrus & Jane E. Welch
 Waters

Mr. & Mrs. George Kilbourne
 Mr. & Mrs. Virgil Goodwin

Gilbert & Jerusha Collins

Elias & Caroline Barnes
 Elias & Caroline Barnes
 Mr. & Mrs. C. P. Brown

Henry H. & Emily Todd

Darwin & Henrietta W. Francis

Frederick & Sarah Waters
 William & Sarah Webster
 Alexander & Mary R. Capron

Oliver & Harriet Fenton
 Darwin & Henrietta H. Francis

Sponsors or Witnesses.

Hezekiah Seymour, Wm. Bradley & wife
 Hezekiah Seymour, Wm. Bradley, Mrs. Seymour
 Mr. & Mrs. Wm. Bradley & Mrs. Guion
 H. Seymour, Mr. & Mrs. N. Hills
 H. Seymour, Mr. & Mrs. N. Hills

Mr. & Mrs. George Woolley

Mr. & Mrs. H. Seymour & Mrs. Hannah Tolles
 Mr. & Mrs. H. Seymour & Mrs. Hannah Tolles
 Mr. & Mrs. H. Seymour & Mrs. Hannah Tolles
 Mr. & Mrs. Peard, the Uncle & Aunt
 James G. Wells, Revd. Prof. Jackson & Mrs. H. Wells

Mr. & Mrs. Todd & Mr. Bucknall
 Mrs. Goodwin & Mrs. Schortau
 Mrs. Goodwin & Mrs. Schortau
 Mr. Goodwin & Mr. & Mrs. Seymour

Mr. Stephen J. Bucknall & Mrs. Bucknall
 Mr. & Mrs. Noble Hills and Mrs. Capron
 Mr. & Mrs. A. Capron
 Mr. & Mrs. Seymour & Mr. Hill
 Mr. & Mrs. Hill & Mrs. Capron

Mr. G. E. Collins, Mrs. E. Y. Guion & C. Dickinson

Mr. & Mrs. Hill & Mrs. Capron
 Mr. & Mrs. Hill & Mrs. Capron
 Mr. & Mrs. Hill & Mr. N. Dickinson
 Mr. & Mrs. Woolley & Mrs. Capron

Mr. S. G. Bucknall & Noble Hill

S. G. Bucknall, Noble Hill & Mrs. Hill
 S. G. Bucknall, Noble Hill & Mrs. Hill
 Hezekiah Seymour, Mr. & Mrs. Bucknall
 Emanuel Russell, H. Seymour
 Alexander & Mary R. Capron
 Noble & Susannah Hills
 Mr. & Mrs. J. G. Wells & Mrs. Guion

Mr. & Mrs. S. G. Bucknall

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1853			
Oct. 1	Alexander Capron Private	Grace Louisa Penfield	1 yr. & 8 mos.
Oct. 23		John James Coats	Infant
Nov. 6		Anna Goldsborough Smyth	Infant
1854			
Apr. 15	Easter Even	Ellen Maria Tolles	Adult
June 4	Whitsunday	William Henry Russell	Infant
June 11	Holy Trinity	Catharine Waters	Infant
Oct. 1		Catharine Henry	10 years
Oct. 1		Martha Francis Henry	about 6 yrs.
Oct. 8		Webster	Infant
Dec. 25		Virgil Pettibone Humason	5 years
Dec. 25		William Lawrence Humason	18 months
1855			
May 18	F. T. Russell, Private	William Judd	68 years
July 15	Sixth Sunday after Trinity	William Burnham North	11 years
July 15	Sixth Sunday after Trinity	George Post North	6 years
July 15	Sixth Sunday after Trinity	Edward Mills North	3 years
July 15	Sixth Sunday after Trinity	Joseph Gibbons	2 years
July 15	Sixth Sunday after Trinity	Jacob Gibbons	4 years
Sept. 1	Private	William Henry Tolles	2 weeks
Sept. 9	Fourteenth Sunday af. Trinity	Richard Henry Smyth	
Sept. 9	Fourteenth Sunday af. Trinity	Lucy Abigail Cook	
Oct. 11		Grace Elizabeth Staples	2 years
Oct. 11		Frank Ernest William Vensil	5 years
Oct. 11		Francis William Fenton	11 years
Oct. 11		George Austin Fenton	9 years
Oct. 11		Walter Warren Fenton	7 years
Oct. 11		Mary Adelaide Loomis	11 years
Oct. 11		Anne Denslow Loomis	6 years
Oct. 11		Charles Martin Loomis	9 years
Oct. 11		Sarah Howard Loomis	3 years
1856			
Feb. 1	at Mr. Bradbury's	Ella Jane Bradbury	7 months
Feb. 1	at Mr. Bradbury's	Hannah Althea Bradbury	11 years
Feb. 1	at Mr. Bradbury's	Elizabeth Ann Fewkes	2 years
Feb. 1	at Mr. Bradbury's	Frederick Gee Fisher	3 months
Feb. 1	at Mr. Bradbury's	Mary Ann Sunderland Fisher	3 years
Apr. 27	Fifth Sunday after Easter	William Newton Lockwood	Adult
May 4	Sunday after Ascension Day	Francis Hull Webster	2 months
May 4	Sunday after Ascension Day	Mary Sigourney Gibbons	3 months
May 4	Sunday after Ascension Day	Martha Phoebe Gibbons	3 months
May 4	Sunday after Ascension Day	Arthur Seabury Welch	7 months
May 4	Sunday after Ascension Day	Maria Josephine Wood	Adult
May 11	Whitsunday	Austin Stowe Humphrey	Adult
May 11	Whitsunday	Timothy Root	Adult
July 6	Seventh Sunday after Trinity	Mrs. Martha Ann Leland	Adult
July 6	Seventh Sunday after Trinity	Ada Estelle Leland	2 years
July 6	Seventh Sunday after Trinity	Ann Maria Smith	11 years
July 6	Seventh Sunday after Trinity	Harriet Smith	4 years
July 6	Seventh Sunday after Trinity	Ellen Augusta Smith	18 months
July 6	Seventh Sunday after Trinity	Charles Henry Smith	7 years
July 13		Mrs. Sarah Conklin	Adult
July 13		Mortimer Augustus Conklin	13 years

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Chester & Sarah Penfield
Mr. & Mrs. James Coats
Wm. B. & Anne Smyth

Mr. & Mrs. James Coats
Mr. & Mrs. Smyth

Wife of Henry Tolles
Henry E. & Elizabeth Russell
Frederick & Sarah Waters

Mrs. L. P. Lee & Mrs. Hill
Mr. & Mrs. Emanuel Russell
The parents & Mrs. Capron
The parents & Mrs. Capron
The parents & Mrs. Capron
The parents & Mrs. Capron
Virgil Pettibone, Alexander Capron, Amanda Eno
Virgil Pettibone, Alexander Capron, Amanda Eno

Wm. B. & Sarah Webster
Wm. L. & Eunitia Humason
Wm. L. & Eunitia Humason

Mrs. Guion

Mr. O. B. & Mrs. M. E. North
Mr. O. B. & Mrs. M. E. North
Mr. O. B. & Mrs. M. E. North
Mr. T. B. & Mrs. Martha Gibbons
Mr. T. B. & Mrs. Martha Gibbons

Parents
Parents
Parents
Mr. Gibbons & Mrs. Bucknall
Mr. Gibbons & Mrs. Bucknall

Mr. Wm. B. & Mrs. A. M. T. Smyth
Mr. & Mrs. N. R. Cook
Mr. J. & Mrs. A. A. W. Staples
Mr. & Mrs. Charles Vensil
Francis & Rebecca Fenton
Francis & Rebecca Fenton
Francis & Rebecca Fenton
Chester M. & Mary Loomis
Chester M. & Mary Loomis
Chester M. & Mary Loomis
Chester M. & Mary Loomis

Mr. & Mrs. Smyth
Mr. & Mrs. N. R. Cook
Parents & Mrs. C. Vensil
Mr. & Mrs. H. E. Russell
Mr. & Mrs. H. E. Russell
Mr. & Mrs. H. E. Russell
Mr. & Mrs. H. E. Russell
Parents
Parents
Parents
Parents

John W. & Phebe W. Bradbury
John W. & Phebe W. Bradbury
William & Louisa Fewkes
Joseph & Catherine Fisher
Joseph & Catherine Fisher

Dicken & Mary Horsfall
Ezra Dyson & Julia Fletcher
Alfred & Jane March
Jonathan Brooke & Mary Tyler
James L. Broadbent & Sarah Pickford
Mr. & Mrs. H. Seymour & Mr. Bucknall
Mr. Webster

William B. & Sarah A. Webster
Mr. T. B. & Mrs. Martha Gibbons
Mr. T. B. & Mrs. Martha Gibbons
Cyrus & Jane E. Welch

Mr. & Mrs. S. G. Bucknall
Mr. & Mrs. S. G. Bucknall
Mr. & Mrs. George Kilbourn
Mr. & Mrs. William B. Smyth, Miss Russell
Mr. Seymour & Mr. & Mrs. Wm. B. Smyth
Mr. & Mrs. Bucknall & Mr. S. Smith
Mr. & Mrs. William B. Smyth
Mrs. S. G. Bucknall
Miss Mary A. Smith
William & Sophia Payne
William & Sophia Payne
William & Sophia Payne
Mr. S. G. Bucknall & George Kilbourn
Mr. S. G. Bucknall & George Kilbourn

George A. & M. A. Leland
George A. & M. A. Leland
Charles & Harriet Smith
Charles & Harriet Smith
Charles & Harriet Smith
Charles & Harriet Smith
Mr. A. & Mrs. Sarah Conklin
Mr. A. & Mrs. Sarah Conklin

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1856			
July 13	Rev. F. T. Russell	John Adolphus Conklin	11 years
July 13		Charles Abraham Conklin	8 years
Sept. 7		Ellen Augusta North	3 months
Sept. 7		Alexander Beatty	5 months
Sept. 7		Harriet Louisa Fenton	6 months
Nov. 9		Jane Adams Dimond	
Nov. 9		Sophia Echart	3 months
Dec. 2	Bishop Williams	Gordon Russell	2 months
1857.			
Jan. 25	Rev. F. T. Russell	Mary Elizabeth Hanaford	Adult
Feb. 3	At Christ Church, Middletown	Benjamin Franklin Rowe	Adult
Mar. 15		Catherine Helen Lovell	Adult
Apr. 10	On Good Friday	Norman Warner	Adult
May 10	Fourth Sunday after Easter	Mrs. Delia Morgan	Adult
May 24		Alonzo Frederick Elliot Harris	6 months
Aug. 2		Isabel Louise Leland	
Aug. 2		Elizabeth Tyler	18 months
Aug. 2	Rev. W. C. Hopkins, private	Charles Wisley	6 years
1858.			
Jan. 8	Rev. F. T. Russell, priv., Plville	Arthur Lowry Bishop	5 years
Apr. 3		Tench Tilman Smyth	3 months
Apr. 3		George Edward Morgan	
Apr. 3		Emma Augusta Morgan	
May 2		Alice Elizabeth Orvis	Adult
June 16		Harry Earnest March	4 months
July 4		Ellen Salina Wisley	10 years
July 4		Lilla Ida Wisley	4 years
July 18	at Lancaster, Mass.	Mary Margaret Low	3 years
Oct. 3		John Bocking	5 months
Oct. 3		Christiana Elizabeth Riendecker	11 months
Oct. 3		Mary Elizabeth Neucomb	17 months
Oct. 3		Henry Liesler	
Oct. 3		Lizzy Jane Beatty	4 mos. (?)
Oct. 3		Almeda Ella Welch	
Oct. 17		Huntley Russell	6 weeks
1859.			
Apr. 23		Martha Susan Moore	Adult
Apr. 23		Lilla Adella Baggs	6 years
May 15		Julia Amelia Warner	Adult
July 4		Sophia Caroline Eiker	1 yr. 4 mos.
July 4		Caroline Stoakes	2 yrs. 3 mos.
July 17		John Hollister North	5 months
Sept. 2	at Lancaster, Mass.	Thomas Henry Low	6 months
1860.			
Jan. 1		John Christopher Nichols	9 months
Feb. 5		Charles William Dyson	13 weeks
May 6		Grace Abby Merrill	years
May 6		Jerusha Selden Merrill	years
June 1		Frederick Eckhart	16 months
July 8		Grace Agnes Goodwin	10 months
Aug. 12		Sering	
Aug. 12		Frederick Hines	8 years

BAPTISMS

Parents.

Mr. A. & Mrs. Sarah Conklin
 Mr. A. & Mrs. Sarah Conklin
 Oliver B. & M. E. North
 Ambrose & Jane L. Beatty
 O. W. & Harriet Fenton
 George & Eliza Dimond
 Frederick & Elizabeth Echart
 Rev. F. T. & Mary H. S. Russell

(Hypothetical)

(Hypothetical)

Charles & Jane Harris
 George A. & Martha Leland
 Alfred & Elizabeth Tyler
 Alonzo & Susan J. Wrisley

Laura A. & James H. Bishop
 William B. & A. M. T. Smyth
 Samuel & Delia Morgan
 Samuel & Delia Morgan

Alfred & Jane March
 Alonzo & Susan J. Wrisley
 Alonzo & Susan J. Wrisley
 Mr. & Mrs. George Low

Albert & Riendecker
 Jacob & Neucomb

Ambrose & Jane L. Beatty
 Cyrus & Jane Welch
 Rev. Francis T. & Mary S. Russell

Lucretia Baggs

Enoch & Sophia Eiker
 Frederick & Frances Stoakes
 Oliver B. & M. E. North
 Mr. & Mrs. George Low

Robert & Mary Ann Nichols
 Ezra & Harriet Dyson
 Mrs. Jerusha Merrill
 Mrs. Jerusha Merrill
 Frederick & Sophia Eckhart
 Edward & Frances A. Goodwin

Francis & Christina Hines

Sponsors or Witnesses.

Mr. S. G. Bucknall & George Kilbourn
 Mr. S. G. Bucknall & George Kilbourn
 Parents & Mrs. Hollister
 Parents & George Dimond
 Henry & Ellen M. Tolles & Mrs. Fenton
 Parents & Mrs. Ruth Post
 Mrs. Emma Wilson & Mrs. Echart
 Mr. & Mrs. O. H. Gordon & Giles A. Easton

Prof. Buckham & Jane H. Russell
 Rev. Mr. Davies & G. A. Easton
 Mary Johnson
 H. E. Russell & Mrs. Warner
 Mr. & Mrs. O. B. North
 Parents & William John Elliot
 Mr. & Mrs. S. G. Bucknall
 Mr. & Mrs. A. Conklin

The parents
 Mr. & Mrs. O. B. North
 Mr. & Mrs. O. B. North & Mrs. Morgan
 Mr. & Mrs. Sheldon Smith
 Mr. & Mrs. S. G. Bucknall
 Mr. & Mrs. N. Hill & Mrs. Wrisley
 Mr. & Mrs. N. Hill & Mrs. Wrisley
 Parents & Miss Sarah Reed
 Mr. & Mrs. Riendecker
 Mr. & Mrs. John Bogking
 Mr. & Mrs. John Bogking
 Parents & Harriet Wells
 Parents & Mrs. Eliza Dimond
 Parents & Mrs. Caroline Smith
 William B. Bradley & Mrs. Lydia H. Sigourney
 Mrs. Mary H. S. Russell

Mr. & Mrs. N. Bailey & Mrs. C. Smith
 Mr. & Mrs. N. Bailey & Mrs. M. H. S. Russell
 Wm. & Caroline Retch
 Frederick & Wilhelmine Ungerer
 Parents
 Parents & Thomas W. Reed

Parents & John Killin
 Parents
 Mrs. Merrill & Mrs. F. T. Russell
 Mrs. Merrill & Mrs. F. T. Russell

Parents

Frederick & Joanna Hielalius

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1860			
Aug. 12	Rev. F. T. Russell	Francis Hines	6 years
Aug. 12		Bertha Hines	2 years
Aug. 12		Alonzo Harris	
Aug. 12		Paulina Francesca Trepka	1 year
Sept. 9		Emma Louisa Martin	4 years
Sept. 9		Isabella Martha Beatty	9 months
Sept. 23		Frances Narcissa Taylor	
Sept. 23		Eliza Gangloff	4 years
Sept. 23		Mary Ann Gangloff	2½ years
Sept. 23		Henry Philip Gangloff	5 months
Oct. 7		William Henn	7 years
Oct. 7		Francis George Henn	6 years
Oct. 7		August Henn	2 years
Oct. 7		Henry Hick	19 months
Nov. 25	Private	Catherine Ihle	7 weeks
Dec. 9		Louisa Niepling	3 months
Dec. 24		Richard Arthur Beach	4 months
1861.			
Mar. 5		Frederick Eugene Conklin	3 years
Mar. 8	Private	Caroline Angelo Stroatzzi	1 year
Mar. 10	Private	Elizabeth Angelo Stroatzzi	3½ years
Mar. 18	Private	Christian Ludwig Mack	10 days
Mar. 25		Mary Jane Stevens	5 months
Mar. 30		Arthur Seabury Goodwin	months
Apr. 4	Private	Frederick William Horsfal	2 weeks
Apr. 18		George Frederick Joseph Henn	3 months
Apr. 22	Private	Caroline Eggar	3 months
June 30		Elbert Chester Penfield	3 years
		Ida May Penfield	4 months
Aug. 22	Private	Simon Frederick Echart	6 months
Aug. 23		Ellen Burnett	4 months
Oct. 12	Private	Margaret Scoville	3 months
Oct. 20		William Russell Whitmore	months
Oct. 27		George Michael Newberth	7 years
Oct. 27		Albert Philip Newberth	2 years
Nov. 3		Ellen Margeritta Bulkley	
		Stuart	Adult
Nov. 3		Isabel Winthrop Stuart	Adult
Nov. 17		Martha Lucietia Oakes Smith	Adult
Nov. 22	Rev. Giles A. Easton	Sigourney Russell	6 weeks
Dec. 1	Rev. F. T. Russell	Cornelia Ann Vibberts	Adult
Dec. 1		Jenny Stillman	Adult
Dec. 1		Annis Maria Smith	Adult
Dec. 2	Private—sick-bed	Mary Gertrude Bailey	Adult
Dec. 6		Caroline Elizabeth Post	8 years
Dec. 6		John Girard Post	6 years
Dec. 6		George Curtis Post	18 months
1862.			
Apr. 29	Easter even.	George Christopher Rebstock	4 months
Apr. 29	Easter even.	Lillian Thompson Goodwin	5 months
Apr. 29	Easter even.	Freddie Alberta Taylor	7 months

BAPTISMS

Parents.

Francis & Christina Hines
Francis & Christina Hines

Henry V. & Rosalie Trepka
Carl & Mary A. Martin
Ambrose & Jane L. Beatty
Emery E. & Mary N. Taylor
Henry P. & Elizabeth M. Gangloff
Henry P. & Elizabeth M. Gangloff
Henry P. & Elizabeth M. Gangloff
Francis A. & Barbara Henn
Francis A. & Barbara Henn
Francis A. & Barbara Henn
Peter & Elizabeth Hick
Valentine & Margaret Ihle
Christian & Elizabeth Niepling
James & Mary Beach

Mr. A. & Mrs. S. Conklin
James & Catherine Stroatzzi
James & Catherine Stroatzzi
Christian L. & Harriet Wells
Mr. & Mrs. Stevens
Edward & Frances M. Goodwin
John D. & Mary P. Horsfal
Cornelius & Henn
Ignatius & Caroline Eggar
Chester & Grace Penfield
Chester & Grace Penfield
Frederick & Sophia Echart
Robert & Elizabeth Burnett
Charles & Scoville
Frederick H. & Fanny Whitmore
George & Dorothea Newberth
George & Dorothea Newberth

Mrs. I. W. Stuart
Mrs. I. W. Stuart

Rev. F. T. & Mary S. Russell

Mr. & Mrs. Horace Bailey
George R. & Elizabeth Post
George R. & Elizabeth Post
George R. & Elizabeth Post

Christopher & Alice Rebstock
Edward L. & Frances E. Goodwin
Emery & Mary N. Taylor

Sponsors or Witnesses.

Frederick & Joanna Hielalius
Frederick & Joanna Hielalius

Parents
C. Repstock, Alice Orvis & Mrs. Martin
Mr. & Mrs. George Dimond & Miss Bullard
Mr. Goodwin, Mrs. Birge
Henry P. Fritz, Mary May, Mary Siebert
Henry P. Fritz, Mary May, Mary Siebert
Henry P. Fritz, Mary May, Mary Siebert
Parents
Parents
Parents
Mrs. Antonia Camera

Louisa Schenfield & Elizabeth Niepling
Mr. Beach & Mr. & Mrs. John Payne

William B. Payne

Mr. & Mrs. John Hanna & Mrs. Stevens
Parents

Mr. & Mrs. Frederick

Mr. S. G. Bucknall, Mr. & Mrs. Penfield
Mr. S. G. Bucknall, Mrs. Fenton & Mrs. Birge

Parents

Philip Hoffart & Mrs. Newberth
Philip Hoffart & Mrs. Newberth

Mrs. S. & Miss Jane H. Russell
Mrs. S. & Miss Jane H. Russell
Mr. & Mrs. H. Seymour & Miss M. Johnson
Rev. Mr. & Mrs. S. F. Jarvis & Rev. F. T. Russell
Mr. & Mrs. William B. Smyth & Mrs. Chester
Birge
Mr. & Mrs. C. G. Birge
Mr. Cornish & Mrs. Caroline Smith

Mr. & Mrs. Post & Mrs. Garry P. Post
Mr. & Mrs. Post & Mrs. Garry P. Post
Mr. & Mrs. Post & Mrs. Garry P. Post

Parents & Mrs. Sylvia Smith
Parents
Parents

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1862			
Apr. 29	Rev. F. T. Russell, Easter even.	Sarah Elizabeth Rackcliffe	11 years
Apr. 29	Easter even.	Clara Margaret Rackcliffe	5 years
Apr. 29	Easter even.	Thomas Winship Rackcliffe	4 months
Apr. 29	Easter even.	Orlando Prescott Keith	11 years
Apr. 29	Easter even.	Anita Stillman	8 years
Apr. 29	Easter even.	Emagine Stillman	6 years
Apr. 29	Easter even.	Ambrose Judd Beatty	5 months
Apr. 29	Easter even.	Helen Louise Rodgers	6 months
Apr. 29	Easter even.	Gustave Albert Heidecker	2 years
Apr. 29	Easter even.	Louisa Susannah Emelia Henn	11 months
Apr.	Rev. P. V. Finch, Private	Louis Haufmann	21 months
May 17	Rev. F. T. Russell, Private	Charles Menderling	19 months
July 7	Private	John Henry Schmidt	8 months
Sept. 8		Andrew Lawrence	10 years
Sept. 8		Isabella Lawrence	13 years
Sept. 21		George Lawrence	8 years
Sept. 21		Catherine Eliza Lawrence	6 years
Sept. 21		Ellen Isabel Norton	2½ years
Sept. 26	Private	Joseph Scoville	3 months
Sept. 28	Private	Caroline Louisa Gangloff	3 months
Nov. 2		Grace Jane Beach	2 months
Nov. 27		Samuel Keith	Adult
Xmas		John Edward Greenwood	5 months
1863.			
Jan. 25		John William Budds	
Jan. 25		James Henry Budds	
Apr. 2	Private	Charles Heck	4 weeks
Apr. 4		Jenny Welton Pettis	10 months
Apr. 4		Elizabeth Jane Hanna	2 months
Apr. 21	Private	Emma Heller	3 years
May 3		Emma Nancy Orvis	Adult
May 24		Johnny Christian Seibert	7 yrs. 3 mos.
May 24		Christina Seibert	4 yrs. 3 mos.
May 24		Philip Seibert	2 yrs. 5 mos.
May 24		Barbara Seibert	3 years
May 24		Philip Edward Seibert	1 yr. 9 mos.
June 2	Private	William Angelo Stroatzzi	18 months
June 24		Edgar Merritt Bronson	11 months
June 26	Private	John Gerry Fitch	2½ months
Aug. 2		Matthew Edward Nunn	8 months
Sept. 6	Certified in Private	James Edward Oshea	3 years
Sept. 6	Church, Oct. Private	John Henry Oshea	5 years
Sept. 6	4, 1863 Private	Ellen Barbara Oshea	4 years
Sept. 6		Henrietta Seibel	4 months
Sept. 11	Private	James Henry Butts	1 day
Sept. 20	Private	John Whiting Haslan	3 weeks
Oct. 18		Emma Julia Gussmann	6 years
Oct. 18		Ernest Arthur Gussmann	4 years
Oct. 18		Bertha Susanna Gussmann	2 years
Nov. 11	Private	Mary Rossberg	7 years
Nov. 28	Private	Adelaide Kumm	18 months
Dec. 20	Private	Sophia Cornelia Heidaker	17 days

BAPTISMS

Parents.

Thomas & Henrietta Rackcliffe
 Thomas & Henrietta Rackcliffe
 Thomas & Henrietta Rackcliffe
 Charles & Mary Keith
 George & Jenny Stillman
 George & Jenny Stillman
 Ambrose & Jane Beatty
 William C. & Carrie Rodgers
 Ferdinand & Sophia Heidecker
 Frank & Barbara Henn
 Conrad & Julia Haufmann
 Charles & Catherine Menderling
 Henry & Louisa Schmidt
 Alexander & Catherine Lawrence
 Alexander & Catherine Lawrence
 Alexander & Catherine Lawrence
 Alexander & Catherine Lawrence
 Francis & Mary Norton
 Mr. & Mrs. Charles Scoville
 Henry P. & Elizabeth M. Gangloff
 Mrs. Mary Beach

Edward & Margaret Greenwood

Peter & Eliza Heck
 George C. & Emily M. Pettis
 John & Fanny Hanna
 William & Paulina Heller

Philip & Margaretta Seibert
 Philip & Margaretta Seibert
 Philip & Margaretta Seibert
 Philip & Margaretta Seibert
 Adam & Barbara Seibert
 James & Catherine Stroatzzi
 Merritt & Mary J. Bronson
 Frederick & Julia Fitch
 William & Caroline Nunn
 James & Barbara Oshea
 James & Barbara Oshea
 James & Barbara Oshea
 Henry & Isabella Sieble
 C. & Butts
 Septimus & Haslam
 Henry & Catherine B. Gussmann
 Henry & Catherine B. Gussmann
 Henry & Catherine B. Gussmann
 Charles & Elizabeth Rossberg

Mr. & Mrs. Albert Heidaker

Sponsors or Witnesses.

Mrs. Rackliffe
 Mrs. Rackliffe
 Mrs. Rackliffe
 George R. & Mrs. Ruth Post
 Mrs. Sedgewick, Augusta Birge, Mrs. H. E. Russell
 Mrs. Sedgewick, Augusta Birge, Mrs. H. E. Russell
 John Hanna, William DeBow, Mrs. Hanna
 H. E. Russell, Mrs. Rodgers, Mrs. Mary Fenton
 Mrs. H., Mr. & Mrs. Lewis Leisler
 Parents

Parents
 Parents
 Parents
 Parents
 Ellen H. Killen, Mrs. R. Nichols

Mrs. Beach, Mr. & Mrs. William Payne
 Mr. George R. Post & Mrs. Ruth Post
 Edward Greenwood, T. William Pilling & Bune
 Hanna
 Mr. & Mrs. John Hanna
 Mr. Davis & Mrs. R. Raineic

Parents
 Mr. & Mrs. Hanna & Miss Eliza Wheeler

Miss S. Smith, Miss Johnson & Mr. Cornish
 Parents
 Parents
 Parents
 Parents
 Parents

Parents

Parents
 Joseph Langstein
 Henry Bahm
 Jacob Snyder
 Mr. & Mrs. William McConkey & Mary McConkey

Catherine Scoville
 Arthur Grumbt
 Agnes Martin

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1864.			
Jan. 1	Rev. F. T. Russell	Emilia Heisler	6 years
Jan. 1		Charles Heisler	4 years
Jan. 1		Estellina Heisler	2 years
Mar. 5		John Carl Tiefenbach	3 years
Mar. 5		Elizabeth Ellen Tiefenbach	1 year
Mar. 6		Herbert Newton Lockwood	3 months
Mar. 26		Harriet Newell Wolfe	Adult
Mar. 26		Mrs. Elizabeth Wiley Parker	Adult
Mar. 26		Lydia Almira Parker	Adult
Mar. 26		Luman Franklin Parker	Adult
Mar. 26		Charles Jothan Erastus Parker	Adult
Mar. 26		William Daniel Wiley Parker	12 years
Mar. 26		Ellen Maria Lawrence	1 year
Mar. 26		Edwin Charles Henn	10 months
Mar. 26		Rosanna Emilia Henn	6 months
May 1		Ida Jane Harris	7 weeks
Oct. 10	L. B. Baldwin	Rosa Belle Spencer	Adult
Nov. 20		Margaret Elizabeth Beatty	1 year
Nov. 20		Ada Emily Taylor	7 weeks
1865.			
Jan. 1		William Frederick Shaw	6 years
Jan. 1		John Benjamin Shaw	4 years
Mar. 1		Elizabeth Field Baker	
Mar. 1		Lucy Alice Baker	1 year
Mar. 19		Georgianna Emily Pettis	3 months
Mar. 22		Katrina Caroline Gangloff	3 months
Mar. 26		Henrietta Seiple	4 months
Apr. 2		Lewis Hick	5 months
Apr. 15		Frank Alva Martin	7 years
Apr. 15		William Ernest Martin	4 years
Apr. 15		Albert William Henn	2½ months
Apr. 15		William Wheeler Hanna	2½ months
Apr. 15		Murray Lozier Stanley	6 months
Apr. 15		Leah DeWolfe Bulkley	10 years
Apr. 15		Catharine Anna Judson	8 years
Apr. 15		Herbert Zolva Frisbie	10 years
Apr. 30		Julia Matilda Vergason	Adult
Apr. 30		Mrs. Sarah J. Stanley	Adult
Apr. 30		Watson Griswold Palmer	Adult
Apr. 30		Mrs. Mary Gilbert Palmer	Adult
May 26		Mrs. Julia Porter	69 years
July 19		Mary Whiting Haslam	4 months
July 23		Alice Sarah Baldwin	2 months
July 23		Mary Lee Post	3 months
July 30		Frances Isabella Bronson	1 year
July 30		Nellie Goodrich	16 months
Oct. 1		Louis William Rossberg	7 weeks
Nov. 3		Frances Mary Nash	13 months
Nov. 5		Hattie Francis Deming	9 years
1866.			
Jan. 26	Private	George Beatty	1 week
Mar. 31		Josephine Eugenie Corey	2 years

BAPTISMS

Parents.

Edward & Lena Heisler
 Edward & Lena Heisler
 Edward & Lena Heisler
 John C. & Christiana E. Tiefenbach
 John C. & Christiana E. Tiefenbach
 William N. & Jane Lockwood

Alexander & Catherine Lawrence
 Frank & Barbara Henn
 Cornele & Rosa Henn
 Charles & Jane Harris

Ambrose & Jane Beatty
 Edwin C. & Emily Taylor

James & Anna Shaw
 James & Anna Shaw
 George & Leticia Baker
 George & Leticia Baker
 Geo. C. & Emily N. Pettis
 Henry P. & Eliza Gangloff
 Henry & Isabella Seipel
 Peter & Margaret Hick
 Frank & Dora Martin
 Frank & Dora Martin
 Frank A. & Barbara Henn
 John & Fanny Hanna
 Alfred H. & Sarah J. Stanley

W. A. & M. E. Judson
 Zolva & Frisbee

Septimus & Elizabeth Haslam
 Rev. L. B. & A. M. Baldwin
 George R. & Elizabeth Post
 Merritt & Mary J. Bronson
 Albert J. & Emma Goodrich
 John & Elizabeth Rossberg
 William & E. Nash
 Selden & Frances Deming

Ambrose & Jane Beatty
 Henry C. & Elizabeth Corey

Sponsors or Witnesses.

Parents
 Parents
 Parents
 George Puhn, Mrs. Elizabeth Tyler
 George Puhn, Mrs. Elizabeth Tyler
 Parents & Edward L. Goodwin
 Miss Gould
 Mr. & Mrs. Norris Bailey
 Mr. & Mrs. Norris Bailey
 Mr. & Mrs. Norris Bailey
 Mr. & Mrs. Norris Bailey
 Mr. & Mrs. Norris Bailey
 Parents
 Mr. & Mrs. Cornele Henn
 Mr. & Mrs. Frank Henn
 Mr. & Mrs. Wm. Nunn & Mrs. Beach
 Mrs. Grimes & Mrs. William Payne
 The parents & Mr. & Mrs. Birge
 The parents & Mary A. Connor

 The parents & Mr. Woodford
 The parents & Mr. Woodford
 The mother & Mr. & Mrs. William Payne
 The mother & Mr. & Mrs. William Payne
 The parents
 The parents
 The parents, Jane Tanner & J. McConkey
 Conrad & Julia Hoffman
 William Rebstock & Dora Martin
 William Rebstock & Dora Martin
 The parents
 The parents
 Parents & Mr. & Mrs. William L. Humason
 Mrs. Norris Bailey
 The mother & Mrs. Betsey Judd
 Ralph & Althea Dickinson
 Mrs. Julia Curtis
 Mr. & Mrs. William L. Humason
 Mr. & Mrs. Stephen G. Bucknall
 Mr. & Mrs. Stephen G. Bucknall
 Mrs. Jennie Elizabeth Stebbins
 Alice Haslam & Mrs. Ann Goddard
 William D. Willard & B. A. Willard
 The parents & Mrs. Ruth Post
 Mrs. Caroline Smith & Mrs. C. Birge
 Mr. & Mrs. Ralph Dickinson
 William John & Elizabeth Rossberg
 The parents
 The mother, Mr. Bucknall & Mrs. Curtis

The mother

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1866			
Mar. 31	L. B. Baldwin.	Fanny Risley Bassett	2 years
Mar. 31		Henry Lester Vibberts	3½ years
Mar. 31		Fanny Rebecca Weeks	12 years
Mar. 31		Leona Weeks	9 years
June 7		Robert George Dunbar	3 weeks
June 9		Katie Hannah Gaff	Adult
June 9		Mrs. Lucy Anna Cooley	Adult
June 28		Elizabeth Ann Hanna	2 yrs. 10 mos.
July 22		Ferdinand Charles Heidecker	11 months
Aug. 19	F. Goodwin	Mary Ellen Henn	2 months
Oct. 7	L. B. Baldwin.	Margaret Jane McNulty	3 weeks
1867.			
Mar. 2	Private	Francis Edward Halin	4 months
Apr. 20		George Alexander Johnson	3 years
Apr. 20		Isaac Daw Russell	5 months
Apr. 20		Cora Peck Frary	10 years
Apr. 20		Harry Landers Frary	8 years
Apr. 20		Grace Russell Frary	1 year
Apr. 20		William Henry Barnes	7 weeks
Apr. 20		Ebenezer Pardee	
Apr. 20		George Herbert Pardee	
Apr. 20		Inez Lilian Pardee	
Apr. 20		George Francis Dorler	15 months
Apr. 20		Gilbert Jepson	Adult
Apr. 20		Florence Rosella Graham	Adult
Apr. 20		Charles Hooker Graham	10 years
May 12		Julia Henn	1 month
June 9		Wilhelmina Hammars	5 months
July 28		Mary Ann Seipel	3 months
Sept. 15		Edward Alexander Pratt	14 months
Nov. 3		George Cooley	7 months
Dec. 1		Frederick William	4 months
Dec. 1		Louisa Mary	1 month
1868.			
Jan. 14		Emelie Dorothea	2 months
Feb. 2		Wilbur Sylvanus	4 months
Mar. 13		Florence	Feb. 16, 1867
May 10		Fanny	Oct. 10, 1867
May 21		Jennie Ellen	Nov. 19, 1866
May 21		Farewell	Feb. 18, 1866
May 21		Harry	Feb. 7, 1868
May 21		Charlotte Harrison	
May 21		Mary Maria	13 years
June 14		William Alfred	Aug. 29, 1867
June 14		Gerrett Bulkley	July 26, 1867
June 14		Eliza Verian	Apr. 1, 1868
June 15		Ann	June 13, 1868
June 21		Sherman Pomeroy Cooley	Adult
June 21		Julia Eloise Gearhart	Adult
June 21	Hypothetical	Henry Pierce Curtiss	Adult
June 21		Charles Henry Barnes	Adult
June 21		Mrs. Ellen Augusta Frary	Adult

BAPTISMS

Parents.

Charles & Sarah Bassett
 Lester A. & Cornelia A. Vibberts
 William & Desdemona Maria Weeks
 William & Desdemona Maria Weeks
 Robert & Jane Dunbar

William & Jane Hanna
 Ferdinand & Sophia Heidecker
 Cornelius & Rosa Henn
 William & Isabella McNulty

Richard & Agnes Halin
 Peter & Catherine Johnson
 Henry E. & Mary Augusta Russell
 James D. & Helen A. Frary
 James D. & Helen A. Frary
 James D. & Helen A. Frary
 Charles Henry & Lovinia Barnes
 Ebenezer & Mary Pardee
 Ebenezer & Mary Pardee
 Ebenezer & Mary Pardee
 George P. & Julia A. Dorler

Frank A. & Barbara Henn
 Theodore & Wilhelmina Hammars
 Henry & Isabella Seipel
 Mr. & Mrs. Alexander Pratt
 Dr. George P. & Lucy A. Cooley
 Henry P. & Eliza Gangloff
 Frederick William & Louisa Stock

John R. & Anna M. Schmidt
 William & Frances Crossland
 August C. & Catherine Rossberg
 John & Fanny Hanna
 William & Jane Hanna
 Joseph & Anna Scofield
 Joseph & Anna Scofield
 George & Mary Cadwell
 Horace & Mrs. Stoddard
 William N. & Jane Lockwood
 George R. & Elizabeth Post
 Dixon R. & Mary Ann Connell
 Robert & Jane Dunbar

Sponsors or Witnesses.

The mother &
 The mother & Mrs. Norris Bailey
 The mother
 The mother
 The parents
 Miss Julia Eno
 Mrs. Annie M. Baldwin
 Parents
 Parents
 The parents & Helen Baker
 Clifton & Margaret McNulty

Mr. Bucknall, Mr. Cornish & Mary Johnson
 Rev. L. B. Baldwin & Mrs. C. C. Johnson
 The parents & Alice Peck
 Mr. & Mrs. Landers
 The parents & Mrs. C. C. Johnson
 The parents & Emily Webster
 Mrs. Jane Canfield
 Mrs. Jane Canfield
 Mrs. Jane Canfield
 Mr. V. Cornish & Mrs. Margaret Hicks
 Mr. & Mrs. William Payne
 The parents & Avis Niblo
 The parents & Margaret Post
 The parents
 August & Catherine Rossberg
 The parents & Mary McConkey
 Mr. Nathan Tolles & Mrs. Marcellus Clark
 The parents & Mrs. Julia Wilson
 Frederick William & Louisa Stock
 Lewis & Mary Leisler

Emilie Holbauer & Dorothea Ezhold
 Frances Crossland
 H. P. Gangloff & Mrs. Galloitz
 Parents
 Parents
 The mother
 The mother
 Mrs. Mary G. Palmer, Mary Allen
 Mrs. A. M. Baldwin, Mary Allen
 The parents & Stephen G. Bucknall
 The parents & Mrs. Ruth Post
 Eliza B. Verian & Edward Prior
 The parents
 William Bradley
 Avis C. Knibloë, Lucy G. Angell
 Mrs. Julia Curtiss
 William G. Webster
 Mrs. Elizabeth Russell

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1868			
June 28	L. B. Baldwin	Caroline	
June 28		John Stanley	Apr. 20, 1868
July 15		Henry Charles	Nov. 17, 1864
July 15		Louisa Elvinia	May 5, 1866
July 15		Adolph	May 9, 1868
July 15		Henry Augustus	Jan. 19, 1867
July 29		Onofrio	Oct. 24, 1867
July 29		William	July 16, 1868
Aug. 1		Walter	July 15, 1868
Aug. 2		Richard Knight	Mar. 5, 1868
Aug. 2		Eugene Francis	May, 1868
Aug. 2		Lydia Emma	Jan. 7, 1866
Sept. 1	N. J. Seely	Charles	July, 1868
Sept. 10	L. B. Baldwin.	Joseph	Nov. 19, 1866
Sept. 15		Celeste	Mar. 4, 1868
Oct. 11		Albert William	
Oct. 18		Mary Elizabeth Caroline	Apr. 4, 1868
Oct. 25		George	Apr. 28, 1868
Nov. 29		Charles	Feb. 2, 1859
Nov. 29		Frank	Dec. 25, 1862
Nov. 29		Jane	Jan. 1, 1865
Nov. 29		William Henry	Apr. 2, 1866
Nov. 29		Joseph	Mar. 24, 1868
Dec. 6		George Edward	June 13, 1868
Dec. 6		Emma	July 30, 1865
Dec. 6		Mary Ellen	Nov. 31, 1866
Dec. 6		William	Nov. 29, 1868
Dec. 13		Frederick Lum	June 13, 1868
Dec. 13		Louis William	Oct. 4, 1868
Dec. 21		Albert Wilcox	June 2, 1868
Dec. 26		Mary Ann	Sept. 27, 1868
1869.			
Jan. 6		Martha	Jan., 1866
Jan. 24		Albert William	June 16, 1867
Mar. 14	L. Simonson	Emilie Louise	Mar. 14, 1868
Mar. 14		Anna Magdalena	Mar. 13, 1869
Mar. 26	L. B. Baldwin	Almira Jane	May 4, 1868
Mar. 27		Grace Celinda	Aug. 7, 1867
Mar. 27		Charles Frederick	Mar. 22, 1861
Mar. 27		Emily Amelia	Apr. 3, 1868
Mar. 27		George Alfred	Apr. 28, 1868
Mar. 27		Ada Maria	Jan. 1, 1854
Mar. 27		Dwight Oscar	July 28, 1848
Mar. 27		Carrie Elizabeth	Sept. 22, 1850
Mar. 27		Ella Maria	July 12, 1855
Mar. 27		Clara Bertha	Feb. 14, 1854
Mar. 27		Mary Elizabeth	Mar. 20, 1854
Mar. 27		Aphena Melissa	July 6, 1857
Mar. 28	L. Simonson	Carl Wiegand	Sept., 1868
Mar. 28		Gohanette	Nov., 1867
Mar. 28		Edward Cornelius	Nov., 1868

BAPTISMS

Parents.

Jacob & Mary Schmidt
 James & Sarah Ann Bedford
 Adolph & Susan Schmidt
 Adolph & Susan Schmidt
 Adolph & Susan Schmidt
 Henry & Elizabeth Voigt
 Agostino & Anna Bertini
 Agostino & Anna Bertini
 Septimus & Eliz. Haslam
 Peter H. & Northall
 Charles Henry & Lovinia Barnes
 John & Ann Foles
 Joseph A. Martin
 Joseph A. Martin
 Caroline Nunn
 William & Mary Volkner
 Frank & Dora Martin
 Charles & Elizabeth Taylor
 Charles & Harriet Walker
 Charles & Harriet Walker
 Charles & Harriet Walker
 Charles & Harriet Walker
 Charles & Harriet Walker
 Albert & Mary Hill
 William & Martha Woodcock
 William & Martha Woodcock
 William & Martha Woodcock
 William & Ellen Bishop
 Jacob & Louise F Hetterich
 Alfred O. & Ellen E. Smith
 Mary Ann & Michael Nelligan

James & Catherine Stroatzzi
 Lester and Cornelia A. Vibberts
 Christian & Fried. M. Wuckelt

Christian & Fried. M. Wuckelt
 Charles H. & Catherine Wilcox
 Edward & Esther Judd Yates
 James A. & Emily C. Smith
 James A. & Emily C. Smith
 William Edward & Jane Vergason
 Samuel & Roxana Chidsey
 Chauncey P. & Jeanette Welton
 Chauncey P. & Jeanette Welton
 Chauncey P. & Jeanette Welton
 John A. & Ellen Eno
 James F. & Mary Jane Colvin
 James F. & Mary Jane Colvin
 Peter & Elizabeth Walder
 Heinr. & Elizabeth Walder
 Cornelius & Rosa Henn

Sponsors or Witnesses.

Stephen Sauter, Mary Gammerdinger
 The parents
 H. P. Gangloff, August Rossberg, Mrs. Voight
 H. P. Gangloff, August Rossberg, Mrs. Voight
 H. P. Gangloff, August Rossberg, Mrs. Voight
 August Rossberg & Mr. Wescher
 The parents
 The parents
 Stephen G. Bucknall & Mrs. Hannah Backa
 Edward L. Goodwin, Annie Staples
 William G. Webster & Emily Webster
 The parents & Mrs. Selena Corbett
 The father & Mrs. Catherine Gammerdinger
 The father & Mrs. Catherine Gammerdinger
 William & Caroline Nunn
 William H. Heller & Albert Morton
 Rudolph & Eliz. Ray & Caroline Martin
 The parents
 The parents
 The parents
 The parents
 The parents
 The parents
 George Bedford, Fanny Bedford
 Christopher Britten & Sarah A. Paramore
 George & Sarah Ann Bedford
 Christopher Britten & Mary Hills
 Ira E. Hicks, Mrs. Annie M. Baldwin
 Anton Nott & Maria Schmidt
 The father & Mrs. Henry Graves
 The mother
 The mother
 Mrs. Harriet Fenton
 Emilie Louise Hallbauer, L. F. Rauper, H. P. Gangloff
 Louise F. Rauper, Mrs. Hallbauer & Mr. Gangloff
 The parents & Robert Henn
 The parents & Mrs. Philip Judd
 Mrs. Jane Vergason
 The mother & Jane Beach
 The parents
 The parents
 The parents
 Mrs. Amanda Vail
 The mother
 The mother
 Carl Esle & Elizabeth Walder
 Katrine & Peter Walder
 Edward Henn

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1869			
Mar. 28	L. Simonson	Katrina Seibert	Dec. 16, 1866
Mar. 28		Wilhelm	June 4, 1868
Apr. 18	L. B. Baldwin	Sarah Elizabeth	Mar. 23, 1869
May 16		Cora Sandford	Oct. 12, 1868
June 13		Beulah Elvira	Nov. 16, 1868
June 20		Henry	May 7, 1869
July 2		Mary Ann Arnold	Adult
Sept. 5		Adam	June 18, 1869
Nov. 5	Private	Eugene	Aug. 16, 1869
Nov. 7		Samuel Henry	Jan. 16, 1869
Nov. 7		George Walter	Sept. 28, 1868
Nov. 7		George Harrison	Aug. 14, 1868
Nov. 7		Abner	Apr. 29, 1869
Nov. 7		Cornelia Elizabeth	May 28, 1869
Nov. 7		William Henry	Mar. 31, 1857
Nov. 7		Charles William	Nov. 21, 1855
Dec. 5		Robert	May 16, 1869
Dec. 5		William	May 1, 1855
Dec. 5		Edward	June 20, 1858
Dec. 5		George	Apr. 25, 1860
Dec. 5		Emma	Jan. 14, 1866
Dec. 5		John	Sept. 8, 1868
1870.			
Jan. 2		Walter	Aug. 1, 1867
Jan. 2		Frederick Henry	July 25, 1868
Apr. 6	Private	Edwin John	Feb. 22, 1869
Apr. 16		Norman Lewis	Aug. 7, 1856
Apr. 16		Amelia Elizabeth	Sept. 17, 1857
Apr. 16		Alice May	Sept. 21, 1869
Apr. 16		Anna Augusta	Mar. 20, 1870
Apr. 16		Harriet Ann	Dec. 25, 1869
Apr. 16		Augusta Adele	Nov. 10, 1869
Apr. 16		Ralph	Feb. 13, 1870
Apr. 16		Annie Maud	Sept. 5, 1869
Apr. 16		Charles Elisaph	Aug. 1, 1869
Apr. 16		Minnie Elizabeth	Dec. 3, 1869
Apr. 16		George Adam	
Apr. 16		Louisa	
June 5		Ralph James	Aug. 26, 1861
June 5		Julia Anna	Feb. 18, 1863
June 11		Mrs. Jane Nash Vergason	Adult
June 11		Mary Augusta Russell	Adult
June 12		Adolph	June 1, 1870
June 19		Ira Edward Hicks	Adult
June 19		William Bishop	Adult
June 21		Flora Agnes Campbell	Aug. 2, 1869
July 10		William Goldsborough	Apr. 6, 1870
July 10		Mary Sophia	May 5, 1870
July 10		Albert Edmund	Oct. 6, 1869
July 10		Clarence Russell	Oct. 17, 1869
July 20	Private	Grace Lee	May 25, 1870

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Philip & Margaret Seibert	
Philip & Margaret Seibert	
Thomas & Catharine M. Stenson	The parents
Edgar B. & Mattie L. Jones	The parents & Mrs. Annie E. Erickson
George C. & Emily N. Pettis	The parents & Mrs. Annie M. Baldwin
Henry & Isabella Seipels	Adam & Henry Seipels
	S. G. Bucknall, Mrs. Jenny Stillman, Mrs. A. M. Baldwin
Conrad & Regina Seipels	Adam & Henry B. Seipels
Agostino & Anna Bertini	
William & Jane Hanna	The mother
Joshua & Fanny J. Thornily	Henry P. Curtiss & parents
Harrison & Lizzie Prentiss	Mrs. Hackney
Henry & Sarah J. Buntling	The parents & William E. Bell
John & Ann Foles	Mrs. Emily C. Smith & Agnes Smith
James A. & Emily C. Smith	John Foles & Agnes Smith
	The mother
Robert & Lizzie Richardson	The mother & Mr. Coats
William & Mary Bateman	The mother
William & Mary Bateman	The mother
William & Mary Bateman	The mother
William & Mary Bateman	The mother
William & Mary Bateman	The mother
William & Mary Nichols	James E. Ewett & Edward Sutton
Charles & Caroline Fisher	James E. Ewett & Edward Sutton
John & Jane Webster	
Lewis & Roxana Beckley	The parents
Irenaeus & Rhoda Thorp	Ralph & Althea O. Dickinson
W. A. & M. E. Judson	The mother & Mrs. Betsey Judd
Adolph & Susan Schmidt	Mrs. Mary Volkner & Mrs. Holnitz
Charles & Harriet Walker	The mother
Edward L. & Frances E. Goodwin	The parents
	The mother
Charles B. & Annie E. Erichson	Mrs.
Charles Henry & Lovina Barnes	Sarah Webster
Edward & Esther Yates	The parents & Mrs. Betsey Judd
James H. & Ann Beach	The mother & Laura C. Merrill
James H. & Ann Beach	The mother & Laura C. Merrill
	Mrs. Annie M. Baldwin
	Mrs. Elizabeth Post
Martin & Katrina Stiebeck	Adolph & Mrs. Elizabeth Sperl
	Doctor S. W. Hart
	Doctor S. W. Hart
Hugh & Mary Gibb	Agnes Porter & James Porter
Dr. S. W. & Margaret C. Hart	The parents
John & Mary S. Crellin	William G. Payne, Mrs. Sophia Payne, Mrs. Mary Horsfall
William & Sarah Elizabeth Halliley	The parents & Robert Henn
Frank H. & Grace Hooker	William Henry Russell & Mrs. Elizabeth Russell
William & Ellen Bishop	

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1870			
July 24	L. B. Baldwin	William Taylor	July 1, 1870
July 26	Private	Lizzie	Sept. 30, 1869
Sept. 12	W. H. Moffett	Jeremiah	Jan. 1, 1870
1871.			
	C. C. Adams	Passion Sunday	Lillia Anna
Apr. 26	John C. Middleton	Catharine Jane Georgina	July 20, 1870
May 18	Ascension Day	Agnes Driscoll	Mar. 10, 1871
May 21		Oliver Dixon Cornell	Nov. 3, 1870
May 28	Whitsunday	Ellen Sarah	Dec. 5, 1870
May 28		Mary Elizabeth Bunting	Mar. 16, 1867
May 31		Norman Peck Cooley	Aug. 8, 1869
June 1		Karoline Hetterich	Nov. 13, 1870
June 4	Trinity Sunday	Edith Pendleton Curtiss	Sept. 24, 1870
June 4	Trinity Sunday	Mary Ella Barnes	Dec. 19, 1870
June 4	Trinity Sunday	Sarah Adelia Norton	Aug. 15, 1870
June 7		Lillie Muller	Mar. 7, 1871
June 11		Henry Thomas Atkins	Sept. 25, 1871
June 25		Anna Mary Eisinger	May 17, 1870
June 25		Frederick William Walkner	Dec. 13, 1870
June 25		Katy Roth	Jan. 10, 1871
June 30		Laura Augusta Webster	Adult
July 6		Hugo Frederic Haigis	June 9, 1871
July 7		Charles James Dunbar	Apr. 24, 1871
July 15		William James Kincade	Mar. 19, 1871
Aug. 1	In articulo mortis	Richard Daniel Stephens	July 31, 1871
Aug. 4		Peter George Niehofen	July 5, 1871
Aug. 6		Charles Alfred Finch	Nov. 29, 1869
Aug. 12		Charles Colmbach	Jan. 27, 1871
Oct. 6		John William Ellin	July 7, 1871
Nov. 1	All Saints	Amy Lee Wells	July 24, 1871
Nov. 1	All Saints	Ellen Drusilla Northall	Adult
Nov. 14		Mary Ann Hallily Clark	June 14, 1871
Nov. 19		Arthur Henry Walker	Aug. 9, 1871
Dec. 3	Advent Sunday	Henry Bunting	Oct. 31, 1871
Dec. 9		Paulina Grutzmacher	Mar. 22, 1867
1872.			
Jan. 5		Fazzie Crane Miner	Sept. 12, 1870
Jan. 21		Mary Rhoda Pettis	June 27, 1871
Mar. 3		Lizzie Fisher	Feb. 6, 1872
Mar. 3		Lilla Magness	July 4, 1871
Mar. 24	Palm Sunday	Paulina Hermina	Nov. 10, 1871
Mar. 30	Easter Eve.	Grace May Bassett	
Mar. 31	Easter Day	James Darius Frary	Adult

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Septimus & Elizabeth Haslam
John & Kate Rowe
Merritt & Catharine Humason

Charles H. & Catharine Wilcox
Thomas & Catharine Murray Stenson
George M. & Emma M. Parsons

Dixon R. & Mary E. Cornell
Henry & Isabella Seipel
Henry & Sarah Bunting
George P. & Lucy P. Cooley
Jacob & Louisa Hetterich
Henry P. & Julia A. Curtiss
Charles H. & R. Lovina Barnes
Halsey J. & Emily A. Norton

Richard & Bertha Muller

Charles & Sarah Atkins
Frederick & Rosa Eisinger
William & Anna Mary Walkner
Gottlieb & Katy Roth

John & Lizetta Haigis

Robert & Jane Dunbar
Henry & Martha Kincade
William & Sarah Ann Stephens
Albert & Dora Niehofen
Alfred S. & Ellen C. Finch
Jacob & Rachel Calmbach
John & Rebecca Ellin
Albert S. Wells, Alice (Lee) Wells

Peter H. Northall, Mrs C. A.
Northall

Mary Ann & James Clark
Charles Henry Walker, Mary
Walker

Henry & Sarah J. Bunting
Henry & Catharine Grutzmacher

Rhea B. & Jackson N. Miner
George C. & Emily N. Pettis
Charles & Caroline Fisher
Eugene & Mary G. Magness
Gottlieb & Barbara Lorch
Charles & Sarah Bassett

The parents

Parents & Richard Halliley

The parents

Mr. & Mrs. Spencer Lee Flowers & Mrs. Agnes
E. Driscoll

The parents

The parents

Charles Carter & Mary E. Colvin

Mrs. Cooley & her sister, Mrs. Barnes

Jacob Schaefer, Paulina Rentschler

Parents & Mrs. Millie P. Clark

Emily A. Norton, Alonzo Bassett

R. Lovina Barnes, William B. Webster, Sarah
H. Webster

Hermann Willareth, Eliza Willareth, Bertha
Muller

The parents

William Walkner, Mary Ann Walkner

Frederick Eisinger, Rosa Eisinger

John Roth

William B. Webster

Hugo Oberamt, Margaret Oberamt, Katie Nie-
hofen

Eliza Cairns, Robert Smith

William Stoddard, Matilda Stoddard

Peter & Kate Niehofen

Henry & Ellen M. Tolles

The parents & Charles Menderlein

Susannah Ward, Richard Malin

Parents & Mrs. L. P. Lee, Miss Kitty Lee, Miss
Ella Lee

Miss Jane McClatchie

Mother & Richard & Catharine Hallily

Mrs. Mary Walker, Miss Eva Eno

George & Sarah Elston

Mr. Frederick Adams, Mrs. Caroline Adams

Mrs. Kate Parsons & Mrs. Geo. R. Post

Parents & Mrs. B. C. Porter

Parents & Lucy Nichols

Mr. Fisher, the mother & Mary E. Whitney

Hermann C. Witte & Pauline Rentschler

The mother &

Mrs. Frary, Mr. A. M. Hyde, Mr. W. Parker
(prox.)

BAPTISMS

	<i>Clergyman & Remarks.</i>	<i>Name.</i>	<i>Birth.</i>
1872			
Mar. 31	John C. Middleton, Easter Day	Harriet Louise Judd	Adult
Mar. 31	Easter Day	Martha Ellen Lunt	Adult
		Caroline Elizabeth Banks	Adult
Apr. 21		Mary Agnes Craw	Adult
Apr. 21		Jane Elizabeth Vergason	Adult
Apr. 21		Martha Middleton	Adult
May 2		Frederic William Schaeffer	Jan. 4, 1872
May 5		Frank May	Dec. 29, 1871
May 5		Anna May	Nov. 11, 1871
May 5		Louisa Bauman	Feb. 18,
May 12		Charlotte Ellen Brown	Sept. 2, 1871
May 19	Whitsunday	Edith May Swain	
May 26	Trinity Sunday	Ella Mary Forbes	
May 26	Trinity Sunday	Sarah Ellen DeBank	
May 26	Trinity Sunday	Charles Smart	19 years
June 16		Cora May Haslam	May 22, 1871
July 7		Frederic William Swain	Dec. 12, 1864
July 14		Alice Louisa Prentice	Mar. 22, 1872
Aug. 11		Grace Redfield Pratt	
Aug. 11		Nathan Tolles Pratt	
Aug. 11		Addie Tolles Finch	Jan. 16, 1872
Sept. 1		Edward Thomas Richard Cook	
Sept. 8		Louisa Seiples	June 15, 1872
Sept. 27	St. Michael's & All Angels'	Mary Jane Malin	May 14, 1872
Sept. 27	St. Michael's & All Angels'	William Bradley Cooley	Apr. 15, 1872
Sept. 27	St. Michael's & All Angels'	Florence Amy Mathers	Mar. 26, 1869
Sept. 27	St. Michael's & All Angels'	George Mathers	May 20, 1866
Oct. 1		Allan Joseph Beaton	Adult
Oct. 1		Jessie Margaret Beaton	Aug. 28, 1872
	Rev. Mr. Brown	Ernest Alfred Rose	
Nov. 1	John C. Middleton	Mary Florence Stevens	
Dec. 1		Erwin Ernest Haslam	Nov. 14, 1872
Dec. 8		Anna Smythe Hart	Sept. 13, 1872
1873.			
Jan. 19		Charles Palmer	Dec. 9, 1872
Apr. 13	Easter	Elizabeth Stansbury Parker	Oct. 14, 1872
Apr. 13		William Charles Harris Cook	
Apr. 13		William Dyson	June 28, 1860
Apr. 13		George Dyson	June 4, 1864
Apr. 13		Thomas Dyson	May 6, 1866
Apr. 13		Ernest Dyson	July 6, 1868
Apr. 13		Harry Dyson	July 8, 1870
Apr. 13		Bernard Dyson	Sept. 29, 1872
Apr. 13		Thomas G. Banks	Adult
Apr. 13		Charlsetta Root	Adult
May 2		Florence Lee Stanley	Nov. 18, 1870
June 1	Whitsunday	Katie Mary Schmidt	Feb. 6, 1873
June 1		Harriet Maria Root	Sept. 13, 1866

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Mrs. Vergason

Jacob & Minnie Schaeffer
Adolph & Laura May
Emil & Augusta May
Louis & Emilie Bauman
Samuel & Martha A. Brown

Elizabeth Smart (widow)
Septimus & Elizabeth Haslam
William & Rebecca Swain
Harrison & Lizzie Prentice
Alexander & Martha J. Pratt
Alexander & Martha J. Pratt
Alfred S. & Ellen C. Finch
Edward & Lucy (Taylor) Cook
Adam & Anna Seiples
Richard & Mary Ann Malin
Sherman P. & Georgianna Cooley
George & Mary Ann Mathers
George & Mary Ann Mathers

Allan Joseph Beaton, Mary Beaton

James B. & Laura A. Stevens
Henry Haslam & Mary Haslam

S. Waldo Hart, M.D., Margaret
(Smyth) Hart

Henry Palmer, Johanna (Carroll)
Palmer

William Parker, Caroline K. Parker
Edward & Lucy Cook
Thomas & Martha Dyson
Thomas & Martha Dyson
Thomas & Martha Dyson
Thomas & Martha Dyson
Thomas & Martha Dyson
Thomas & Martha Dyson

Charles & Rebecca Murray
Adolph & Susan Schmidt

John Erwin & C. Root

Mrs. Frary & Mrs. Anderson
Mrs. Frary & Mrs. Anderson
Mrs. Ira E. Hicks
Her parents
Mrs. Vergason & Mrs. Anderson
Mrs. Anderson & Miss Anderson
Parents & Frederick William Schaeffer
Charles Hallbauer, Mrs. Caroline Bauman
Mrs. Carolina Schmidt, Charles Bauman
Charles Hallbauer, Mrs. Caroline Bauman
Parents & Mary Jane Watson
Mrs. Gibbons
Mrs. Barrett
Mrs. Barrett
Mrs. Rebecca A. Smith
Charles & Sarah Whiten
F. G. Guion & Edith M. Swain
Rev. John C. Middleton, Miss Theresa Lee

Mr. & Mrs. Watson
Parents, Mrs. Louisa Seiples & Henry M. Seiples
William Gorman & Mrs. George Mather
Parents & Mrs. William Bradley, Norris Bailey
William Gorman, Mrs. Richard Malin
William Gorman, Mrs. Richard Malin
Mrs. Aulextious Hackney, Rev. John C. Middleton
The mother, Mrs. Margaret Keefe & the Rev.
John C. Middleton
William S. Rainsley, Joseph Rose, Mary Jane
Wilson

Mr. & Mrs. William B. Webster, Mrs. Bassett
The father & Mr. George D. Carleton, Mrs.
Louisa C. Carleton
William B. & Anna M. Smyth, Anna G. Smyth

Mary McConkey, Henry Taylor

Parents & Miss Harriet A. Parker
John J. Coats, Mary Jane Watson
Parents & Mrs. Barrett
Parents & Mrs. Barrett
Parents & Mrs. Barrett
Parents & Mrs. Barrett
Parents & Mrs. Barrett
Parents & Mrs. Barrett
Mrs. Caroline E. Banks

Mrs. S. J. Anderson & Mrs. J. D. Frary
Parents & Mrs. Maria Rowley
The mother, Miss Anderson, Mrs. Catharine
Menderlein
Miss Root, Miss M. Lunt

BAPTISMS

BY THE REV. JOHN C. MIDDLETON.

<i>Name.</i>	<i>Place and Date of Birth.</i>
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1873.

June 8	Emily Selina White	New Britain, Mar. 1, 1872
June 26	Georgianna Bertha Barnerd	New Britain, June 5, 1873
June 29	Henry Lyman Latham	New Britain, Oct. 9, 1872
July 13	William Henry Gussman	
July 19	Julia Hick	New Britain, July 5, 1873
July 26	Daisy Olivia Steele	Newington, July 18, 1872
Aug. 3	Holdrich Gautier	Jan. 16, 1873
Aug. 17	George Webster Barnes	
Sept. 7	Peter Haigis	New Britain, Feb. 15, 1873
Sept. 7	Mary Schweiser	Mar. 11, 1872
Sept. 14	Anna Jane Bedford	New Britain, July 10, 1873
Oct. 31	Mary Chester Potter	Adult—Wife of F. C. Potter
Nov. 1	Anna Turner Libbey Parsons	New Britain, May 12, 1873
Nov. 1	Leroy Churchill Potter	New Britain, Aug. 5, 1873
Nov. 1	Anna Martha Hanna	New Britain, Nov. 16, 1870
Nov. 14	George Hale	Dec. 25, 1869
Dec. 7	Charles Joseph White	Sept. 7, 1863

1874.

Jan. 4	Frank Antone Henn	New Britain, Mar. 6, 1873
Jan. 4	Mary Dresale	Jan. 29, 1872
Jan. 4	Rose Bertha Dresale	Oct. 9, 1873
Feb. 1	Charles Frederic Erichson	New Britain, June 10, 1873
Feb. 25	Francisca Walkner	New Britain, June 20, 1873
Mar. 4	Louisa Day	New Britain, Feb. 15, 1874
Mar. 14	Martin Gautier	New Britain, Nov. 18, 1872
Mar. 14	George Gihring	New Britain, Nov. 12, 1873
Mar. 25	Mary Ann (Sweet) White	Adult
Mar. 26	Charles Edward Smith	
Apr. 4	George Middleton Parsons	New Britain Apr. 10, 1873
Apr. 4	Alice Sarah Yates	Apr. 16, 1872
Apr. 5	Julia Annie Dibble	Adult
Apr. 24	Anna Newton Hooker	Adult
Apr. 24	Alberti Tryon	Adult

BY THE REV. C. R. FISHER.

June 2 Mary Caroline Rosselius

BY THE REV. JOHN C. MIDDLETON.

June 7 Charles Moore Adkins New Britain

BAPTISMS

*Parents.**Sponsors or Witnesses.*

William & Selina (Pyne) White	Sarah Pyne, Harry Saunders
George & Mary (Walter) Barnerd	The mother, Mrs. & Miss Anderson, Lewis Bauman
Chester Gates & Abby Franziska (Dickey) Latham	The mother, Mrs. Fanny Huse (her sister), J. C. Middleton
Peter & Lizabeth Hick	Julia Hoffman
Samuel A. & Matilda Steele	The mother, Marilla Lydia Steele
Peter & Antonie Gautier	The parents
Charles H. & R. Lovina (Webster) Barnes	Mr. Wm. Payne, Mr. Charles Webster, Mrs. C. H. Barnes
John & Lizetta (Krietz) Haigis	Peter Niehofen, Catharina Neihofen
Frederick & Catharina (Schafer) Schweiser	John Herman, Marie Jetter
James & Sarah Ann (North) Bedford	The mother, Mrs. Martha Middleton, John Lacy
George M. & Emma M. (Driscoll) Parsons	Mr. F. C. Potter, Mrs. S. J. Anderson, Mrs. Emma M. Parsons
Frederic C. & Mary C. (Connor) Potter	Laura C. Merrill, Jennie M. Post, Charles G. Fisher
William & Jane Hanna	Albert M. Hyde, Frederic C. Potter, Mary C. Potter
Francis & Ellen (Blannerhassett) Hale	Mrs. Hanna
Edward & Mary Ann White	Mrs. Coles, Mr. John Milton Stevens
Cornelius & Rosa Henn	The mother, Mr. & Mrs. B. C. Porter, John C. Middleton
Charles B. & Annie E. (Staples) Erichson	The parents, Bertha Langcettel
William & Anna Mary Walkner	Peter & Emma Hermann, Mrs. Rosa Henn
Alfred & Elizabeth (Wood) Day	Peter & Emma Hermann, Mrs. Rosa Henn
Peter & Antonie Gautier	The parents
George & Katie Graff Gihring	Mrs. Frederica Francisca Grothe, The parents
Charles H. & Carrie E. (Welton) Smith	The parents, Mary Mulvey
Emory S. & Katharine (Crosby) Parsons	David Ludwig, Mrs. Antoine Gautier
Edward & Esther M. (Judd) Yates	Mrs. S. J. Anderson, Miss Anderson, William G. Payne
William H. & Harriet N Dibble	The parents, Mrs. Canfield
Wife of Albert Hooker	John C. Middleton, Rhea B. Miner, Mrs. K. Parsons
Louis F. & Mary Rosselius	Mrs. Betsey Judd, Mrs. Yates
George M. & Jerusha (Merrill) Adkins	Miss Stattlee, Miss E. L. Flinn
	Albert Hooker, Mrs. Henry Hooker
	George M. Parsons
	William Rosselius, Rosina Noll, Carrie Kanold
	The parents

BAPTISMS

BY THE REV. JOHN C. MIDDLETON.

<i>Name.</i>	<i>Place and Date of Birth.</i>
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1874		
June 7	Clinton Mortimer Pettis	New Britain, Jan. 22, 1874
June 21	Frederic Henry Rackliffe	New Britain, Oct. 8, 1865
June 21	Gertrude Louise Rackliffe	New Britain, Dec. 30, 1866
June 21	Frank Eugene Rackliffe	New Britain, Nov. 28, 1868
June 28	Adolph May	New Britain, Nov. 2, 1873
July 29	Agnes Perry Swasey	New Britain, July 26, 1874
Aug. 2	Florine Seiples	New Britain, Apr. 26, 1873
Aug. 6	John Alfred Dunbar	New Britain, Dec. 13, 1873
Aug. 8	Minna Calmbach	New Britain, Feb. 8, 1874
Aug. 9	Adam Menderlein	New Britain, Apr. 8, 1874
Aug. 30	Henry George Lorch	New Britain, Dec. 16, 1873
Aug. 30	William Henry Rose	Adult
Aug. 30	Grace Ellen Butler	Adult
Sept. 6	Joanna Clara Bassinger	Sept. 6, 1873
Sept. 6	Anna Seipel	New Britain, June 27, 1874
Sept. 6	Belle Elizabeth Smith	New Britain, July 4, 1874
Sept. 7	Agnes Olive Porter	New Britain, June 3, 1874
Sept. 9	Emily Butler Fenton	New Britain, June 28, 1872

BY THE REV. DR. GARDENER OF MIDDLETOWN.

1875.		
Feb. 28	Emma Bell Brown	New Britain, aged 4 months

BY THE REV. JOHN H. DRUMM.

Aug. 1	Jennie May Vanhorn	Bristol, Pa., May 31, 1874
Aug. 14	Sarah Jane Dunbar	Mar. 9, 1875
Aug. 15	Anne Eliza McNulty	Mar. 30, 1875
Aug. 22	George Seiple	July 22, 1875
Sept. 8	George William Seabourne Vynne	1875
Sept. 12	Mabel Thornell Simons	June 8, 1875

BY THE REV. JOHN C. MIDDLETON OF GLEN COVE, L. I.

Nov. 17	Chauncey Birge Pomeroy	Sept. 4, 1875
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BY THE REV. JOHN H. DRUMM.

Nov. 28	Herbert Varian Cornell	Nov. 13, 1874
Nov. 28	Elizabeth Eva Gibbons	Sept., 1875
Dec. 12	Johan Friedrich Kaulbach	May 13, 1875
1876.		
Jan. 2	Pauline Maria Tressel	

BY THE REV. MR. HUNTER, OF HARTFORD, A FORMER PASTOR OF THE BAPTIZED.

Mar. 8	Kate (Catherine) Estelle Lozier	Dec. 25, 1853
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BAPTISMS

*Parents.**Sponsors or Witnesses.*

George C. & Emily N. (Welton) Pettis	The parents, Mr. & Mrs. E. L. Goodwin
Thomas Smith & Henrietta W. (Hart-Francis) Rackliffe	Mrs. Rackliffe, Miss Julia M. Francis
Thomas Smith & Henrietta W. (Hart-Francis) Rackliffe	Mrs. Rackliffe, Miss Julia M. Francis
Thomas Smith & Henrietta W. (Hart-Francis) Rackliffe	Mrs. Rackliffe, Miss Julia M. Francis
Adolph & Laura May	Emil Matz, Rika Matz
Erastus P. (M.D.) & Agnes (Smyth) Swasey	William B. & Mrs. Anna M. T. Smyth, William G. Smyth, Mrs. M. C. Hart
Henry & Isabella (McConkey) Seiple	Mrs. Louisa Seiple, Florine Teich, John McConkey
Robert & Jane Dunbar	James Coates, Robert Dunbar, Mrs. Ellen Coates
Jacob & Rachel Calmbach	In articulo mortis
Charles & Katharine Menderline	Parents, Adam Hust
Gottlob & Babbet Lorch	George Ceiner, Pauline Rentschler
	Alfred S. Finch, William S. Rainsley, Mrs. Bessie Rainsley
	Miss Laura Merrill
Corbin & Susan Bassinger	John Hauser, Wilhelmina Hauser
Adam & Anna Seipel	Anna Seipel, Isabella Seipel, Henry Seipel
Charles H. & Carrie (Welton) Smith	The parents, Mrs. Mary Colvin Welton
Bryan C. & Ann Maria Porter	The parents
Walter W. & Annie E. (Butler) Fenton	Miss Hattie Fenton, George A. Fenton
Samuel & Martha Brown	Parents, Emma Croft
	The mother, Mary Winder
Robert & Jane Dunbar	Mr. Wm. McNulty, Mrs. Isabella McNulty
William & Isabella McNulty	Mr. James Coates, Mrs. Ellen Coates
Conrad & Regina Seipel	Mr. George Matthews, Mrs. Matthews, the parents
George & Maria Jane Vynne	Mr. & Mrs. Bennett
Frederick & Mary (Foulds) Simons	The parents, Mrs. Foulds
Chauncey S & Augusta Birge Pomeroey	Burritt Birge, Cora P. Frary, M. Louise Anderson
Dixon R. & Mary Anne Cornell	The parents (Private)
Jacob B. & Hattie L. Gibbons	The parents, Mr. & Mrs. Gibbons, Sen'r
Albrecht & Catarina Kaulbach	The parents
Mr. & Mrs. Emil Tressel	The parents
Mr. & Mrs. Lozier, Danville, N. Y.	Mr. & Mrs. Alfred Stanley

BAPTISMS

BY THE REV. JOHN H. DRUMM.

*Name.**Place and Date of Birth.*

1876		
Mar. 17	Mary Alettie Butler	Oct. 9, 1860
Mar. 22	Catherine Stanley Butler	Jan. 1, 1837
Mar. 22	Lilian Abigail Butler	June 13, 1860
Apr. 16	Mary Anne Clarke	
Apr. 16	Lewis David Frey Henn	
May 20	Joseph Dehm	Feb., 1876
June 8	Clifford Borden Hance	Sept. 24, 1875
June 29	George Hyland Gray	May 24, 1876
July 9	Emily Rhoda Barnes	Dec. 19, 1875
July 16	Elizabeth Bostwick Beatty	Bristol, Pa.
Aug. 16	Ottilia Hilda Unkelbach	New Britain, July 11, 1874
Aug. 16	Amelia Louise Unkelbach	New Britain, Nov. 20, 1870
Aug. 26	Henry Mitchell Loomis	Feb. 7, 1876
Aug. 27	Samuel Henry Browne	Jan. 13, 1876
Sept. 10	James Alexander Kinkade	New Britain, July 5, 1870

BY THE REV. J. D. McCONKEY.

June 29	Isabella Seipel	Aged one year
Aug. 7	Lena Seipel	Aged three months

BY THE REV. WM. E. SNOWDEN.

1877.		
May 20	Josephine Erichson	New Britain
May 27	Margaret Elizabeth Russell	New Britain, Mar 28, 1871
May 27	Ethel Russell	New Britain, Feb. 23, 1875
May 27	Harriet Corliss Russell	New Britain, Sept. 28, 1873
June 10	Cordelia Newell Parker	New Britain, Mar. 3, 1877
June 10	Anna Laura Copley	
June 24	Samuel Waldo Hart	New Britain, Mar. 14, 1877
June 24	Annie Mary Fischer	New Britain, June 10, 1875
June 24	Fred Davis North	
Aug. 4	Oscar Bauman	New Britain, June 16, 1876
Aug. 4	Emma Bauman	New Britain, Aug. 17, 1873
Sept. 2	Gertrude Judd Noble	New Britain, Jan. 19, 1877
Sept. 14	James Adams McConkey	Adult
Sept. 23	Walter Eugene Pritchard	New Britain, May 30, 1873
Sept. 23	Henry William Pritchard	Brooklyn, N. Y., Mar. 29, 1860
Sept. 23	Mary Louise Pritchard	New York, N. Y., Aug 9, 1863
Sept. 23	Bertha Alice Pritchard	New Britain, Oct. 8, 1868
Sept. 23	Eleanor Forsyth Swanston	New Britain, Aug. 8, 1876
Sept. 23	William Franklin Clark	Cincinnati, Ohio, Mar. 28, 1876
Oct. 5	Elizabeth Haywood	New Britain, July 18, 1875
Oct. 30	Jeannie Naphey	New Britain, Nov., 1875

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Mr. & Mrs. I. W. Butler
 James & Mary Ann Clarke
 Mr. & Mrs. Cornelius Henn
 Mr. & Mrs. David Dehm
 Mr. & Mrs. Joseph E. Hance
 Wm. S. & Julia A. Gray
 Chas. Henry & Rhoda Lovina
 Barnes
 Horatio B. & Fanny G. Y. Beatty
 Joseph & Louise Unkelbach
 Joseph & Louise Unkelbach
 Henry A. & Mary Jane Loomis
 Samuel Henry & Martha Browne
 Henry & Ellen Kinkade

Mr. G. W. Meyer, Miss Angell
 Miss Laura Merrill, Mrs. Savage
 Miss Laura Merrill, Mrs. Savage
 The parents
 Lewis David Frey, the mother
 John Seuleider, the father
 The parents (child very ill)
 The mother, Mrs. Granger
 Chas. Herbert Webster, Mrs. Catherine Wilcox
 Mrs. E. B. Bostwick, Miss Kate Bostwick, R.
 Cabeen Beatty
 The parents
 The parents
 The mother, Mrs. Mitchell of Bristol, Conn. *
 The parents, Thos. Porter, Mrs. Porter
 James Kinkade, Mary Manley

Mr. & Mrs. Henry Seipel
 Mr. & Mrs. Adam Seipel

Charles B. & Annie E. Erichson	The parents
Henry E. (2nd) & Mary Augusta Russell	H. E. Russell, M. A. Russell, Cordelia L. Guion
Henry E. (2nd) & Mary Augusta Russell	H. E. Russell, M. A. Russell, Cordelia L. Guion
Henry E. (2nd) & Mary Augusta Russell	H. E. Russell, M. A. Russell, Cordelia L. Guion
William & Caroline Kirkland Parker	Parents
Mr. & Mrs. George D. Copley	Parents
Samuel Waldo (M.D.) & Margaret Catharine Hart	Parents
John & Mary Fischer	John Fischer, Mary Fischer, Carlotta Brenneke
Mr. & Mrs. Edw. Mortimer North	William Parker, parents
Louis & Amelia Bauman	Emil Kahl, Emma Hallebauer
Louis & Amelia Bauman	Emil Kahl, Emma Hallebauer
Howard C. & Hattie Noble	Joseph C. Atwood, Jennie Atwood, Hattie Noble
William McConkey	William McConkey, Jr., Mrs. Wm. McConkey, Jr.
Henry & Tryphena Pritchard	Mrs. Tryphena Pritchard, Miss Julia Francis, Ralph Beach
Henry & Tryphena Pritchard	Mrs. Tryphena Pritchard, Miss Julia Francis, Ralph Beach
Henry & Tryphena Pritchard	Mrs. Tryphena Pritchard, Miss Julia Francis, Ralph Beach
Henry & Tryphena Pritchard	Mrs. Tryphena Pritchard, Miss Julia Francis, Ralph Beach
James Andrew & Alison Forsyth Swanson	Parents
Alexander J. & Theresa E. Clark	Dwight O. & Mary E. Welton
Thomas & Jane Haywood	Jane Haywood, Harriet A. Snowden
John & Josephine Naphey	

BAPTISMS

BY THE REV. WM. E. SNOWDEN.

*Name.**Place and Date of Birth.*

1877.

Nov. 10	Franklin Benton Lockwood	Campville, Conn.
Dec. 2	Ada Sykes	New Britain, 2 yrs. old
Dec. 2	Lillie Seipel	New Britain, Sept. 10, 1877
Dec. 25	Lotta May Northall	New Britain
Dec. 25	Alice Maud Rainsley	New Britain

1878.

Jan. 1	Alfred Sykes	Waterville, Conn., Oct. 10, 1872
Jan. 1	Albert Sykes	Lakeville, Conn., Nov. 22, 1877
Jan. 20	Florence Bell Taylor	New Britain, June 29, 1876
May 17	Jennie Elvira Ingeborg Steinstrom	New Britain, Apr. 4, 1878
June 7	Mr. Charles Munro Burgess	
June 7	Mrs. Helen Leontine Burgess	
June 7	George Edward (Parker) Burgess	Child.
June 7	Mrs. Margaret Case	
June 7	William Dickey Latham	New Britain, May 30, 1875
June 7	Edward Saunders	
June 21	Mr. John Erwin Root	
Sept. 21	Marx Joseph Unkelbach	New Britain, Nov. 15, 1876
Oct. 18	William Henry Porter	New Britain, Sept. 23, 1878
Oct. 27	Edgar Porter Stebbins	New Britain, Aug. 9, 1876
Oct. 27	Mrs. Nellie McConkey	Adult
Nov. 22	Jane Fisher	Williamsburg, N. Y., June 26, 1878
Nov. 23	Hulda Louise Barg	New Britain, Sept. 27, 1878

Nov. 27	Florence Estelle Fisher	New Britain, Nov. 22, 1878
Dec. 15	Elizabeth Pierce Hardy Fair	New Britain, Apr. 19, 1878

1879.

Jan. 21	Robert Seymour Atkinson	New Britain, May 4, 1873
Mar. 13	Ella McConkey	New Britain, June 9, 1878
Mar. 13	Mary Estella McConkey	New Britain, Jan. 6, 1879
Mar. 30	George William Fisher	New Britain, Mar. 30, 1879

Apr. 9	Mr. Franklin Graham	
Apr. 9	Mrs. Mary Elizabeth Graham	
Apr. 9	Mrs. Mary Jane Colvin	
Apr. 13	Agnes Ellen Fisher	New Britain, Nov. 27, 1877
Apr. 13	Smith	
Apr. 13	Eva May Norton	New Britain, Easter Day, 1878
Apr. 13	Mary Agnes Blackman	New Britain, Jan. 16, 1879
Apr. 13	Albert Emery Middleton	New Britain, June 29, 1878
June 1	Theodore Augustus Hance	New Britain, June 29, 1878
June 1	Edward Broadbent Jones	New Britain, Dec. 8, 1878
June 2	Harriet Elizabeth Walker	Pratts Station, June 2, 1878
July 13	Elizabeth Thompson Clarke	New Britain, Nov. 4, 1878
Aug. 23	Louise Mary Guenthar	New Britain, Mar. 26, 1879
Aug. 23	George William Rausch	Albany, N. Y., Feb. 10, 1877
Aug. 31	Isabella Seipel	New Britain, Feb. 13, 1878
Sept. 7	John Frederick Shelton	New Britain, 1879

Sept. 15	Ellen Gertrude Loomis	Glastonbury, Conn., Nov. 12, 1878
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Sept. 19	Lizzie Foulkes	Hartford, Conn., Sept. 3, 1878
	Russell Tryon Magness	New Britain, Nov. 21, 1878

1880.

Mar. 27	Julius Thomas King	New Britain, Nov. 19, 1878
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BAPTISMS

Parents.

William Newton Lockwood
James & Esther Sykes
Conrad & Regale Seipel
Wm. Henry & Mary Northall
Mr. & Mrs. Wm. Rainsley

James & Esther Sykes
James & Esther Sykes
Wilfred F. & Ella A. Taylor
John & Amelia Steinstrom

Chester & Abby Latham
Harry & Louisa Saunders

Joseph & Louise Unkelbach
Thos. H. & Mary Jane Porter
Samuel E. & Jennie E. Stebbins
Joslyn

George & Mary Fisher
John A. & Emma Maria Barg

George & Eliza Fisher
Robert James & Elizabeth Margaret
Fair

John E. & Elizabeth Atkinson
Robert & Mary Christine McConkey
Robert & Mary Christine McConkey
William Charles & Sophia Eger
Fisher

Alfred W. & Theresa W. Fisher
Charles H. & Carrie E. Smith
Halsey John & Emily A. Norton
Robert James & Alphaena Blackman
William & Mary Middleton
Joseph E. & Elizabeth M. Hance
Edward & Clara Jones
George & Sarah Ann Walker
James & Mary Ann Clarke
Andrew & Katrina Guenthar
Elizabeth Rausch
Adam & Annie Seipel
Charles F. & Georgia Chevalier
Shelton

Robert N. & Ellen N. Loomis

Henry C. & Mary Jane Foulkes
Eugene & Mary Gertrude Magness

John & Mary Sigourney King

Sponsors or Witnesses.

Mr. W. N. Lockwood, Mrs. A. A. Canfield
Parents
Parents
Mrs. William H. & Mrs. Richard P. Northall
Mrs. Rainsley

Parents
Parents
Parents, Lucius & Emily Beach
Carolina Steinstrom, Annie Johnson
Rev. W. E. & Mrs. H. A. Snowden
Rev. W. E. & Mrs. H. A. Snowden
Rev. W. E. & Mrs. H. A. Snowden
Mrs. Snowden, Geo. M. Parsons
Geo. M. Parsons, Mrs. Snowden
Parents
Mrs. Charlesetta Root
Parents
Parents, Mr. Wm. Watson
Parents & J. E. & Charlesetta Root
W. A. McConkey
C. Fisher, Mr. & Mrs. Wm. H. Fisher
Mr. & Mrs. Olof Sohnason, Mrs. H. C. Fors-
man

Privatim et in extremis
Parents, Mrs. Elizabeth Pierce Hardy

Privatim in extremis
Parents, Mrs. Sarah A. Elston
Parents
The father, Jas. A. McConkey, Mrs. Ellen Blinn

Mr. & Mrs. Snowden
Mr. & Mrs. Snowden
Mr. & Mrs. Dwight O. Welton
A. W. Fisher, Joseph & Eliza A. Mitchell

Mrs. E. A. Norton, Mrs. Barnes
Mrs. A. Blackman, Mr. & Mrs. D. O. Welton
Parents, John Grimly
Parents, Mrs. Henry E. Russell, 2nd
Christopher & Elizabeth Britton, E. Jones
George & S. A. Walker, Mrs. George Dennis
Parents
Parents, Miss Lizzie George
Mrs. Rausch, Andrew Guenthar
Mr. & Mrs. Henry Seipel, Mrs. Annie Seipel
C. F. Shelton, A. S. Finch, Laura Merrill

Rev. W. E. Snowden, Mary E. Lockwood, Mrs.
A. A. Canfield

Mr. & Mrs. Wm. Foulkes, Mrs. M. J. Foulkes
Alberti Tryon, Mrs. Harriet G. Patterson

Martha P. Gibbons, J. D. Gibbons, John King

BAPTISMS

BY THE REV. WM. E. SNOWDEN.

<i>Name.</i>	<i>Place and Date of Birth.</i>
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1880.		
Mar. 27	William Henry Stevens	New Britain, July 31, 1879
Mar. 27	Edward Irwin Stevens	New Britain, Oct. 19, 1876
Mar. 27	Judd	
Mar. 27	Judd	
Mar. 27	Smith	
Mar. 23	Mrs. Josephine Kinne	
Mar. 5	Mrs. Mary Andrews	
Mar. 5	Carrie Jane Andrews	
Mar. 5	George Frederick Andrews	
Apr. 25	Frederick Edward Barnes	New Britain, Feb. 18, 1880
Apr. 25	Florence Lovinia Barnes	New Britain, Feb. 18, 1880
Jan. 11	Lucy Weise Dennis	Clayton, Dec. 23, 1879
1878.		
Apr. 21	Helen Wake Dyson	Naugatuck, Conn., Jan. 30, 1876

BY THE REV. W. L. BOSTWICK. (THERE BEING NO RECTOR.)

1880.		
July 5	Cora Etta Bunnell	New Britain, Sept. 30, 1879

BY THE REV. JOHN H. ROGERS.

Sept. 11	Henry Willis Bunnell	New Britain, Aug. 17, 1880
Oct. 24	Minnie Cary Foulds	New Britain, Aug. 20, 1880
Oct. 31	John Irving Middleton	New Britain, Aug. 23, 1880
Nov. 14	Chester William Blake	Wheeling, West Virginia, Oct. 15, 1880
Nov. 14	Charles Edward Preisinger	New Britain, Aug. 20, 1880
Dec. 5	Leon Chester Latham	New Britain, June 4, 1880
Dec. 5	Belle May Beatty	New Britain, May 17, 1880
1881.		
Jan. 16	Ida May Watson	New Britain, May 8, 1881
Feb. 5	George Edward Fisher	New Britain, Feb. 1, 1881
May 29	Goldie May Bunnell	Oct. 12, 1879

Mar. 27	Louise Henrietta Smith	Adult
June 29	Sophia Caroline Fisher	New Britain, June 26, 1880

BY THE REV. A. B. CRAWFORD.

Aug. 7	Charles Oscar Bunnell	New Britain, July 26, 1881
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BY THE REV. JOHN H. ROGERS.

Sept. 8	John Alfred Erichson	New Britain, July 9, 1881
Oct. 3	Carl Albert Manson	New Britain, Aug. 17, 1881
Oct. 16	Alice Allevera Anderson	New Britain, Sept. 25, 1881
Dec. 2	Joseph Mumford Hance	New Britain, Feb. 26, 1881
Dec. 4	George Andrew Porter	New Britain, Nov. 7, 1881

1882.

Jan. 15	Hiram Hewitt Philips	Kensington, Conn., Feb. 2, 1881
Feb. 2	Merritt Alpheus Young	Aged 21 years

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Williard E. & Annie Stevens
 Williard E. & Annie Stevens
 Alfred S. Judd
 Alfred S. Judd
 Charles H. Smith

W. E. & Annie Stevens
 W. E. & Annie Stevens

Ira F. & Mary Andrews

Mrs. H. A. Snowden, A. C. Snowden
 Rev. W. E. Snowden, Mrs. Snowden, H. A. Snowden

Ira F. & Mary Andrews

Rev. W. E. Snowden, Mrs. Snowden, H. A. Snowden
 Rev. W. E. Snowden, Mrs. Snowden, H. A. Snowden

Chas. H. & R. Lovinia (Webster)
 Barnes

William B. Webster, Mrs. Haley, John Norton

Chas. H. & R. Lovinia (Webster)
 Barnes

Mrs. Mary Andrews, Francis Hull Webster

George & Susannah (Bedford)
 Dennis

Rev. Wm. E. Snowden, Mrs. Susannah Dennis,
 Miss Elizabeth Fitzgerald

Thomas & Martha Dyson

Mr. & Mrs. Thomas Dyson, Mrs. Cook

Rufus George & Fanny Bunnell

Private

Rufus George & Fanny Bunnell
 William & Angelina Foulds
 William & Mary Middleton
 John A. & Ida M. Blake
 Lawrence & Barbara Preisinger
 Gates & Abby Francisca Latham
 Alexander & Carrie Lilian Beatty

Private
 Miss Minnie Bushnell, Mr. Henry Foulds
 Parents, Thomas Fox Hill
 The father, Chester Penfield, Grace Penfield
 Margaret Deming, Charles Nachtnagel
 Alexander Beatty, Fanny H. Dickey
 J. Clement Atwood, Lizzie Beatty

William Henry & Mary Watson
 George Edward & Ellen Eliza Fisher
 Rufus George & Fanny Bunnell
 (adopted)

William Corker, Eliza Jane Corker, the mother
 Private
 Mrs. Susan Evans, Mr. Amasa Covey

William C. & Sophia Fisher

Charles H. Smith, Elizabeth W. Rogers
 Edward Cramp, Caroline Eger

Rufus George & Fanny Bunnell

Parents

John & Johanna Erichson
 Charles & Anne Manson
 August & Caroline Anderson

John A. & Amelia Matilda Bergren
 Private
 Edward Ohlsen, Oscar Anderson, Albertina Ohlsen

Joseph E. & Elizabeth M. Hance
 Thomas H. & Mary Jane Porter

John A. Mumford (Grandfather), the parents
 Father, Mr. Robert B. Hurrell, Mrs. Lizzie Hurrell

William & Elizabeth Philips

Parents
 William Everitt Johnson, Mrs. Mary A. Woodward

BAPTISMS

BY THE REV. JOHN H. ROGERS.

*Name.**Place and Date of Birth.*

1882.

Feb. 6	Anne Elizabeth Hall	New Britain, Aug. 29, 1881
Feb. 26	Julia Halen	Adult
Mar. 16	Harry Falen	New Britain, Oct. 3, 1880
Apr. 2	Mrs. Elizabeth Fox	Adult
Apr. 2	Etta Fox	Adult
Apr. 8	Evelyn Louisa Clark	New Britain, Oct. 4, 1881
July 30	Curtiss Fischer Smith	New Britain, Sept. 26, 1881
Sept. 8	Robert Norton Loomis	Rocky Hill, Conn., Adult

Sept. 10	Maud Hooker Brown	New Britain, Oct. 10, 1882
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July 31	Idela May Prentice	New Britain, May 27, 1882
Oct. 1	John Alfred Bunnell	New Britain, Sept. 20, 1882
Nov. 12	Fred Merrill Hadley	New Britain, June 4, 1882
Nov. 12	Gertrude Mary Middleton	New Britain, July 22, 1882
Nov. 19	Mabel Meletta Mentis	New Britain, Dec. 7, 1877

1883.

Jan. 2	William Messenger	New Britain, Aug. 5, 1881
Feb. 6	James Anderson Hanna	
Feb. 6	Leila Belle Hanna	New Britain, Feb. 29, 1880
Feb. 6	Fanny Kirke Hanna	New Britain, Nov. 15, 1883
Mar. 12	Lily Catherine Pfeifer	New Britain, Oct. 15, 1882
Mar. 18	Elsie Wells	Adult
Mar. 18	Margaret Florence Patterson	Adult
Apr. 8	William Cowley Russell	New Britain, Aug. 12, 1882

May 13	Albert Edward Hyde	New Britain, June 3, 1882
June 17	Annetta Matilda Jouett	New Britain, Oct. 24, 1882
July 1	Elsie Lavinia Durn	New Britain, Mar. 11, 1883
July 1	William Chester Chalonor	New Britain, Mar. 10, 1883
July 1	Nettie May Humason	New Britain, May 4, 1881

July 25	Hilda Josephina Westling	New Britain, June 18, 1883
Sept. 23	John Rollins Watson	New Britain, May 26, 1882
Nov. 22	Henry Seiple	New Britain, July 23, 1883

1884.

Jan. 13	Ellen Henderson	New Britain, Aug. 24, 1883
Feb. 3	Arthur Hill	Adult
Apr. 6	Clarence Wilbur Hubbard	New Britain, Aug. 25, 1883

Apr. 6	Lewis Bell White	Manchester, N. H., Aug. 20, 1875
Apr. 6	William Livingstone White	Manchester, N. H., Sept. 12, 1877
June 1	Mena Louisa Hauser	New Britain, Apr. 13, 1882
June 1	Robert Hauser	New Britain, Oct. 5, 1883
June 15	Fanny Mabel French	New Britain, Apr. 1, 1884
June 15	Mary Louise Saunders	New Britain
June 15	Richard West Saunders	His previous baptism certified in church
Sept. 21	Sarah Mary Porter	New Britain, July 17, 1884
Oct. 5	Agnes Hickey	New Britain, Apr. 23, 1884
Oct. 5	Carroll Bulkeley Phelps	Nov. 26, 1882
Oct. 5	William Lawrence Goodridge	New Britain, July 1, 1884
Oct. 25	William Ernest Middleton	New Britain, Feb. 6, 1884

1885.

Jan. 7	William Beighton	New Britain, Sept. 26, 1884
Jan. 13	Lily Barbara Bayard	Certified in the church, Apr. 4, 1885
		New Britain, Nov. 28, 1884

BAPTISMS

*Parents.**Sponsors or Witnesses.*

George & Emily Hall

Emily Falen, Thos. Crandall

James & Mary Ann Clark
Charles H. & Louise Henrietta SmithGeorge Selah & Florence Rosella
BrownHarrison & Elizabeth Prentice
Rufus George & Fanny BunnellAlfred & Grace A. Hadley
William & Mary Middleton
Peter & Hannah Mentis

Conell & Maria Messenger

William & Jenny Hanna
William & Jenny Hanna
John & Nettie Maria PfeiferWilliam C. & Caroline Elizabeth
RussellAlbert M. & Anita Hyde
Hans Peter & Anne Jouett
John & Rosa Lee Durn
William T. & Sarah A. Chalonor
Charles Aurelius & Anne Eliza
HumasonAlbert & Amelia Westling
William Henry & Mary Watson
Louisa Seiple

Peter & Hannah Henderson

Wilbur Fisk & Martha Elizabeth
HubbardMatthew B. & Elizabeth White
Matthew B. & Elizabeth White
Robert & Emma Hauser
Robert & Emma Hauser
Charles & Elizabeth Sarah French
Harry & Louisa Saunders
Harry & Louisa Saunders
Thomas H. & Mary Jane Porter
Michael & Helen Hickey
Herman L. & Leah D. Phelps
Sewall & Ellen Goodridge
William & Mary Middleton

Albert & Emily Beighton

Paul & Letitia Bayard

Mother, Mrs. Ellen Roach, Benjamin Ward
Mrs. Isabella Seiple, Miss Louisa Seiple
PrivateMrs. Isabella Seipel
Mrs. Isabella Seipel
Mother, Jane Clark, Lillian Abigail Butler
ParentsMrs. Ellen Maria Loomis (his wife), Mrs. Lily
BeebeFranklin & Mary Elizabeth Graham (Grand-
parents)Ann Alexius Hackney
PrivateParents, Mrs. Jerusha D. Merrill (Grandmother)
Parents, Mrs. Emma Bennett
Mrs. Mary Ann Clark, Miss Catherine Clark

Private

Private

Private

Private

Private

Mrs. Elizabeth W. Rogers
Mrs. Catherine Wilcox, John James Coates
Parents

Parents

John Becker, Katie Pearson
Mrs. Emma Bennett

Parents

Emma A. & John C. McDougal

Private

George M. Parsons, Emma M. Parsons
Private

Petrea Vanski, Hannah Henderson

William G. Payne, George Vine

George Bull, the parents

Mother, Elizabeth H. Livingstone

Mother, Elizabeth H. Livingstone

Louisa Smith, the mother

Louisa Smith, the mother

John Haigis, Christina Haigis, mother

Parents

Parents

Samuel & Sarah Ann McElrath, the mother

Mrs. Rachael McCartney, Mrs. Harriet Walker

Mr. Norris Bailey, Mr. & Mrs. Sherman Cooley

Arthur Hill, Elizabeth Pass

Private

Willoughby Whitehead, Fanny Whitehead
(Private)

Private

BAPTISMS

BY THE REV. W. L. BOSTWICK.

*Name.**Place and Date of Birth.*

1885.

Feb. 19 Richard James Coats Barnard New Britain

BY THE REV. JOHN H. ROGERS.

Apr. 4 William Wallace Andrews New Britain, Nov. 26, 1871

Apr. 4 Adalbert Jesse Andrews New Britain, Feb. 12, 1874

Apr. 4 Harriet Mabel Andrews New Britain, Dec. 14, 1877

Apr. 4 Henry Beighton New Britain, Sept. 26, 1884

Apr. 17 Beatrice Russell New Britain

May 12 Cora Belle Walker New Britain, Aug. 11, 1864

May 24 Gertrude Emily Flower New Britain, Sept. 19, 1884

May 24 Harold Stillman Hyde New Britain, Mar. 31, 1884

May 30 Frank Edward Hall New Britain, Feb. 14, 1884

May 31 Howard Cole Noble New Britain, Apr. 2, 1880

May 31 Colton David Noble New Britain, Feb. 13, 1882

July 19 Caroline Kirkland Parker New Britain, Apr. 19, 1879

July 19 William Stansbury Parker New Britain, Aug. 11, 1881

BY THE REV. W. L. BOSTWICK.

July 30 Senior Preston New Britain, July 28, 1885

BY THE REV. JOHN H. ROGERS.

Nov. 9 Ada Slack New Britain, June 14, 1885

Nov. 15 William Charles Albrecht New Britain, Oct. 12, 1885

1886.

BY THE REV. JAMES STODDARD.

Apr. 24 Roberta Corscaden Providence, R. I., Apr. 13, 1868

Apr. 24 Carmalita Amanda Corscaden Providence, R. I., June 4, 1870

Apr. 24 Emma Andrews Bell New Britain, Jan. 8, 1885

Apr. 25 Anna Dyer New Britain, May 11, 1884

Apr. 25 Anderson Dana Dyer New Britain, Jan. 16, 1886

May 9 Corell Messenger New Hartford, Conn., Sept. 25, 1841

July 4 Nancy Emeline Blair Grafton, Vermont, Feb. 2, 1857

July 4 John Henry Blair Crownpoint, N. Y., Mar. 17, 1879

July 4 Lilly Jane Blair Champion, Mich., July 28, 1882

July 4 Richard Edmon Blair New Britain, July 17, 1885

July 4 Ida Josephine Bunnell New Britain, June 29, 1884

July 4 Chloe Philina Bunnell New Britain, Aug. 25, 1885

July 4 Christine Martha North New Britain, July 2, 1885

July 4 Edward Bishop

July 4 Blakeslee Barnes New York City, N. Y., Mar. 24, 1884

July 4 Charles August Unkelbach New Britain, Jan. 12, 1879

July 4 Anna Elera Unkelbach New Britain, Dec. 9, 1884

BAPTISMS

*Parents.**Sponsors or Witnesses.*

George G. & Alice Maria Barnard	Private
Ira Frederick & Mary Jane Andrews	Mother, Mrs. Carrie Jane Bell (his sister)
Ira Frederick & Mary Jane Andrews	Mother, Mrs. Carrie Jane Bell (his sister)
Ira Frederick & Mary Jane Andrews	Mother, Mrs. Carrie Jane Bell (his sister)
Albert & Emily Beighton	Willoughby Whitehead, Fanny Whitehead
Henry E. (Jr.) & Mary A. Russell	Private
Adult	Private
James Henry & Harriet Rebecca Flower	Father, Sarah Augusta Chichester
Albert Middleton & Anita Hyde	Parents
George H. & Emily Hall	Private
Howard Cole & Hattie Stanley Noble	Parents, Mr. & Mrs. Ira E. Hicks
Howard Cole & Hattie Stanley Noble	Parents, Mr. & Mrs. Ira E. Hicks
William & Caroline Kirkland Parker	Parents, Emily Josephine Parker (her sister)
William & Caroline Kirkland Parker	Parents, Emily Josephine Parker (her sister)
Walter & Henrietta Preston	Private
Daniel & Charlotte Slack	Private
Christopher & Bertha Albrecht	William O'Brien, Charles Gates, Emma Myer
Thomas & Martha Corscaden	The mother
Thomas & Martha Corscaden	The mother
Lorenzo F. & Carrie J. (Andrews) Bell	The parents, Mrs. Mary Jane Andrews
Charles Olin & Carrie (Hussey) Dyer	The parents, Mrs. Elmira J. Camp
Charles Olin & Carrie (Hussey) Dyer	The parents, Mrs. Camp, the Rector
Harmon & Mary Ann (Norton) Messenger	Mrs. Maria Messenger
William & Lavina Wilder	Mrs. Fanny Bunnell
John & Nancy Emeline Blair	The mother, Mr. & Mrs. John J. Coats, Miss Henrietta L. Guion
John & Nancy Emeline Blair	The mother, Mr. & Mrs. John J. Coats, Miss Henrietta L. Guion
John & Nancy Emeline Blair	The mother, Mr. & Mrs. John J. Coats, Miss Henrietta L. Guion
George Rufus & Fanny Wilder Bunnell	The mother, Mr. & Mrs. John J. Coats, Miss Henrietta L. Guion
George Rufus & Fanny Wilder Bunnell	The mother, Mr. & Mrs. John J. Coats, Miss Henrietta L. Guion
Edward M. & Ella Grace North	The parents, Miss Nettie Davis
William & Ellen J. Bishop	The parents
Blakeslee & Aida Cromwell Barnes	The parents, Dr. George P. Cooley, Mrs. Lucy A. Cooley
Joseph Peter & Louisa Katie Unkelbach	The parents, Mr. Karls Knust
Joseph Peter & Louisa Katie Unkelbach	The parents, Mrs. Anna Stadler

BAPTISMS

BY THE REV. JAMES STODDARD.

	<i>Name.</i>	<i>Place and Date of Birth.</i>
1886.		
July 4	William Earnest Middleton	New Britain, Feb. 6, 1884
July 4	Caroline Ann Middleton	New Britain, Mar. 26, 1886
July 4	Anna Violet Saunders	New Britain, Dec. 23, 1883
July 4	Thomas Henry Saunders	New Britain, May 31, 1886
July 4	Mabel Helen Vines	New Britain, July 29, 1878
July 4	Thomas Watson Hall	New Britain, June 3, 1886
July 5	Oscar Anjane Anderson	New Britain, June 21, 1886
	Ange Camily Anderson	New Britain, June 21, 1886
July 7	Louis Edward Roland Barker	Manchester, England, May 3, 1879
July 11	Charles Siebert	Plainville, Conn., Nov. 6, 1885
Aug. 1	Mary Agnes Whatley	New Britain, Feb. 16, 1882
Aug. 1	Martha Davis Whatley	New Britain, Sept. 18, 1885
Aug. 1	Florence Esther Slack	New Britain, May 20, 1883
Aug. 1	Ethel Gillott	New Britain, July 3, 1883
Aug. 1	Minnie Elizabeth Guenther	New Britain, Sept. 8, 1882
Aug. 1	Louis Andrew Guenther	New Britain, Apr. 12, 1885
Aug. 1	Henry Norton Copley	New Britain, June 26, 1885
Aug. 1	Emma Norton Copley	New Britain, June 26, 1885
Aug. 15	Ethel Graves	New York City, N. Y., Nov. 27, 1882
Sept. 12	Alonzo George Bull	New Britain, Oct. 26, 1885
Oct. 3	Amelia Maggie Seipel	New Britain, Apr. 24, 1881
Oct. 3	Horace Dudley King	New Britain, July 26, 1886
Oct. 3	Minnie Rebecca Bowers	West Winsted, Conn., Nov. 4, 1877
Oct. 3	Clarence Albert Bowers	New Britain, Mar. 19, 1879
Oct. 3	Franklin Thomas Bowers	New Britain, Mar. 27, 1880
Oct. 3	Selina Bowers	Wilmington, Ill., July 2, 1881
Oct. 3	John William Bowers	Waterville, Conn., Dec. 27, 1883
Oct. 3	Laura May Bunn	New Britain, May 18, 1886
Oct. 3	Ella Louisa Malona	Simsbury, Conn., July 17, 1886
Oct. 3	Knight Terry Fuller	New Britain, Jan. 6, 1884
Oct. 3	Lavina Lucy Storey	Shelbourne Falls, Mass., Apr. 8, 1877
Oct. 3	George Edward Grimley	New Britain, Mar. 29, 1882
Oct. 8	Henrietta Schantz	New Britain, Aug. 11, 1886
Oct. 8	Carrie Ethel Cowlam	New Britain, June 21, 1886
Oct. 6	Ralph Wells Palmer	North Haven, Conn., Jan. 15, 1886
Oct. 10	Harry Burt Coleman	New Britain, Feb. 12, 1881
Oct. 10	Harvey Smith Terry	New Britain, Nov. 6, 1882

BAPTISMS

*Parents.**Sponsors or Witnesses.*

William & Mary Middleton	The parents
William & Mary Middleton	The parents, Miss Caroline Grimley
Horace N. & Mary Ann Saunders	The parents
Harry & Louise Saunders	The mother, Mr. & Mrs. Edward Jones, Mr. & Mrs. Alfred Saunders
George & Mary Jane Vines	The parents, Mrs. Emma Bennett
George & Emily Hall	The parents, James & Mary J. Wostenholm, Mrs. Sherman P. Cooley
Oscar & Emma Anderson	The parents, John Peterson, Mrs. Elizabeth Peterson
Louis & Elizabeth Barker	The parents, William G. Payne
Leonard & Ellen (Cooper) Siebert	The parents
Henry Theodore & Anna (McConkey) Whatley	The parents, William J. McConkey, Mrs. Jane McConkey
Henry Theodore & Anna (McConkey) Whatley	The parents, William J. McConkey, Mrs. Jane McConkey
Daniel & Charlotte Slack	The parents, Sarah Ann Gillott
Sarah Ann Gillott	The mother, Daniel Slack, Mrs. Charlotte Slack
Andrew & Katie Guenther	The parents
Andrew & Katie Guenther	The parents
Henry Norton & Emma Copley	The mother, George Scarlett, Mrs. Mary Scarlett
Henry Norton & Emma Copley	The mother, George Scarlett, Mrs. Mary Scarlett
Edward C. & Nettie C. Graves, New York City	Wm. H. Moore, Mrs. Ada L. Moore, Mrs. Lora S. Moore
Alonzo D. & Isabella Dixon Bull	The parents, Wilbur F. Hubbard
Adam & Anna Seipel	The parents, Maggie Holzhouser, Isabella Seipel
John J. & Mary S. King	The parents, Thomas B. Gibbons, Mrs. Thomas B. Gibbons
George Washburn & Annie Bowers	The mother, Mrs. Sarah Ann Storey, Fergus Perks
George Washburn & Annie Bowers	The mother, Mrs. Sarah Ann Storey, Fergus Perks
George Washburn & Annie Bowers	The mother, Mrs. Sarah Ann Storey, Fergus Perks
George Washburn & Annie Bowers	The mother, Mrs. Sarah Ann Storey, Fergus Perks
George Washburn & Annie Bowers	The mother, Mrs. Sarah Ann Storey, Fergus Perks
William Frederic & Maria Lavina Bunn	The parents, Mrs. Elizabeth Crabtree
Francis Albert & Lillian Phoebe Malona	The parents, Arthur Hill, Mrs. Isabella Agnes Culver
Martin J. & Eva J. Fuller	The parents
Walter & Sarah Ann Storey	The mother, Thomas Webb, Mrs. Frances Webb
Thomas & Emma Grimley	The mother, James Wostenholm, Mrs. Jane Wostenholm
Martin & Mary Schantz	The parents, Mrs. Katie Coats
Austin & Emma Cowlam	The parents, John Blake, Emma R. Hatzing
Wells Smith & Amelia Elizabeth Palmer	The mother, Mrs. Althea O. Dickinson, Dr. E. W. Ensign
Franklin C. & Ann Maria Colman	The parents, George B. Terry
Geo. Buell & Harriet Terry	The parents, Franklin C. Coleman, Ann M. Coleman

BAPTISMS

BY THE REV. JAMES STODDARD.

<i>Name.</i>		<i>Place and Date of Birth.</i>
1886.		
Oct. 10	Gertrude Lydia Jennette Bunting	New Britain, Jan. 10, 1882
Nov. 4	Mrs. Lavina Hills	Kensington, Conn., Feb. 28, 1810
Nov. 4	Mary Lee	New Britain, Aug. 23, 1873
Nov. 7	Julius Stepler	New York City, N. Y., Jan. 1, 1879
Nov. 7	Charles Stepler	New Britain, May 2, 1880
Nov. 7	George Stepler	New Britain, Feb. 4, 1885
Nov. 7	William Frederick Stepler	New Britain, Sept. 27, 1886
Nov. 7	Alta Lucetta Mattison	Sunderland, Vt., Apr. 19, 1876
Nov. 7	Pearl Scott Mattison	Sunderland, Vt., Nov. 3, 1877
Nov. 7	Lena Zoe Mattison	Arlington, Vt., Nov. 26, 1879
Nov. 7	Reuben Oscar Mattison	Bristol, Ct., Nov. 4, 1881
Nov. 7	Flossie Elizabeth Mattison	New Britain, Nov. 5, 1883
Nov. 7	Ida Jean Blake	New Britain, Apr. 12, 1886
Nov. 7	Ida May Rackliffe	Simsbury, Conn., Oct. 1, 1882
Nov. 7	Frederick Henry Yurgens	New Britain, Jan. 25, 1886
Nov. 7	Mary Elizabeth Scharff	New Britain, Jan. 15, 1886
Nov. 7	Louisa Wright	New Britain, May 15, 1886
Nov. 7	Jesse Harrison Sweet	Pine Meadow, Conn., Apr. 15, 1878
Nov. 21	Mrs. Ella Agnes Stearns	Rockville, R. I., Mar. 3, 1860
Nov. 21	Alice Gertrude Stearns	South Coventry, Conn., Mar. 22, 1878
Nov. 21	Frank Earnest Stearns	Norwich, Conn., Aug. 8, 1880
Nov. 21	Jennie Estelle Stearns	Norwich, Conn., Dec. 2, 1882
Dec. 3	Maud Louise Brown	Stonington, Conn., July 20, 1870
1887.		
Feb. 7	Margaret Leontin Larson	New Britain, Jan. 16, 1887
Feb. 20	Alarik Leopold Sonneson	New Britain, Nov. 3, 1886
Mar. 4	Ottelia Charlotte Johnson	New Britain, Feb. 14, 1887
Apr. 27	Bertha Olsen	New Britain, Jan. 17, 1887
June 5	Frederick Hawksley	New Britain, Sept. 23, 1880
June 5	George Francis McCormick	New Britain, Apr. 27, 1886
June 5	Elsie Lydia Scharff	New Britain, Mar. 21, 1887
June 5	Edward Norman Fisher	New Britain, Oct. 12, 1887
June 5	Louis Martin Powell	New Britain, Oct. 7, 1885

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Horace W. & Ella Maria Bunting	The parents, Charles H. Smith, Mrs. Carrie E. Smith
Erastus & Lydia (Andrews) Peck	Mrs. Ralph Dickinson
Lee & Bridget Maginnis	Mrs. Ralph Dickinson
Conrad & Christina Stepler	The father, Mrs. Mary Stepler, Mrs. Margaret Fitch, George Eppler, Mrs. Eppler
Conrad & Mary Stepler	The father, Mrs. Mary Stepler, Mrs. Margaret Fitch, George Eppler, Mrs. Eppler
Conrad & Mary Stepler	The father, Mrs. Mary Stepler, Mrs. Margaret Fitch, George Eppler, Mrs. Eppler
Conrad & Mary Stepler	The father, Mrs. Mary Stepler, Mrs. Margaret Fitch, William Sterauf
Carlos M. & Annie L. Mattison	The mother, Mr. & Mrs. James Wostenholm, Mrs. James Stoddard
Carlos M. & Annie L. Mattison	The mother, Mr. & Mrs. James Wostenholm, Mrs. James Stoddard
Carlos M. & Annie L. Mattison	The mother, Mr. & Mrs. James Wostenholm, Mrs. James Stoddard
Carlos M. & Annie L. Mattison	The mother, Mr. & Mrs. James Wostenholm, Mrs. James Stoddard
Carlos M. & Annie L. Mattison	The mother, Mr. & Mrs. James Wostenholm, Mrs. James Stoddard
John Armstrong & Jennie Anne Blake	The parents, Mrs. Lillie C. Foulds, Miss Lucy Mitchell
Henry Erwin & Lizzie Emma Rackliffe (adoptive parents)	The parents
Clarmore Henry & Elizabeth Ellenore Yurgens	The parents, Frederick Charles Scharff
Frederick Charles & Elizabeth Scharff	The parents, Mary A. Scharff
Charles & Augusta Guenther Wright	The mother, the Rector
William Nelson & Emily Jane Sweet	The mother, George M. Parsons
Stephen A. & Hannah A. Clark	Miss Eva A. Sweet, George M. Parsons
Harvey Edward & Ella Agnes Stearns	The parents, Miss Eva Alida Sweet, Geo. M. Parsons
Harvey Edward & Ella Agnes Stearns	The parents, Miss Eva Alida Sweet, Geo. M. Parsons
Harvey Edward & Ella Agnes Stearns	The parents, Miss Eva Alida Sweet, Geo. M. Parsons
Thomas F. (deceased) & Mary Harrison Brown	The mother,
Charles & Betty Leontin Larson	The parents, Gustave Larson, Mrs. Annie Larson
Louis & Hilda Sonneson	The father, Joseph Huttberg, Emma Huttberg
Charles & Zalma Ottelia Johnson	The mother, Charles Johnson, Misses Jennie & Fannie Johnson
George & Maggie L. Olsen	The parents
John & Elizabeth (Gillott) Hawksley	The mother, Wm. Henry Leaman, Jane Beaton
John & Ellen McCormick	The parents, Adna Hart, Mrs. Margaret Robert
Frederic C. & Elizabeth Scharff	The parents, Mrs. Frederica Christina Helm, Mrs. Maria Elenore Rettner
George E. & Ellen E. Fisher	The parents, Joseph Roberts
Louis G. A. & Kate Powell	The parents, Martin J. Schantz, Mary Schantz

BAPTISMS

BY THE REV. JAMES STODDARD.

<i>Name.</i>	<i>Place and Date of Birth.</i>
--------------	---------------------------------

1887.		
July 3	Gladys Louise Hartman	New Britain, May 5, 1887
July 9	Anna Olivia Malmgren	New Britain, May 6, 1887
July 10	Annie Josephine Bath	Hartford, Conn., Feb. 27, 1876
July 10	Hermine Louise Bath	New Britain, July 31, 1878
July 10	Carl Heinrich Albert Bath	New Britain, Feb. 15, 1880
July 10	Rosie Henrietta Bath	New Britain, Jan. 2, 1882
July 10	Mary Christine Bath	New Britain, Oct. 24, 1883
July 10	Clara Ellie Bath	New Britain, Mar. 31, 1885
July 10	Flora May Bath	New Britain, May 13, 1887
July 31	William Eugene Norton	New Britain, May 5, 1887
Sept. 11	Charles Frank Dietz	New Britain, Jan. 18, 1887
Sept. 11	William Wallace Wright	Newington, Conn., July 4, 1875
Sept. 25	Arthur Napoleon Larson	New Britain, Aug. 18, 1887
Oct. 2	Lizzie Julie Fischer	New Britain, June 20, 1884
Oct. 2	John Henry Kinkade	New Britain, June 26, 1887
Nov. 6	Katie Amelia Guenther	New Britain, Sept. 7, 1887
Dec. 4	Anna Emma Humason	New Britain, Nov. 19, 1883
Dec. 4	Frank Aurelius Humason	New Britain, Nov. 18, 1886
Dec. 4	Marjorie Florence Humason	New Britain, Dec. 6, 1886
Dec. 9	Hattie Louise Allen	Hartford, Conn., Oct. 24, 1869
Dec. 9	George James Turnbull	Waterbury, Conn., Mar. 6, 1860
Dec. 26	Leoine Norine Rosie Melien	New Britain, Nov. 11, 1887
1888.		
Jan. 1	Alfred Henry Mitchell	Dewsbury, Yorkshire, England, Dec. 22, 1877
Jan. 1	Margaret Edith Ellen Mitchell	Batley, Yorkshire, England, June 8, 1880
Feb. 4	Abba Amanda Somberg	New Britain, Aug. 12, 1887
Feb. 28	Katie Margaretta Stepler	New Britain, Feb. 1, 1888
Mar. 24	George Kent Stoddard	New Britain, Jan. 13, 1888
Mar. 31	Nellie May Kirk	New Britain, Nov. 14, 1873
Mar. 31	Francis Edward Middleton	New Britain, Dec. 1, 1887
Mar. 31	Harry Albert Hall	New Britain, Feb. 24, 1888

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Frederic & Eliza (Mills) Hartman	The parents, Mrs. F. D. Friend, Mrs. B. D. Osborne
Carl E. & Ida Christina Malmgren	The parents, Mrs. Elizabeth Johnson, Miss Fanny Johnson
Carl Heinrich Albert & Christine Marie Bath	The mother, Mrs. Dr. S. W. Hart, Mr. & Mrs. Geo. M. Parsons
Carl Heinrich Albert & Christine Marie Bath	The mother, Mrs. Dr. S. W. Hart, Mr. & Mrs. Geo. M. Parsons
Carl Heinrich Albert & Christine Marie Bath	The mother, Mrs. Dr. S. W. Hart, Mr. & Mrs. Geo. M. Parsons
Carl Heinrich Albert & Christine Marie Bath	The mother, Mrs. Dr. S. W. Hart, Mr. & Mrs. Geo. M. Parsons
Carl Heinrich Albert & Christine Marie Bath	The mother, Mrs. Dr. S. W. Hart, Mr. & Mrs. Geo. M. Parsons
Carl Heinrich Albert & Christine Marie Bath	The mother, Mrs. Dr. S. W. Hart, Mr. & Mrs. Geo. M. Parsons
Carl Heinrich Albert & Christine Marie Bath	The mother, Mrs. Dr. S. W. Hart, Mr. & Mrs. Geo. M. Parsons
Halsey John & Emily D. (Webster) Norton	The mother, Mrs. Rhoda L. Barnes, Francis H. Webster
Frank A. & Caroline Dietz	The parents, Henry E. Miller, Mrs. Mary Miller
John Holmes & Sarah Elizabeth Wright	Mrs. Mary Deming, Mrs. Mary Murphy, William Murphy
August & Anna Larson	The parents, Carl Larson, Mrs. Bettie Larson
John & Mary Fischer	The parents, Jacob & Mrs. Julie Kendal
Henry & Ellen Kinkade	Mrs. Sarah A. McElrath, Mrs. William Hanna, Mrs. William McConkey
Andrew & Katie Guenther	The parents, the Rector
Charles Aurelius & Anna Eliza Humason	The father, Wm. John Humason, Mrs. Ruth Humason
Charles Aurelius & Anna Eliza Humason	The father, Wm. John Humason, Mrs. Ruth Humason
William L. (Jr.) & Florence M. (Coles) Humason	The parents, Miss Julia J. Eno, Edward A. Coles
Edward & Louisa S. Allen, Rocky Hill	Mrs. Louise P. Allen (stepmother)
James & Mary Sutherland Turnbull	Mrs. Emily Nash Turnbull
Meh & Louise Melien	Hortense & Matilda & Lewis Melien, Fanny Johnson, Albin Anderson, John Lumburg
George & Hannah Maria Mitchell	B. Thompson, Elias Preston, Caroline Giles
George & Hannah Maria Mitchell	B. Thompson, Caroline Giles, Martha Preston
M. P. & Salma Somberg	Parents, Peter & Mrs. Elizabeth Johnson, Fanny Johnson
Conrad & Mary Stepler	Parents, Mrs. Charles Kupper, Mrs. Cornelius Henn
Rev. James & Alice Kent Stoddard	Parents, Rev. Samuel Hart, D.D., Mrs. George L. Kent
Henry Ellis & Almena Maria Kirk	The mother
William & Mary Middleton	The parents, Mrs. Francis Smith, Mrs. Elizabeth Smith
George & Emily Hall	Mother, Mr. William Ashmore, Mrs. Clara Alice Ashmore

BAPTISMS

BY THE REV. JAMES STODDARD.

*Name.**Place and Date of Birth.*

1888.		
Apr. 1	Charles Frederick Kupper	New York City, Nov. 16, 1872
Apr. 1	William Henry Kupper	New Britain, Nov. 16, 1876
Apr. 1	Robert Edward Kupper	New Britain, Dec. 25, 1878
Apr. 8	Arthur George Mair Staveley	Sheffield, England, Aug. 23, 1881
Apr. 8	Gladys Liliast Mair Staveley	New Southgate, London, N. England, Feb. 7, 1884
Apr. 8	John Mair Stavely	New Britain, Dec. 4, 1887
Apr. 15	Frederick George Bell	New Britain, Oct. 6, 1887
May 25	Mrs. Elva Minerva (Blake) Bemis	Middletown, Conn., July 6, 1852
June 17	Lizzie Turner Johnson	Warehouse Point, Conn., July 25, 1867
June 17	Howard DeGray Johnson	New Britain, July 12, 1887
June 22	John Bernhard Brink	New Britain, June 22, 1888
July 1	Frank Sabart Saunders	New Britain, Feb. 3, 1888
July 1	Bessie Corinna Wilson	New Britain, Jan. 14, 1886
July 1	Albert Joseph Porter	New Britain, May 21, 1888
July 15	John Almon Hobson	New Britain, July 25, 1886
July 29	Carrie Fisher	New Britain, May 12, 1876
July 29	Myron Lewis Blinn	New Britain, Dec. 14, 1882
July 29	Charles William Parker	Meriden, Conn., Feb. 28, 1880
July 29	Harold Hiland Parker	Shelbourne Falls, Mass., Sept. 28, 1883
July 29	Elmer Clifford Parker	Meriden, Conn., Sept. 20, 1885
July 29	Carrie Fannie Eva Bunnell	New Britain, May 30, 1888
July 29	James Wilbur Blair	New Britain, June 6, 1888
Sept. 2	Frederick William Guite	New Britain, July 30, 1884
Sept. 2	George Edward Guite	New Britain, Mar. 18, 1886
Sept. 2	Wilfred Guite	New Britain, July 1, 1888
Oct. 7	Mortimer Alexander Beatty	New Britain, Aug. 29, 1881
Oct. 7	Edna Louise Beatty	New Britain, July 18, 1888
Oct. 7	Willie Frederick Hedler	New Britain, Nov. 28, 1873
Oct. 7	George August Hedler	New Britain, Sept. 5, 1881
Oct. 7	Lila Mary Schantz	New Britain, June 5, 1888
Oct. 17	Halsey John Norton	Kensington, Conn., May 20, 1848
Nov. 3	Ellenor Anna Anderson	New Britain, July 11, 1888
Dec. 9	Aurhelm Engelbert Johnson	New Britain, Oct. 2, 1888
Dec. 22	William Edward Kelsey	New Britain, July 28, 1884
Dec. 22	Florence May Kelsey	New Britain, Apr. 27, 1886
1889.		
Jan. 6	Maria L. Blinn	New Britain, Mar. 8, 1837
Jan. 6	Charles Fisher	Brooklyn, N. Y., June 25, 1882

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Charles & Katie Kupper	Parents, Charles Steianf, H. Steianf
Charles & Katie Kupper	Parents, William Steianf, William Schmidt
Charles & Katie Kupper	Parents, Conrad Stepler, Mrs. Mary Stepler
John Mair & Ada E. E. Mair Staveley	The parents, Arthur Lloyd
John Mair & Ada E. E. Mair Staveley	Parents, Mrs. Eugene Magnus, Mrs. H. Goodrich
John Mair & Ada E. E. Mair Staveley	The parents, Mrs. Elliot S. Morse, Mrs. Martha G. Morse
Frederick L. & Carrie J. Andrews Bell	The parents, Mrs. Mary J. Andrews
Albert & Lucy Ann Blake, Middletown, Ct.	Mrs. Alfred S. Judd
Charles L. & Mrs. Harriet A. Johnson	The mother
Lizzie Turner Johnson	The mother, Mrs. Harriet Johnson, Howard Johnson, the Rector
John B. & Emma P. (Erichson) Brink	The parents, Mrs. Eva Jungbla, Mrs. Johanna Edmond
Horace N. & Mary A. Saunders	The parents, Mrs. Henry C. Bailey
James A. & Corinna E. Wilson	The parents, Mrs. Emma A. Bodwell
Thomas H. & Mary J. Porter	The parents, the Rector
John E. & Alice M. Hobson	The parents, Henry Watson, Mrs. Mary Watson
Charles & Caroline Fisher	Frank Vanderbeck, Mrs. Ellen M. Blinn
Frank Albert & Ellen Matilda Blinn	Parents, Frank Vanderbeck, Mrs. Emily C. Vanderbeck
William D. & Nellie J. Parker	Parents, Mrs. Almira Hall, Mr. & Mrs. Charles Davis
William D. & Nellie J. Parker	Parents, Mrs. Almira Hall, Mr. & Mrs. Charles Davis
William D. & Nellie J. Parker	Parents, Mrs. Almira Hall, Mr. & Mrs. Charles Davis
George R. & Fannie M. Bunnell	The mother, Mrs. Dr. Hart, Geo. M. Parsons
John & Nancy Emeline Blair	The mother, Mrs. S. W. Hart, Geo. M. Parsons
Frederick & Caroline R. Guite	The parents, Samuel Hume, Mrs. Lena Schofield
Frederick & Caroline R. Guite	The parents, Samuel Hume, Mrs. Lena Schofield
Frederick & Caroline R. Guite	The parents, Samuel Hume, Mrs. Lena Schofield
Alexander & Carrie L. Beatty	Parents, John Hanna, Mrs. John Hanna
Alexander & Carrie L. Beatty	Parents, John Hanna, Mrs. John Hanna
William & Minnie Hedler	The parents, Mrs. August Burckhardt
William & Minnie Hedler	The parents, Mrs. August Burckhardt
Martin & Mary Davis Schantz	Parents, Mrs. Baltas Single
Henry E. & Sarah A. Norton, Kensington	Mrs. Emily D. Norton
Charles Gustave & Isabelle (Malona) Anderson	The parents, Mary Malona, Frank Anderson
Charles & Ataneir Johnsen	The father, Alfred Noren, Mrs. Alfred Noren
David Nelson & Mary Emma (Bedford) Kelsey	The mother, Mrs. Lucelia Jane (Moris) Gilbert, the Rector
David Nelson & Mary Emma (Bedford) Kelsey	The mother, Mrs. Lucelia Jane (Moris) Gilbert, the Rector
Charles & Caroline Fisher	Mrs. Frank Blinn
	The mother, Mrs. Frank Blinn, Mrs. Maria L. Blinn

BAPTISMS

BY THE REV. JAMES STODDARD.

<i>Name.</i>	<i>Place and Date of Birth.</i>
--------------	---------------------------------

1889.	
Feb. 3 Edgar Mitchell	New Britain, Jan. 2, 1889
Feb. 16 Carl Leonard Larson	New Britain, Dec. 14, 1888
Apr. 7 James Henry Sleath	New Britain, Dec. 8, 1888
Apr. 20 Lucy Elizabeth Alger	Boonville, N. Y., July 23, 1871
Apr. 20 Ruth Annie Chaloner	New Britain, July 22, 1888
June 2 Wesley Arthur Saunders	New Britain, June 11, 1888
June 2 Frederick Charles Scharff	New Britain, Mar. 11, 1889
June 2 Henry George John Jurgens	New Britain, June 12, 1888
July 7 Laura Gertrude Pond	Hartford, Conn., Nov. 6, 1888
July 8 George Christopher Olsen	New Britain, Mar. 15, 1889
July 28 Otilie Turnbull	New Britain, Apr. 9, 1889
Sept. 10 Rosa Paulina Abetz	New Britain, July 15, 1889
Oct. 20 Herbert Alfred Johnson	New Britain, Oct. 16, 1888
Dec. 1 Harold Andrews White	New Britain, Aug. 5, 1889
Dec. 15 Violet Leteshe Byer	New Britain, Aug. 27, 1889
Dec. 15 Henry Bartholomew Pfeifer	New Britain, May 29, 1889
Dec. 29 Phillip Eagen Bernadotto Molander	New Britain, Apr. 8, 1889
1890.	
Apr. 5 Frederic Samuel Kincade	New Britain, Dec. 4, 1889
Apr. 5 Gertrude Ellen Magson	New Britain, Feb. 4, 1889
Apr. 5 Minnie Julia Bomba	New Britain, Feb. 2, 1890
Apr. 5 Earnest Harold White	New Britain, Jan. 8, 1890
Apr. 5 Emma Gertrude Brumbaum	New Britain, July 14, 1889
Apr. 5 Henry Edward Stepler	New Britain, May 28, 1889
Apr. 5 George Martin Eppler	New Britain, Mar. 26, 1879
Apr. 5 Mina Mary Eppler	New Britain, Jan. 9, 1881
Apr. 5 Norman Grimley Middleton	New Britain, Dec. 9, 1889
May 19 Mrs. Martha Gladden	Jonesville, Saratoga Co., N. Y., Dec. 30, 1835
May 31 Lilli Franziska Kraus	New Britain, Feb. 14, 1890
June 1 Elsie Dora Dietz	New Britain, Mar. 28, 1889
June 1 Elsie Helena Unkelbach	New Britain, Dec. 10, 1889
June 1 Eva Luella Stearns	New Britain, July 29, 1888
July 11 Pearl Lillian Hemingway	New Britain, Feb. 17, 1890

BY THE REV. JARED STARR.

Aug. 17 Alfred George Hall	New Britain, May 18, 1890
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BY THE REV. JAMES STODDARD.

Sept. 7 Benjamin Scarlett	New Britain, Apr. 14, 1890
Sept. 7 Clarence Arthur Scharff	New Britain, June 28, 1890

BAPTISMS

*Parents.**Sponsors or Witnesses.*

George & Anna Maria Mitchell	Tom Thompson, Benjamin Thompson, Martha, Anna Thompson
Charles & Betty Larson	Parents, Charles Carlson, Mrs. Amanda Carlson
John Henry & Sarah Clarke Sleath	Parents, William Bertini, Jane Matilda Clarke, Katherine Clarke
Charles Allen & Bertha Louise Alger	Mrs. Margaret L. Fitch
Wm. T. & Sarah A. Chaloner	The parents, Mrs. John Crabtree
Arthur F. & Mary Saunders	The parents, the Rector
Frederick Charles & Elizabeth Scharff	The parents, Charles Arnkeim
Henry & Elizabeth Jurgens	The parents, John Rittner
Charles F. & M. Florence (Magnus) Pond	The mother, Eugene Magnus, Alvina M. Stearns
George & Maggie L. (Ranny) Olsen	The parents, Ferdinand Billian, Mrs. Agnes Billian
George James & Emily Nash Turnbull	The parents, Mrs. Otilie Dickinson Mason
Joseph & Rosa Fischer Abetz	The parents
Alfred & Hannah Johnson	Ludwig & Matilda Anderson, Charles Johnson, Mary Hanson
Charles J. & Minnie S. (Andrews) White	The parents, Eugene J. Porter, Mrs. Edith A. Bristol
Paul & Letesche Byer	The parents, the Rector
John & Annetta Maria Pfeifer	The parents, the Rector
Alex. E. & Lina S. Molander	The parents, Andrew G. Larson, Mrs. Amie Larson
Henry & Ellen Mary Kincade	The parents, Samuel McElrath, Margaret Hannah Brown
Albert James & Mary Jane Magson	Ralph Chant, Elizabeth Elliott, Ellen Rice
John & Kate Bomba	The parents, Julia Kendel, Permin Leist
Joseph Henry & Abigail S. White	The parents, James A. Swanstrom, Mrs. David Buell
Emil & Emma Brumbaum	The parents, Marcus M. Brumbaum, Sarah Fruil
Conrad & Mary Stepler	The parents, Mrs. Katie Kuper, Henry Kuper
John S. & Margaretta Eppler	The parents, John Eppler
John S. & Margaretta Eppler	The parents, Mrs. Mina Hedler
William & Mary Middleton	The parents, Arthur Miller, Anna Miller
Leonard & Eliza Jones	George J. Gladden, Mrs. Leonard
William & Anna Kraus	The parents, Marie Buckfink
Frank Antoin & Lena Carrie Dietz	The parents, Alfred Hostetra, Lizzie Zimmerman
Joseph & Louise Unkelbach	The parents, Mrs. Helena Hanrig
Harvey E. & Ella A. Stearns	The mother, Idela Sweet, William Sweet
Lewis & Sophia Samuels Hemingway	The parents, the Rector
George R. & Emily Hall	Jonathan Henry Smith, Mrs. Esther Bottomly
John W. W. & Jane Beatson Scarlett	The parents, John Beatson, Mrs. Charlotte A. Slack
Frederick Charles & Elizabeth Scharff	The parents, John Scharff

BAPTISMS

BY THE REV. JAMES STODDARD.

<i>Name.</i>	<i>Place and Date of Birth.</i>
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1890.	
Sept. 18 Ottho Vogel	New Britain, Jan. 21, 1890
Oct. 3 Gunard Ferdinand Sonesson	Talapoosa, Georgia, May 29, 1888
Nov. 2 William James Steadman	New Britain, Aug. 5, 1890
Nov. 2 Mabel Loveland Rackliffe	New Britain, May 3, 1890
Nov. 2 Edwin Lewis Watson	New Britain, May 29, 1890
Nov. 16 Franklin Earnest Holland	New Britain, Aug. 23, 1890
Nov. 27 Thure Maritz Larson	New Britain, Feb. 24, 1890
Nov. 27 William Burnham Webster	Meriden, Conn., Aug. 19, 1890
Nov. 29 Louise Lockwood Smith	New Britain, Oct. 1, 1873
Nov. 29 Florence Bradlee Smith	New Britain, July 30, 1876
1891.	
Jan. 7 Louis Melven Sonneson	New Britain, June 11, 1890
Feb. 22 Catherine Eva Kauffmann	New Britain, July 19, 1890
Mar. 6 Margaret Mitchell	New Britain, Jan. 25, 1891
Mar. 15 Washington Irving Davids	New Britain, Feb. 26, 1891
Mar. 15 William James Davids	New Britain, Feb. 26, 1891
Mar. 17 William Charles Guenther	New Britain, Nov. 9, 1889
Mar. 24 Ethel Victoria Larson	New Britain, Nov. 24, 1890
Mar. 28 George Franklin (Gamble) Dickinson	Danbury, Conn., or New Milford, Conn., July 22, 1876
Mar. 28 Walter James Wheaton	Hartford, Conn., Nov. 25, 1879
Mar. 28 Carrie Jennett Smith	New Britain, Jan. 25, 1888
Mar. 28 Arthur John Bottomly	New Britain, Aug. 11, 1888
Mar. 28 Mark Earnest Bottomly	New Britain, Mar. 23, 1890
Mar. 28 Lottie Maria Blair	New Britain, Dec. 16, 1890
Apr. 4 William Bertie Coats	New Britain, Oct. 8, 1890
Apr. 26 James Kent Stoddard	New Britain, Jan. 26, 1891
May 11 Elizabetha Dietz	New Britain, May 11, 1891
May 24 John William Eastwood	New Britain, Apr. 13, 1891
June 7 Ethel Maud Hemingway	New Britain, Mar. 6, 1891
June 28 Paul John Bayer	Kensington, Conn., Feb. 20, 1891
June 28 Melicent Eno Humason	New Britain, Jan. 11, 1889
June 28 Lawrence Cole Humason	New Britain, May 16, 1891
July 4 Frederick Charles Keehner	Hartford, Conn., Apr. 20, 1891
July 4 Charles Harry Anderson	Phalanx, N. Y., Apr. 18, 1890

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Richard & Margaret Vogel	The parents
Lewis & Hilda Larson Sonesson	The parents
John & Kate Steadman	The parents, Richard Bolton, Adelaide Philips
Frederic H. & Charlotte Elizabeth Rackliffe	The parents, Miss Bessie Loveland, Miss Gertrude Rackliffe
William Henry & Mary Elizabeth Watson	The mother, Ralph Chant, Annie A. Williams
Franklin & Margaret Jane (Stark) Holland	The parents, Andrew Stark, Deborah Stark
Gust & Anna Larson	The parents, Alex Molander, Mrs. Lina Molander
Francis H. & Elizabeth Hazelwood Webster	The parents, William H. Barnes, Mrs. Jennie Sweet Barnes
Theodore Elliot & Louisa Lockwood Smith (deceased)	The father, Miss Emma W. Smith
Theodore Elliot & Louisa Lockwood Smith (deceased)	The father, Miss Emma W. Smith
Lewis & Hilda Larson Sonneson	The parents, Mrs. Julia McGraff
John P. & Emma (Boertzel) Kauffmann	The parents, Geo. A. Frey, Mary Boertzel
George & Anna Maria Mitchell	The parents, Mrs. C. Giles
Washington Irving & Jennie Belle (Simonson) Davids	James Mafoy Relyea, Miss Jessie Simonson
Washington Irving & Jennie Belle (Simonson) Davids	James Mafoy Relyea, Miss Jessie Simonson
Andrew & Katie Guenther	The parents, Mrs. Mary E. Rossberg
Charles & Betty Larson	The parents, Miss Mary Dunbar, James Turner
Abraham & Nancy Gamble	Wm. G. Payne
Walter James & Louise Carrie Wheaton	The parents, Charles Gustaf Dietrich
Charles H. & Carrie E. Smith	The parents, Miss Belle E. Smith
Arthur John & Esther Bottomly	The parents, Miss Alice Clark
Arthur John & Esther Bottomly	The parents, Miss Sarah Ann Burgess
John & Nancy Emeline Blair	The mother, Mrs. Fannie M. Bunnell, Richard Blair
George Wells & Katharine (Sengle) Coats	The parents, Mrs. J. J. Coats, Mrs. Bertha Neyer
James & Alice Kent Stoddard	The parents, Norris Bailey, Mrs. Geo. P. Cooley
Frank Antoin & Mrs. Lena Carrie Dietz	The parents, the Rector
John William & Mary Ann Eastwood	The parents, Thomas Ovendale, Mrs. Mary Ovendale
Louis & Sophia (Samuels) Hemingway	The parents, Maria Samuels
Paul & Lethishe Bayer	The parents, Charles Hipp, Mrs. Paul Kohule
Wm. Lawrence & Florence M. (Cole) Humason	The parents, Mrs. Eunetia Humason, Mrs. Amanda O. Vail
Wm. Lawrence & Florence M. (Cole) Humason	The parents, Mrs. Eunetia Humason, Mrs. Amanda O. Vail
Frederick Edward & Matilda Maud Keehner	The parents, Jacob Luger, Mrs. Mary Luger
Lars Jacob & Carolina Anderson	The parents Albert Stramquist, Patentia Wilson

BAPTISMS

BY THE REV. JAMES STODDARD.

	<i>Name.</i>	<i>Place and Date of Birth.</i>
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1891.		
July 5	Henry Alfred Raymond	Brockton, Mass., Mar. 4, 1891
July 5	Ellen Agnes Anderson	New Britain, Feb. 14, 1891
July 19	Clara Muir Vibberts	New Britain, July 16, 1890
Aug. 2	Rachel May Andrews	New Britain, May 14, 1891
Aug. 2	Minott Francis Saunders	New Britain, Aug. 4, 1890
Aug. 2	Caroline Dorothy Rice	New Britain, Nov. 23, 1890
Aug. 2	George Henry Lawrence	New Britain, Nov. 28, 1890
Aug. 2	Fanny Louise Magson	New Britain, Dec. 5, 1890
Aug. 2	Edward William Jurgens	New Britain, Jan. 12, 1891
Aug. 2	Frederick James Clarke Ensworth	New Britain, July 2, 1891
Aug. 2	Albert Edward Otto Bath	New Britain, Apr. 8, 1889
Aug. 2	Albert Herman Bath	New Britain, May 28, 1891
Sept. 13	Roy William Hellberg	New Britain, July 12, 1891
Sept. 20	Lionel Thompson Hawksworth	New Britain, May 8, 1891
Oct. 4	Louise Howard Noble	New Britain, May 13, 1891
Oct. 4	Alice Edith Day	Worcester, Mass., Nov. 11, 1884
Nov. 1	Frederick Lewis Hart	New Britain, Feb. 24, 1883
Nov. 1	Horace Isaac Hart	New Britain, Mar. 30, 1885
Nov. 1	Ann Goodwin	South Meriden, Conn., Sept. 7, 1887
Nov. 1	Ellen Goodwin	New Britain, Dec. 1, 1890
Nov. 21	Grace May Schrupf	New Britain, Nov. 2, 1891
Dec. 6	Mary Elizabeth Sleath	New Britain, Sept. 11, 1891
Dec. 13	Sarah Louisa Flynn	New Britain, May 25, 1891
Dec. 20	Muriel Lee Post	New Britain, Sept. 21, 1891
1892.		
Jan. 1	Beatrice Vanhess Christesen	New Britain, Feb. 9, 1888
Jan. 1	Louise Elizabeth Christesen	New Britain, Dec. 4, 1889
Jan. 2	Mrs. Agnes Melvina Wood	Westminster, Conn., Apr. 20, 1866
Jan. 2	Grace Eva Baisden	Hartford, Conn., Jan. 18, 1872
Jan. 3	Jane Edith Middleton	New Britain, Oct. 26, 1891
Jan. 17	Anna Emelia Anderson	New Britain, Jan. 11, 1891
Jan. 27	Abbe Kathrina Sonneson	New Britain, Oct. 26, 1891
Feb. 5	Frederick David Nash Halliley	Norwood, Mass., May 16, 1891

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Alfred W. & Louise M. (Seipel) Raymond	The parents, Henry Seipel, Mrs. Isabella Seipel
Charles Gustave & Isabella Agnes Anderson	The parents, Frank Anderson, Bertha Diane Bloodgood
Albert William & Florence J. (Muir) Vibberts	The parents, Mrs. Muir (Grandmother)
Frank Henry & Sadie May Andrews	The parents, Mrs. William Alvord
Arthur F. & Mary Saunders	The parents
Alfred Henry & Ellen Clara Rice	The parents
George Lewis & Sarah Ann Lawrence	The parents, Henry W. Lawrence, Miss Lawrence
James Albert & Mary Jane Magson	Miss Harriet Holland, Miss Agnes Ellen Elliott, Charles James Elliott
Henry Clarmore & Elizabeth Ellenora Jurgens	The parents, Louis F. Harvey Jurgens
Frederick C. & Jennie M. Ensworth	The parents, Jas. A. McConkey, Miss Katie Clarke
Albert & Mary Bath	The mother, Annie Bath, Mrs. G. P. Cooley, Mrs. J. Stoddard
Albert & Mary Bath	The mother, Annie Bath, Mrs. G. P. Cooley, Mrs. J. Stoddard
Gustave William & Sophia A. (Johnson) Hellberg	The parents, Charles Erickson, Alisla Gustafson
John Beatty & Martha Hannah (Thompson) Hawksworth	Geo. H. Cartledge, Mrs. Belle Cartledge, S. William White
Howard C. & Hattie E. Noble	The parents, Miss Chloe A. Noble, Noble Bennitt
Alfred A. & Jennie (Murphy) Day	The mother, Miss Sarah Jane Jones, James Wilson Jones
Isaac Warner & Mary F. Florence Hart	The mother, Mrs. Webster, the Rector
Isaac Warner & Mary F. Florence Hart	The mother, Mrs. Webster, the Rector
William & Ann Goodwin	The parents, Mrs. Willard E. Stevens
William & Ann Goodwin	The parents, Mrs. Willard E. Stevens
Adam John & Harriet Emma Schrumpf	The parents, Mrs. Harriet A. Johnson
John Henry & Sarah Clarke Sleath	The parents, Miss Jennie Ellen Hanna
Patrick & Mary Christine Flynn	The mother, Louisa Seipel
Gerritt B. & Harriet Barkentin Post	The parents, Geo. S. Barkentin, Miss Carrie E. Post
Rudolph Vilhelm Emanuel & Lizzie Marie Christesen	The parents, Clinton Burling, Mrs. Fannie Vanhess Burling
Rudolph Vilhelm Emanuel & Lizzie Marie Christesen	The parents, Dr. Ralph C. Dunham, Mrs. Elizabeth Beebe
Uriah & Lucy Bingham	Mrs. Grace Smith, Miss Lizzie Millward
Charles & Georgene Eliza Baisden	Miss Clara Louise Judd
William & Mary Middleton	The parents, Mrs. Jane Taylor
Robert & Augusta Anderson	The parents, Andrew G. Anderson, Miss Charlotta Arvidson
Lewis & Hilda Larson Sonneson	The parents, Gust Larson, Mrs. Annie Larson
William Henry & Sarah Elizabeth (Scofield) Halliley, Norwood, Mass.	The parents, Frederick C. Ensworth

BAPTISMS

BY THE REV. JAMES STODDARD.

<i>Name.</i>	<i>Place and Date of Birth.</i>
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1892.		
Mar. 6	Mable May Scheidler	New Britain, Oct. 26, 1891
Mar. 18	Isabel Winslow Joy	Cottage City, Mass., June 15, 1887
Apr. 16	Mary Margareta Amelia Stepler	New Britain, Aug. 29, 1891
Apr. 17	Herman August Carl Schmidt	Berlin, Conn., Dec. 8, 1889
Apr. 17	Anna Auguste Marie Schmidt	Kensington, Conn., Jan. 23, 1892
Apr. 17	Paul Jacob Frederic Seigrist	Kensington, Conn., Mar. 17, 1892
May 1	Elizabeth Lee Hungerford	Bethel, Conn., Feb. 2, 1892
May 9	Rosa Bayer	New Britain, Mar. 28, 1892
May 15	Earnest Eastwood	New Britain, Mar. 13, 1892
June 5	Paul Adolph Lange	New Britain, Oct. 3, 1890
June 26	Elmer Newton Sweetland	New Britain, Jan. 8, 1892
Dec. 15	Anna Lila Bertini	New Britain, Nov. 11, 1892
Dec. 15	Dorothy Raymond White	New Britain, May 4, 1892
Dec. 15	Royton Truman Bristol	New Britain, Feb. 23, 1886
Dec. 15	Lenore Chaloner Prentice	New Britain, July 11, 1892
1893.		
Mar. 3	Katherine Clara Rowley	Newington, Conn., Oct. 22, 1892
Mar. 30	Catherine Mary Abetz	New Britain, Nov. 3, 1890
Mar. 30	Flora Anna Abetz	New Britain, Nov. 1, 1892
Mar. 30	Mary Jane Porter	New Britain, Nov. 19, 1892
Mar. 30	Emil Franz Leib Brumbaum	New Britain, June 28, 1892
Mar. 30	Howard Welton Smith	New Britain, April 23, 1892
Mar. 30	Ruth Lovina Church	New Britain, Feb. 17, 1893
Mar. 30	Annie Ellen Mitchell	New Britain, Aug. 12, 1890
Apr. 2	Walter Shrumph	New Britain, Jan. 20, 1893

BY THE REV. ARTHUR CHASE.

July 23	Elise Rockwell Russell	New Britain, May 26, 1893
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BY THE REV. H. N. WAYNE.

Oct. 15	Drucilla Olsen	June 27, 1892
Oct. 15	Sarah Ethelene Smith	Oct. 30, 1892
Oct. 22	Annie Diehl	Adult
Oct. 22	William George Calmbach	June 11, 1881
Oct. 22	George Frederick Calmbach	Mar. 26, 1885
Oct. 22	Philip George Calmbach	Sept. 8, 1887
Oct. 22	Frederick Joseph Steadman	May 29, 1892
Oct. 22	Lillian Goodwin	Mar. 5, 1893
Oct. 28	Ruby Grace Burr	July 4, 1893
Dec. 10	Emma Calmbach	Adult

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Henry C. & Fannie M. Scheidler	The parents, Miss Sophia Kenley, Fred W. Scheidler
Charles A. & Emily Joy	The parents, Mrs. Hattie L. Irving
Conrad & Mary Stepler	Mrs. Eppler, Mrs. Guenther, Mrs. William Hedler
William & Auguste Reichenberg	The parents, Miss Eda Splettsloezer, Mrs. Paul Mani
William & Auguste Reichenberg	The parents, Miss Eda Splettsloezer, Mrs. Paul Mani
Jacob & Lena S. Seigrist	The parents, Miss Eda Splettsloezer, Mrs. Paul Mani
Frederick Buell & Mary Lee Post	The parents, Gerritt Bulkley Post, Miss Caroline Hungerford Elizabeth Post
Paul & Lethische Bayer	The parents, and Grandmother
John W. & Mary A. Eastwood	The parents, the Rector
William Fred & Louisa Heisler	Paul G. Lange, Mrs. Othilia Lange, Amelia Heisler
George Newton & Alice Louise	The parents, Mrs. Lizzie Prentice, George (Prentice) Sweetland McNulty
Onofrio F. & Concetta Bertini	The mother, Mrs. Augustino Bertini
Charles Joseph & Mary S. Andrews	The parents, Mrs. Truman H. Bristol
White	
Truman H. & Edith Andrews Bristol	The mother, Charles J. White, Walter Steele
George E. & Edith W. Chaloner	The parents, Miss Cora Haslam
Prentice	
Frank Hills & Katherine Clark	The parents
Rowley	
Joseph & Rosa Fischer Abetz	The parents, William Mitchell, Rebecca J. Mitchell
Joseph & Rosa Fischer Abetz	The parents, Miss Annie Fischer, Deboldt Reinholdt
Thomas H. & Mary J. Porter	The parents, Samuel McElrath
Amos F. & Emma L. Brumbaum	The parents, Mrs. A. Merritt, Theodore Brumbaum
Chas. H. & Carrie E. Smith	The parents
Elbert Edward & Emeline Rhoda	The parents, Mrs. Emeline Norton, Mrs. M. E. Church Carey
William & Rebecca J. Mitchell	The parents, Joseph Abetz, Mrs. Mary Fischer
Adam R. & Hattie Emma Schrupf	The parents, George M. Parsons
Isaac D. & Elizabeth R. Russell	Rev. Arthur Chase, Mrs. Lucy P. Cooley, Harriet C. Russell
George & Maggie E. Olsen	The parents, Mary E. Quilty
George & Annie Smith	The parents, Ella L. Barker
Jacob & Regina Calmbach	Mrs. Bertha Zimmerman, Pauline J. Calmbach
Jacob & Regina Calmbach	Mrs. Bertha Zimmerman, Pauline J. Calmbach
Jacob & Regina Calmbach	Mrs. Bertha Zimmerman, Pauline J. Calmbach
Jacob & Regina Calmbach	Mrs. Bertha Zimmerman, Pauline J. Calmbach
John & Catherine A. Steadman	The parents, Henry Steadman
William & Anne Goodwin	The mother, Grace R. Pratt
Hanford B. & Sarah E. Burr	The mother, Isabella Seiper
Jacob & Rachel Calmbach	Mrs. Bertha Zimmerman

BAPTISMS

BY THE REV. H. N. WAYNE.

Name. *Place and Date of Birth.*

1893.			
Dec. 10	Laura Elizabeth Bedell	Adult	
Dec. 17	Annabel Laura Andrews	Adult	
Dec. 23	Romaine Walter Palmer		June 17, 1893
1894.			
Jan. 7	Blanche Schray		Nov. 25, 1878
Jan. 7	Frederick Schray		Nov. 8, 1883
Jan. 7	Helen Schray		Jan. 21, 1888
Jan. 7	Matilda Louise Schray		July 10, 1891
Jan. 7	Franklin Woodruff Pardee		Sept. 1, 1892
Feb. 25	Emma Louisa Baum	Adult	
Feb. 25	Arthur Brooks Attwood	Adult	
Feb. 25	Frank Erwin Towers	Adult	
Feb. 25	William Manly Goff	Adult	
Mar. 11	Frederick Wheeler		Oct. 17, 1882
Mar. 24	Frank Walter Klett		Sept. 17, 1883
Mar. 24	William John Gleed		Oct. 22, 1889
Mar. 24	Frederick Remington Eldridge		June 21, 1892
Mar. 24	Grace Lillian Nichols		Jan. 1, 1891
Mar. 24	Vincent Dugmore		Oct. 8, 1893
Mar. 24	Ruth Edith Bristol		Feb. 23, 1893
Mar. 24	Alice Albertha Mattoon		Aug. 4, 1890
Mar. 24	Edward Francis Mattoon		Apr. 17, 1892
Mar. 24	Mary Isabel Fisher		May 19, 1892
Mar. 25	Mildred Carolyn Prentice		Aug. 25, 1893
Apr. 1	Violet Mary Ethel Metcalfe		Mar. 7, 1894
Apr. 9	Francis Joseph Webster		Feb. 27, 1894
Apr. 22	Lovina Elizabeth Webster		May 2, 1892
Apr. 29	Ralph Elliott Chant		Jan. 9, 1893
May 27	Lilly Eastwood		Nov. 13, 1893
June 1	Howard Erwing Holland		Feb. 7, 1894
June 1	Herbert Stanley Holland		Feb. 7, 1894
June 10	Dorothy Margaret Sweetland		Jan. 17, 1894
June 17	Edith May Rice		Apr. 20, 1892
June 17	Alice Ada Rice		Dec. 21, 1893
June 24	Irene May Saunders		Sept. 15, 1892
July 1	Charles Edward Flynn		July 17, 1893
July 22	Elizabeth Ida Wheeler		Sept. 2, 1885
July 25	Piney Pearl Beyer		Jan. 30, 1894
Aug. 5	Constance Mary Russell	New Britain,	June 22, 1894
Sept. 2	Frank Eugene Rackliffe		June 19, 1892
Sept. 23	Harold Chester Greenalgh	Providence, R. I.,	June 4, 1894
Sept. 26	Howard Francis Wade		Aug. 18, 1894
Oct. 28	George Dickson Kinkade		Aug. 23, 1894
Dec. 9	Minnie Luanna Beaton	Adult	
Dec. 9	William Francis Eddy		Mar. 5, 1887
Dec. 16	Henry Frank Rowley		June 30, 1894

BY THE REV. J. B. ROBINSON.

Dec. 30 William Edward Sleath Mar. 4, 1894

BAPTISMS

Parents.

David F. & Lydia A. Bedell

Anson J. & Rosa A. Wheeler
Romaine & Lilly Palmer

Richard & Elizabeth Schray

Richard & Elizabeth Schray

Richard & Elizabeth Schray

Richard & Elizabeth Schray

Willie E. & Ida M. Pardee

Henry & Mary Baum

Nathan & Blanche Attwood

William & Josephine Towers

Milton & Annie Goff

Abner S. & Ida E. Wheeler

Leopold & Augusta L. Klett

William & Elizabeth Glead

William S. & Fannie Eldridge

Stanley E. & Julia L. Nichols

Leonard & Annie Dugmore

Truman H. & Edith A. Bristol

Charles B. & Frances L. Mattoon

Charles B. & Frances L. Mattoon

George E. & Ellen E. Fisher

George E. & Edith M. Prentice

John W. & Clara Metcalfe

Francis H. & Elizabeth Webster

Francis H. & Elizabeth Webster

Ralph & Eliza S. Chant

John W. & Mary A. Eastwood

Franklin & Margaret J. Holland

Franklin & Margaret J. Holland

George N. & Alice L. Sweetland

Alfred H. & Ellen Clara Rice

Alfred H. & Ellen Clara Rice

Arthur F. & Mary Saunders

Patrick F. & Mary C. Flynn

Abner S. & Ida Wheeler

Paul & Letitia C. Beyer

Isaac D. & Elizabeth R. Russell

Frederic H. & Charlotte E. Rackliffe

Frederick W. & Margurite H.

Greenalgh

John F. & Flora E. Wade

Henry A. & Ellen M. Kinkade

Chas. H. & Mary A. Beaton

Miles & Margaret Eddy

Frank H. & Katharine Rowley

*Sponsors or Witnesses.*Mrs. Margaret E. Parsons, Mrs. Annie Stevens,
Mr. Norris Bailey

Mrs. Chase, Miss Eliza Chase

The mother

The mother

The mother

The mother

The parents

Mrs. Henry Seipel, Louisa Seipel

Charles F. Chase, Alice Chase

Charles F. Chase, Alice Chase

Ellen Maria Goff

Emily J. Parker

Lillian Schmidt

Mary Fritz

Giles Remington, Fannie E. Remington

Edgar S. Healey, Gertrude Morton

Joseph Fletcher, Frances Fletcher

Charles J. White, Mary A. White, Ida A. Steele

Parents

The mother, Mrs. Chase

The parents, Laura M. Chaloner

The parents, Alice C. Chase

The parents, Mrs. Jenny Barnes

George Elliott, Mrs. Annie Smith

Mother, Clara Metcalfe

J. M. Holland, Margaret A. Holland

J. M. Holland, Margaret A. Holland

Elizabeth Prentice, Margaret McNulty

The parents

The parents, Mrs. Chase

The mother

Mrs. Sarah E. Lawton

I. D. Russell

H. N. Wayne, Mrs. H. E. Russell, Mrs. H. N.
Wayne

Albert E. Loveland, the parents

Samuel H. Brown, Martha A. Brown

James R. McElrath, Mary H. Farrell

Charles Price, Mary Price

Grace R. Pratt, Carmilila A. Corscaden

Annie J. Bailey, Margaret Eddy

Parents

John H. & Sarah Sleath

Parents

BAPTISMS

BY THE REV. H. N. WAYNE.

<i>Name.</i>		<i>Place and Date of Birth.</i>
1895.		
Feb. 10	Samuel Ernest Towers	Adult
Feb. 10	Hannah Jane Towers	Adult
Feb. 10	Helena Frances Towers	July 31, 1883
Feb. 17	Helen Elizabeth Williams	Dec. 14, 1894
Mar. 3	George William Mitchell	Dec. 21, 1894
Mar. 3	Wilbur Vernon Dyson	Sept. 24, 1895
Mar. 10	Gadsby Lees	Dec. 16, 1882
Mar. 24	Bertha Schmarr	Adult
Mar. 24	Electa Maria Buell	Adult
Mar. 31	Annie Dealtry Towles	Adult
Mar. 31	Anita Louise Pardee	May 14, 1894
Apr. 13	Thomas Martin	Jan. 31, 1894
Apr. 13	Hannah Martin	Feb. 14, 1895
Apr. 13	Daisy Irene Hudson	Oct. 1, 1894
Apr. 13	Otto Frederick Schmarr	Oct. 20, 1887
Apr. 13	Jacob Hermann Schwab	Aug. 30, 1887
Apr. 13	Florence Amy Kingsbury	May 2, 1894
Apr. 13	Fanny Beatrice Elliott	Sept. 19, 1894
Apr. 13	Lillian Twigg	July 3, 1894
Apr. 13	William Howard Hudson	Oct. 26, 1893
Apr. 13	Lester Albert Barnes	Oct. 5, 1892
Apr. 13	Ruth Emily Barnes	Nov. 7, 1893
Apr. 13	Mable Irene Powell	May 26, 1892
Apr. 13	Grace Louise Powell	July 7, 1893
Apr. 13	Mildred Emily Bath	Dec. 15, 1893
Apr. 13	Catherine Senior	June 2, 1892
Apr. 13	Russell Smith Chaloner	Oct. 20, 1894
Apr. 13	George Emil Kraus	May 30, 1894
Apr. 15	Olivia Beebe Christesen	July 10 or 13, 1894
Apr. 20	Joseph Julius Brennecke	Feb. 23, 1895
Apr. 28	Herbert Ephraim Sanders	Adult
May 5	Eugene Parker Chase	Apr. 19, 1895
May 8	Sidney Hungerford	Jan. 12, 1895
May 12	Percy Mount	Oct. 24, 1892
May 12	Eva Mount	Nov. 17, 1894
June 30	Eric Clifford Hellberg	Sept. 25, 1894
June 30	Stuart Sigfrid Hellberg	Sept. 25, 1894
July 6	Katy Rutherford Murcer	Apr. 27, 1895
July 21	Arthur Polke Middleton	Dec. 31, 1894
Aug. 4	Ruth Ellen Ensworth	Apr. 1, 1895
Aug. 25	Ruth Abetz	Oct. 1, 1894
Aug. 25	Frank Vernon Mitchell	Oct. 25, 1893
Aug. 25	Lillian May Ronnalter	Mar. 6, 1895
Aug. 25	Irene Ward	Dec. 8, 1894
Sept. 22	Bertha Orlean Broadley	July 8, 1895
Sept. 24	Lillian Annie Masden Frost	Mar. 11, 1893
Oct. 2	George William Dunbar	Oct. 1 1895
Oct. 2	Levi Dwight Boughton	Oct. 1 1895
Oct. 11	Flossie Etta Bailey	May 11, 1890

BAPTISMS

Parents.

William & Sarah J. Towers
 William & Sarah J. Towers
 William & Sarah J. Towers
 Lewis F. A. & Annie J. Williams

George H. & Mary Ann Mitchell

Harry & Jennie Dyson
 Harry & Sarah Lees

Herman & Bertha Schmarr
 David N. & Sarah M. Buell
 Thomas D. & Sarah B. Towles
 William E. & Ida May Pardee
 John & Mary Martin
 John & Mary Martin
 William & Emma Hudson
 Hermann & Bertha Schmarr
 Mr. & Mrs. Jacob Schwab
 Walter & Fanny Kingsbury
 Charles J. & Hannah Elliott

Chas. E. & Ellen Twigg
 William & Emma Hudson
 Eugene F. & Martha G. Barnes
 Eugene F. & Martha G. Barnes
 Lewis G. A. & Catherine L. Powell
 Lewis G. A. & Catherine L. Powell
 Albert & Mary Bath
 Abraham & Frances M. Senior
 William T. & Sarah A. Chaloner
 William & Annie Kraus
 R. W. E. & Lizzie M. Christesen
 Reinhold J. & Emma M. Brennecke
 John C. & Mary C. Sanders
 Charles F. & Elizabeth P. Chase

Frederick B. & Mary L. Hungerford
 Harry & Kate Mount
 Harry & Kate Mount
 Gustaf W. & Sophie A. Hellberg
 Gustaf W. & Sophie A. Hellberg
 James & Lizzie Murcer
 William & Mary Middleton

Frederick C. & Jane M. Ensworth
 Joseph & Rosa Abetz
 William A. & Rebecca J. Mitchell
 Theobald & Annie M. Ronnalter
 James & Sarah Ward
 Walter & Elizabeth Broadley
 Henry M. & Harriet Frost
 Robert G. & Maud E. Dunbar
 Charles D. & Helena E. Boughton
 Henry T. & Anna J. Bailey

Sponsors or Witnesses.

Charles F. Chase
 Mrs. Anna Towers, Lizzie Atwood
 Mrs. Anna Towers, Lizzie Atwood
 Alice E. Gibson, Ellen M. Gibson, James A. Bagshaw
 John B. Hawksworth, Benjamin Thompson, Martha H. Hawksworth
 Thomas Dyson, Jr., Ellen W. Dyson
 Benjamin Thompson, William H. Porter, Althea Goodison
 Mrs. Ellen M. Kinkade, Grace Pratt
 The mother, Grace Pratt
 George Vines, Maria L. Vines, Alice E. Gibson
 H. E. Beach, Mrs. Agnes A. Beach, the mother
 The parents, Minnie Whiteley
 The parents, Minnie Whiteley
 The parents, Sarah Harris
 George Hoff (by proxy) Bertha Schmarr
 Hermann Schmarr, Jacob Kendel, Julia Kendel
 George Edward Elliott, the mother, Eliza Chant
 George Edward Elliott, the mother, Fanny Kingsbury
 The parents, Mary Martin
 The parents, George Smith
 Mrs. R. L. Barnes, Emily A. Norton
 Mrs. R. L. Barnes, Emily A. Norton
 Sarah Lawton
 Sarah Lawton
 George Vines, Mrs. Chase, Annie Bath
 Arthur Mitchell, Ruth Mitchell, the mother
 Cora M. Haslam, Laura M. Chaloner
 William Kraus, Emil Kraus, Lena Kraus
 Isaac D. Russell, Bessie A. Miner
 Joseph Remmer, Anne Scheidler
 Alice Chase
 Rev. Arthur Chase, James Eugene Parker, Mrs. Gara D. Chase
 The father, Mrs. Margaret Fitch
 Guiseppe Sperlongo, Ada J. Sperlongo
 Guiseppe Sperlongo, Ada J. Sperlongo
 John Jacobson, Mina Jacobson
 The parents
 The mother, Katie Dunn
 George Vines, Albert Emery Middleton, Mrs. Emma Bennett
 The parents, Mrs. Sarah Sleath
 Theobald Ronnalter, Lena Abetz
 Thomas Brewin, Agnes Brewin
 Joseph Abetz, Rosa Abetz
 Phillis Granville
 The parents, Mrs. Bertha Gridley
 John H. Hill, Sarah E. Frost
 Joseph Slater, Annie Howe

BAPTISMS

BY THE REV. H. N. WAYNE.

*Name.**Place and Date of Birth.*

1895.		
Oct. 11	Kate Florence Eddy	Dec. 25, 1889
Oct. 14	George Thomas Mitchell	Sept. 13, 1895
Oct. 17	Rosie Ethel Steele	Mar. 13, 1894
Oct. 17	Ethel May Bailey	Mar. 25, 1895
Oct. 20	Lester Edward Andrus	May 30, 1895
Oct. 27	Annie Gertrude Smith	Feb. 28, 1895
Oct. 27	Evelyn Louise Elliott	Sept. 13, 1895
Nov. 11	Bertha Viola Bates	Sept. 19, 1894
Nov. 16	Rachael Fredereka Jolly	Adult
Nov. 16	Charles Frederick Calmbach	Adult
Nov. 17	William Harold Wollman	June 25, 1895
Dec. 28	Samuel Goodrich	Adult

BY THE REV. FR. C. N. FIELD.

1896.		
Feb. 27	Julia Russell	Feb. 19, 1896
BY THE REV. H. N. WAYNE.		
Mar. 29	Charlotte Harriet Kenyon	Adult
Apr. 4	Althea Margaret Goodwin	Dec. 12, 1895
Apr. 4	Margaret Emma Flynn	Dec. 15, 1895
Apr. 4	Gertrude Maud Markie	Jan. 25, 1895
Apr. 4	Ida Noravella Wheeler	May 29, 1894
Apr. 4	Florence May Kibbe	June 5, 1889
Apr. 4	Albert Kibbe	Mar. 21, 1891
Apr. 4	Antoinette Rosa Henn	Nov. 19, 1895
Apr. 4	Mae Frances Hilton	July 16, 1894
Apr. 5	Harry Mount	Adult
Apr. 12	Margaret Hirst	Adult
May 17	Edwin Kingsbury	Mar. 13, 1896
May 17	Leslie Raymond Chant	Mar. 11, 1896
May 28	William Elijah Attwood	Adult
July 12	Rosalind Elizabeth Bailey	Adult
July 12	Annie May Steele	June 7, 1896
July 30	Mable Hemingway	Feb. 29, 1896
Aug. 3	Claire Stowe Attwood	Mar. 16, 1896
Aug. 16	Giovanni Agostino Bertini	Nov. 11, 1893
Aug. 16	Rosolia Eugenia Bertini	Oct. 1, 1895
Aug. 16	Mabella Florence Blot	Jan. 30, 1886
Aug. 30	Amy Louise Rice	Mar. 24, 1896
Sept. 6	Walter Thomas Dexter	May 21, 1896
Sept. 13	Lillian Louise Lawrence	May 13, 1893
Sept. 13	Margaret Demarest Anderson	Mar. 13, 1896
Sept. 26	John Ernest Senior	May 13, 1896
Oct. 18	Wilber Henry Bailey	July 13, 1896
Oct. 25	Florence Rhoda Casey	Aug. 6, 1896
Nov. 2	Ernest Leroy Middleton	Dec. 21, 1895
Nov. 15	Ethel Mount	Oct. 19, 1896
Dec. 6	Amy Louise Middleton	Jan., 1894

BY THE REV. JARED STARR.

Dec. 13	Mav Bell Middleton	Sept. 7, 1887
Dec. 13	Richard Henry Middleton	Aug. 21, 1891
Dec. 13	Charles William Middleton	Apr. 2, 1893

BAPTISMS

Parents.

Miles W. & Margaret J. Eddy
George & Anna Maria Mitchell
Ellsworth & Margaret J. Steele
Wilbur E. & Idella May Bailey
Frank J. & Annabelle Andrus
George & Susannah T. Smith
George E. & Celia E. Elliott

Nathan A. & Eliza Bates
Jacob G. & Regina Calmbach
Jacob G. & Regina Calmbach
William & Annie Wollman
Hypothetical

Isaac D. & Elizabeth R. Russell

William & Ann Goodwin
Patrick F. & Mary C. Flynn
Herman & Elizabeth Markie
Abner S. & Ida I. Wheeler
William & Gertrude Kibbe
William & Gertrude Kibbe
George F. & Josephine V. Henn
John F. & Laura J. Hilton
William & Mary Mount
William & Harriet Hirst
Walter & Fanny Kingsbury
Ralph & Eliza Chant
William H. & Josephine Attwood
Henry T. & Annie Bailey

Ellsworth J. & Margaret J. Steele
Lewis & Sophia Hemingway
William E. & Alice S. Attwood
Onofrio F. & Cancetta Bertini
Onofrio F. & Cancetta Bertini
Arthur F. & Harriet J. Blot
Alfred H. & Ellen C. Rice
Thomas R. & Sophia L. Dexter
George & Sarah Ann Lawrence
John B. & Elizabeth Anderson
Abraham & Frances M. Senior
Wilber E. & Idella M. Bailey
George & Mary E. Casey
William H. & Mary Ellen Middleton

Harry & Kate Mount
Charles & Amy Middleton

William H. & Mary E. Middleton
William H. & Mary E. Middleton
William H. & Mary E. Middleton

Sponsors or Witnesses.

Alice E. Gibson
The parents, Sarah Ann Harris
Edward Halden, Jr., Agnes E. Elliott, Alice Chapman

Anna M. Diehl
Anna M. Diehl
The father, Louise Seiple

Alice Gibson, Jennie Hanna
The mother, Grace Goodwin
Emma Louisa Baum
Mary Stella McConkey
The mother, Hattie Tubbs
The mother
The mother
Andrew F. Henn, Mary E. Henn
The parents
H. J. Browne, George Vines
Benjamin Thompson, Charlotte Jewett
Ralph Chant, the parents
The parents, Walter Kingsbury
Alice Belden Attwood
The mother, Mrs. Mary F. Hart, Josephine O'Brien
Frederick Hart, Mary F. Hart

Marion E. Gross, Agnes I. Spencer, the father
Guisepppe Sperlongo, Ada J. Sperlongo
Guisepppe Sperlongo, Ada J. Sperlongo
Frederick Nelson, Charlotte H. Nelson
The parents
Joseph Walter Dexter, the parents
Alfred H. Rice, the mother, Emma Burgess
The parents

Frederick J. Hart, Rosalind E. Bailey
The parents, Florence L. Barnes

Guisepppe Sperlongo, Ada J. Sperlongo
Frederick Nelson, the mother

The parents, Rose H. Darwent, Harry Bedham
The parents, Rose H. Darwent, Harry Bedham
The parents, Rose H. Darwent, Harry Bedham

BAPTISMS

BY THE REV. H. N. WAYNE.

<i>Name.</i>		<i>Place and Date of Birth.</i>
1897.		
Jan. 24	Frederic Omer Rackliffe	Adult July 23, 1896
Jan. 25	Lillian Christina Heuisler	Adult Aug. 2, 1885
Feb. 14	Ethel May Blakeslee	Feb. 16, 1892
Feb. 14	Grace Rowena Blakeslee	Dec. 11, 1896
Feb. 21	Marian Winslow Hungerford	Sept. 21, 1896
Mar. 25	Elsie Agnes Davis	Nov. 29, 1896
Mar. 28	Olga Sophie Hellberg	Jan. 13, 1897
Apr. 11	Howard Gwynne Mitchell	
Apr. 14	Thomas Sparks Bishop, Jr.	Adult
Apr. 17	Hermann George Hoff	Feb. 27, 1895
Apr. 17	Charles Leroy Andrus	Feb. 3, 1897
Apr. 25	Edward Slater Kilby	Dec. 9, 1881
Apr. 25	Bessie Kirkland Mills	Mar. 28, 1897
June 6	Helen Carlton Chase	May 20, 1897
June 24	Lena Amelia Kraus	July 4, 1896
July 1	Elizabeth Annie Wearne	Apr. 24, 1897
July 26	Royal Emerson Loomis	May 23, 1897
July 28	Harold John Hemingway	Apr. 19, 1897
Sept. 15	Frederick George Hoff	July 24, 1897
Sept. 26	Ada Elizabeth Ward	July 18, 1896
Sept. 26	Howard Mitchell	Feb. 1, 1897
Sept. 26	Clarence Bernadotte Wollman	Mar. 4, 1897
Oct. 1	Eva May Lockery	Apr. 4, 1897
Oct. 3	Whillemina Howe	Sept. 27, 1897
Oct. 4	Mary Ellen Howe	Feb. 26, 1888
Oct. 4	Florence Alice Howe	Apr. 8, 1890
Oct. 4	Albert Henry Howe	June 8, 1892
Oct. 4	Francis Clay Howe	Jan. 8, 1895
Nov. 25	Gladys Annie Williams	Sept. 18, 1897
Dec. 7	Harold Edward Chant	July 2, 1897
1898.		
Jan. 9	Annie Elizabeth Giles Thompson	Nov. 26, 1897
Jan. 30	Elsie May Roberts	Feb. 18, 1886
Jan. 30	Katherine Roberts	July 25, 1891
Mar. 13	Singne Heding Louisa Gustafson	Oct. 4, 1893
Mar. 13	Esther Aefhild Mathilda Gustafson	Oct. 17, 1896
Mar. 20	William Arthur Miller	Feb. 7, 1898
Mar. 27	Alice Jessum	Adult
Mar. 27	Carrie Eleanor Hooker	Adult
Mar. 27	Amy Leora Hooker	Sept. 9, 1886
Mar. 27	Dwight LeRoy Hooker	Jan. 13, 1890
Apr. 1	Emily Jemima Webster	June 17, 1895
Apr. 1	Francis Hull Webster	Nov. 12, 1897
Apr. 9	Johnston Vance	Dec. 21, 1890
Apr. 9	Agnes Vance	Apr. 25, 1892
Apr. 9	Robert Cummings Vance	Feb. 21, 1894

BAPTISMS

Parents.

Frank E. & Mary E. Rackliffe
 Lewis & Rowena C. Blakeslee
 Lewis & Rowena C. Blakeslee
 Lewis & Rowena C. Blakeslee
 Frederick B. & Mary L. Hungerford
 Willis P. & Inez M. Davis
 Gustaf W. & Sophie A. Hellberg
 George H. & Mary A. Mitchell

Thomas Sparks & Rebecca Hance
 Bishop

George & Louise C. Hoff
 Frank J. & Annabelle Andrus
 William M. & Gertrude A. Kilby
 Joe W. & Bessie K. Mills

Charles F. & Elizabeth P. Chase

William & Annie Kraus
 Charles & Amelia B. Wearne
 Bernadotte & Louise Loomis
 Louis & Sophia Hemingway
 George & Louise C. Hoff
 James & Sarah E. Ward
 William A. & Rebecca J. Mitchell
 William & Annie Wollman
 Frederick & Cora May Lockery
 William H. & Sarah Ann Howe
 William H. & Sarah Ann Howe
 William H. & Sarah Ann Howe
 William H. & Sarah Ann Howe
 William H. & Sarah Ann Howe
 Lewis A. & Annie J. Williams

Ralph & Eliza Chant

Benjamin & Margaret Thompson

Thomas & Lizzie Roberts
 Thomas & Lizzie Roberts
 John P. & Annie M. Gustafson
 John P. & Annie M. Gustafson
 Arthur & Martha Ann Miller
 James Thomas & Sarah Ellen Jes-
 sum
 Dwight F. & Alice A. Hooker
 Dwight F. & Alice A. Hooker
 Dwight F. & Alice A. Hooker
 Francis H. & Elizabeth D. Webster
 Francis H. & Elizabeth D. Webster
 Robert J. & Matilda Vance
 Robert J. & Matilda Vance
 Robert J. & Matilda Vance

Sponsors or Witnesses.

Frederic Henry Rackliffe, the parents
 Rowena C. Blakeslee
 Emily J. Parker, Minnie L. Beaton
 Emily J. Parker, Minnie L. Beaton
 The parents, Miss Carry Post
 John M. Forsman, Mathilda Peterson
 Francis Gwynne Mitchell, William Henry Glead,
 Elizabeth Glead
 Isaac D. Russell, Henry T. Wayne, Mrs. Isaac D.
 Russell
 Herman Schmarr, Mary Klett
 Lizzie Dailey
 Emily J. Parker
 The father, Mrs. W. T. Hartman, Miss M. Emma
 Atkinson
 The father, Mrs. Emma B. Hendrickson, Miss
 Alice Chase
 Emil Strohecker, Barbara Strohecker
 Henry P. Gangloff, Susan Gangloff

Elizabeth Wood
 Ellen Vernon
 Isabella Seipel, Louise Loomis

George Vines, Lizzie Medley
 Mary Elizabeth Parkin
 Mary Elizabeth Parkin
 Mary Elizabeth Parkin
 Mary Elizabeth Parkin
 George A. Gibson, Nellie M. Gibson, Louisa E.
 Williams

George Henry Mitchell, Annie Jewett, Elizabeth
 Bertha Spoerl
 The parents, Mrs. Elizabeth Camsell
 The parents, Rosalinde Bailey
 Mrs. Goodale, Minnie Beaton
 Mrs. Goodale, Minnie Beaton
 Albert E. Middleton, Martha L. Taylor
 Mrs. Emma Bennett, Minnie Beaton

Mrs. Alice A. Hooker, Jennie Hooker
 George W. Fisk, the mother
 George W. Fisk, the mother
 Mrs. Jenny Barnes
 Mrs. Emily Norton
 R. M. Clark, M.D., Mrs. George M. Parsons
 R. M. Clark, M.D., Mrs. George M. Parsons
 Hon. Amos J. Cummings, by proxy, Mrs. George
 M. Parsons

BAPTISMS

BY THE REV. H. N. WAYNE.

	<i>Name.</i>	<i>Place and Date of Birth.</i>
1898.		
Apr. 9	Norman Edward Rowley	Sept. 1, 1896
Apr. 9	Dorothy May Prentice	Sept. 1, 1896
Apr. 17	Edith Caroline Smith	Jan. 17, 1897
May 21	James Henry Minor	Mar. 16, 1887
May 21	John Bacon Minor	Feb. 1, 1896
May 22	Tom Thompson Hawksworth	Apr. 13, 1898
May 29	Fannie Wheeler Anderson	Nov. 22, 1897
June 24	Joseph Frederick Abetz	June 2, 1898
June 26	Frederick Walker	Adult
June 26	Hattie Marie Hoffman	Apr. 18, 1894
July 17	Harold Thomas Dyson	Mar. 24, 1898
Nov. 24	Harold Rudolph Brumbaum	Sept. 11, 1896
Dec. 7	Clifford Senior	Dec. 4, 1898
Dec. 18	Harry Wilhem Larson	Aug. 17, 1896
Dec. 24	Marion Henrietta Rackliffe	June 27, 1898
Dec. 25	Edwayn Phillip Diehl	Mar. 15, 1898
1899.		
Jan. 30	Frederick Edwin Dowsett	Aug. 11, 1898
Mar. 30	Harold Clifford Mitchell	Mar. 5, 1899
Apr. 1	Burdette Richardson Sheldon	Aug. 27, 1891
Apr. 1	Ethel May Barnes	July 30, 1896
Apr. 1	George Dewey Barnes	Nov. 17, 1898
Apr. 1	Lilian Caroline Mitchell	Dec. 17, 1898
Apr. 1	Mable Bryant Rice	Apr. 14, 1897
Apr. 1	Ida May Rice	Oct. 8, 1887
Apr. 1	Miria Gertrude Rice	June 6, 1892
Apr. 1	Henry William Rice	Dec. 19, 1889
June 21	Dwight Lean Wheeler	June 19, 1897
June 22	Eldred Liscomb Minor	Sept. 16, 1898
June 25	Katherine Atwood Cowles	Apr. 28, 1899
June 25	Howard Wesley Loomis	Nov. 22, 1898
June 25	Dorothy Giles Thompson	May 2, 1899
June 25	Charles Everett Kinkade	Mar. 3, 1899

BY THE REV. HARRY INNES BODLEY.

Aug. 27	William Frederick Conolly	Waterbury, Conn., Nov. 17, 1897
Sept. 10	Alice Urissa Hannam	New Britain, May 13, 1899
Sept. 17	Charlotte Mary Rowley	Newington, Conn., Sept. 17, 1898
Sept. 17	Louis Charles Sleath	New Britain, Apr. 22, 1899
Sept. 17	Ruth Margaret Gustafson	New Britain, Aug. 26, 1899
Oct. 2	William Charles Wearne	New Britain, Aug. 18, 1899

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Frank H. & Katherine Rowley	The parents
George E. & Edith M. Prentice	The parents, Cora Haslam
George & Annie Smith	The parents
John B. & J. L. Eldred Minor	Norris Bailey, George M. Parsons, Rachael C. Russell
John B. & J. L. Eldred Minor	Norris Bailey, George M. Parsons, Rachael C. Russell
John B. & Martha H. Hawsworth	Alfred Mitchell, George Cartledge, Mrs. George Cartledge
John B. & Elizabeth H. Anderson	The parents
Joseph & Rose Abetz	
Charles & Harriet Walker	Mrs. Jennie Hoffman
William J. & Jennie Hoffman	Frederick Walker, Mrs. W. S. Sweetland
Thomas, Jr. & Elizabeth Nelly Dyson	Andrew W. Clark, Mrs. Lydia A. Mitchell
Emil F. & Emma K. Brumbaum	Rudolph Wilkey, Antoinette A. Brumbaum
Abraham & Frances M. Senior	
Anders G. & Alma E. Larson	John F. Johnson, Mrs. Mathilda Johnson
Frederic H. & Charlotte E. Rackliffe	Mrs. C. E. Elsbree, Mildred R. Loveland, Frank E. Rackliffe
Phillip & Anna M. Diehl	Pauline J. Calmbach
George W. & Elizabeth Dowsett	
George & Anna Maria Mitchell	
Charles L. & Alice A. Sheldon	Eva A. Brainard
Eugene & Martha Barnes	Mrs. Jennie S. Barnes
Eugene & Martha Barnes	Mrs. George Casey
George H. & Mary Ann Mitchell	Christian H. Mitchell, by proxy, Mrs. Christian H. Mitchell, by proxy, Mrs. Alfred H. Rice
Alfred H. & Ellen Clara Rice	The mother, George H. Mitchell, Mrs. George H. Mitchell
George & Rose Rice	William Hedeler, Minnie Hedeler
George & Rose Rice	William Hedeler, Minnie Hedeler
George & Rose Rice	William Hedeler, Minnie Hedeler
Dwight L. & Margaret E. Wheeler	Emily J. Parker
John Bacon & J. L. Eldred Minor	Dr. George P. Cooley, George M. Parsons, Elizabeth C. Wayne
Clinton W. & Eliza A. Cowles	The parents, Mrs. J. C. Atwood
Bernadotte & Louise S. Loomis	Amelia M. Seiple
Benjamin & Margaret Thompson	John B. Hawsworth, Martha H. Hawsworth, Edith Mitchell
Henry & Ellen Kinkade	Thomas H. Porter, Mary Jane Porter
John & Ellen Foster Conolly	The parents
Francis John Babot & Alice Han- nam	The parents, Miss Lizzie Lunn, by proxy
Frank H. & Katherine Clarke Row- ley	The parents
John Henry & Sarah Clarke Sleath	The parents, Mrs. Fannie Elliott Kingsbury
John & Annie Mattie Seaholm	The mother, Miss Minnie L. Beaton, Mrs. Mary Ann Williams
Gustafson	
Charles & Aurelia B. Blewett	The parents, Henry P. Gangloff, Susan Gangloff
Wearne	

BAPTISMS

BY THE REV. HARRY INNES BODLEY.

	<i>Name.</i>	<i>Place and Date of Birth.</i>
1899.		
Oct. 15	Lottie Mary Brennecke	New Britain, Sept. 23, 1898
Oct. 15	Ethel Ward	New Britain, June 22, 1898
Oct. 15	Earl Marshall Holland	New Britain, June 22, 1899
Nov. 19	Lillie Rosa Bertini	New Britain, Sept. 14, 1899
Nov. 19	Rena Frances Baldwin	New Britain, July 2, 1899
Nov. 19	Mary Emma Ford	New Britain, Dec. 17, 1894
Nov. 19	Walter William Ford	New Britain, June 13, 1897
Nov. 19	Clarence Howard Banner	New Britain, May 31, 1897
Nov. 19	Benjamin Lawrence Banner	New Britain, May 12, 1893
Nov. 22	Thomas LeRoy Prosser	Hartford, Conn., Oct. 23, 1898
Dec. 17	Dorothy Gertrude Allen	Palatka, Florida, June 3, 1892
Dec. 17	Jennie Gladys Whatley	
Dec. 17	Mabel Elizabeth Bollerer	New Britain, Oct. 5, 1899
Dec. 17	Charles Ronnalter	New Britain, Feb. 19, 1898
Dec. 17	Francis Kenneth Wollman	New Britain, June 4, 1899
Dec. 27	Luella Irene Atwell	Sandgate, Vt., July 15, 1879
Dec. 27	Hicks Atwell	Springfield, Mass., Nov. 20, 1898
1900.		
Jan. 27	William Nelson Murdock	Middletown, Conn., Aug. 16, 1874
Jan. 31	Edith Fanny Chant	New Britain, Dec. 17, 1899
Feb. 20	Paul Albert Kraus	New Britain, July 29, 1898
Feb. 23	Leslie George Walker	New Britain, July 1, 1899
Mar. 25	Margaret Elizabeth Russell	New Britain, Oct. 17, 1899
Apr. 14	Mabel Elizabeth Foster	New Britain, Apr. 22, 1891
Apr. 14	Frank Henry Andrus	New Britain, July 1, 1899
May 12	Cecil Mount	New Britain, Apr. 24, 1900
May 20	Thurlow Tomlinson Schofield	June 25, 1893
May 20	Clifford Fairwell Schofield	Aug. 16, 1899
May 20	Dorothy Alice Watson	Mt. Hermon, Mass., Mar. 3, 1899
June 3	Frederick Louis Williams	New Britain, Feb. 12, 1900
June 17	Florence Wheeler	New Britain, Mar. 10, 1890
June 17	Mabel Beryle Wheeler	Middletown, Conn., Sept. 15, 1897
June 17	Ruby Marcine Roberts	New Britain, June 2, 1899
June 29	Edward Buel Hungerford	New Britain, Jan. 19, 1900
July 15	Ruth Agnes Steele	New Britain, Nov. 11, 1899
Sept. 5	Dwight Fremont Hooker	Oct. 22, 1856

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Reinhold & Emma Brennecke	Joseph Fleschner, Mary Fodt
James & Sarah Broadbent Ward	The mother
Estella Laura Holland	Annie C. Holland, Minnie L. Beaton, Eva S. Brainard
Onofrio F. & Concetta Bertini	Lorenzo Pagano, Ada Jane Sperlongo
Charles Sheriden & Ida Francis Baldwin	The mother, Mr. & Mrs. Herbert S. Fowler
William Friend & Ellen E. Wagstaff Ford	The mother, William Wagstaff, Maria Wagstaff
William Friend & Ellen E. Wagstaff Ford	The mother, William Wagstaff, Maria Wagstaff
Benjamin & Elizabeth Haines Banner	The parents, Miss Beaton
Benjamin & Elizabeth Haines Banner	The parents, Miss Beaton
David Davies & Blanche Leaf Prosser	Mary Durn Brown, the mother
Clifford E. & Annie Danford Allen	Mr. William Barnes, Mrs. William Barnes, Mrs. Eva S. Brainard
Frederick Harry & Annie Krah Bollerer	Mrs. H. J. Brown, Harry I. Bodley
Theobold & Anna Fisher Ronnalter	The parents, Minnie Krah Howell, Frederick A. Krah
William & Annie Seipel Wollman	The parents
Joseph E. & Ella I. Chellis Marion	The parents, Helen Seipel
Guy Hicks & Luella I. Marion Atwell	Ira E. Hicks, Mrs. Hicks
William & Ellen Gleason Murdock	The mother, Ira E. Hicks, Margaret E. Hicks
Ralph & Elizabeth S. Elliott Chant	Alice Gibson, Amanda Beach, Harry I. Bodley
William & Annie Kratt Kraus	The parents
Thomas D. & Annie E. Beckett Walker	The parents, Jacob Ensle, Mrs. Jacob Ensle
Isaac Daw & Elizabeth Rockwell Russell	The parents, Sarah Walker
Frank French & Martha Phoebe Gibbons Foster	Florence Smith, Norris Bailey, Margaret Elizabeth R. Chamberlain, Emily J. Parker
Frank James & Belle Wheeler Andrus	The mother
Harry & Kate Mount	The mother, Amanda Beach, Alice Gibson
Richard L. & Alice Maud Vines Watson	The mother, H. I. Bodley
Louis A. & Annie J. Gibson Williams	The mother, Mrs. T. Crauley
Abner S. & Ida E. Mitchell Wheeler	The mother, Mrs. T. Crauley
Abner S. & Ida E. Mitchell Wheeler	The parents, Mrs. Herbert Bacon
John Thomas & Elizabeth Helen Roberts	William N. Murdock, Amanda E. Beach
Frederick B. & Mary L. Post Hungerford	The mother, Frederick Wheeler, Miss E. J. Parker
Ellsworth John & Margaret Jane Bailey Steele	The mother, Frederick Wheeler, Miss E. J. Parker
	The parents, Annie J. Bailey
	The parents, Mr. & Mrs. Norris Bailey
	Horace Hart, Annie Rhodes, Annie J. Bailey
	Carrie Eleanor Hooker, Harry I. Bodley

BAPTISMS

BY THE REV. HARRY INNES BODLEY.

<i>Name.</i>	<i>Place and Date of Birth.</i>
1900.	
Sept. 15 Clarence Joseph Hemingway	New Britain, July 18, 1899
Sept. 16 Ernest Clarence Billian	New Britain, May 22, 1897
Sept. 16 Edith White	New Britain, Dec. 31, 1894
Sept. 16 Eleanor White	New Britain, Nov. 12, 1896
Sept. 16 Ethel Abetz	New Britain, Feb. 12, 1896
Sept. 16 Raymond Ernest Walker	New Britain, July 16, 1900
Oct. 21 Richard Smyrk	
Oct. 21 Jennie Smyrk	
Oct. 21 Lucy Mary Ward	New Britain, July 26, 1900
Nov. 11 Martha Grace Barnes	Springfield, Mass, Dec. 17, 1871
Nov. 11 Martha Margaret Barnes	Hampden, Maine, Sept. 20, 1879
Nov. 11 Alice Hortense Humphrey	Hampden, Maine, Dec. 8, 1884
Nov. 11 Ethel Eleanor Humphrey	E. Hampden, Maine, Mar. 19, 1886
Nov. 11 Gladys Josephine Humphrey	E. Hampden, Maine, May 3, 1889
Nov. 11 Edward Humphrey Barnes	New Britain, Sept. 20, 1900
Nov. 11 Gladys Emily Church	New Britain, Aug. 25, 1900
Nov. 18 Eleanor Florence Conolly	New Britain, Apr. 26, 1900
Dec. 9 Flossie Emma Leonard	New Britain, Sept. 22, 1900
Dec. 19 Kenneth Wilbur Stoddard	New Britain, Sept. 4, 1900
1901.	
Jan. 20 Edith Lesley Welles	Reading, Pa., Oct. 24, 1882
Jan. 20 Andrew Clark Conway	Thompkins Cove, N. Y., Dec. 9, 1869
Feb. 17 Jennie Isabel Rowley	Newington, Conn., 1900
Mar. 5 Lovina (Ford) Laurie	Albany, N. Y., Apr. 12, 1860
Mar. 6 Byron Charles Wheeler	New Britain, Oct. 17, 1900
May 5 Katheryn Putnam Wilcox	New Britain, Feb. 8, 1901
May 19 Edna Frances Bagshaw	New Britain, June 30, 1900
June 16 Dorothy Stowe Bacon	New Britain, Dec. 31, 1900
July 21 Daisy Evelyn Judd	Terryville, Ct., Nov. 4, 1886
July 21 Edith Josephine Judd	Pequabuck, Conn., Aug. 25, 1890
July 21 Baden Powell Thompson	New Britain, June 30, 1900
July 27 Elsie Ellen Harlow	New Britain, June 7, 1901
Sept. 3 Viola Florence Markie	New Britain, Jan. 2, 1900
Sept. 6 Edward Howard Post	New Britain, Dec. 26, 1900
	Clinic—Died.
Sept. 15 Alatheia Margaret Martin	New Britain, Aug. 7, 1901

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Louis & Sophia Samuels Hemingway	The mother, Mrs. Annie Ellis, Harry I. Bodley
Ferdinand & Agnes Mary Billian	George Clarence Kumm, Ada Louise Billian
Charles Joseph & Mary S. Andrews White	The parents
Charles Joseph & Mary S. Andrews White	The parents
Joseph & Rose Fischer Abetz	The mother
Thomas D. & Annie E. Beckett Walker	The mother, Mrs. Sarah Walker, George H. Beckett
Richard & Lucy Broadbent Smyrk	The mother
Richard & Lucy Broadbent Smyrk	The mother
James & Sarah Broadbent Ward	The mother, Lucy Mary Smyrk
Eugene F. & Mary Casey Barnes	Mr. & Mrs. Albert J. Wetherill
Abram & Amelia Humphrey	Emily M. Bassett, George W. Barnes
Abram & Amelia Humphrey	Emily M. Bassett, George W. Barnes
Abram & Amelia Humphrey	Emily M. Bassett, George W. Barnes
Abram & Amelia Humphrey	Emily M. Bassett, George W. Barnes
George W. & Martha M. Humphrey Barnes	The parents, Emily M. Bassett
Albert E. & Emily Barnes Church	The parents, Emily M. Bassett
John & Eleanor Foster Conolly	The mother, Martha Ann Miller, Arthur Miller
Hurlbut J. & Rosalind Bailey Leonard	Annie Rhodes, Annie Bailey, Frederick Lewis Hart
Wilbur Nathan & Minnie Florence Fuller Stoddard	The parents, Eva Smith Fuller
William Howard & Mary Darlington Welles	Emily Josephine Parker, Jane Darlington
George W. & Tillie N. Springstad Conway	Hattie Louisa Conway, Harry Innes Bodley
Frank H. & Katherine Clarke Rowley	The parents
William Sidney & Elizabeth Turner Ford	Wm. M. Laurie, Georgia Susan Davis
Abner S. & Ida Mitchell Wheeler	Samuel F. Adam, the mother
Paul Peck & Elizabeth Humason Wilcox	Richard Wilcox, W. L. Humason, Julia Humason, Mrs. A. L. Sanford
James A. & Mary F. Atwood Bagshaw	The parents, Fred Schray, Mary Banner
Herbert D. & Maria Louisa Vines Bacon	George Vines, Mabel Helen Vines, the mother
Wm. E. & Anna Louise Rider Judd	The father, Minnie E. Beaton, Susanna Kemp Smith
George & Minnie Woodward Judd	Wm. E. Judd, Minnie E. Beaton, Susanna Kemp Smith
Benjamin & Margaret Hirst Thompson	Henry J. Browne, Minnie Clark
Clifford E. & Mary E. Quilty Harlow	The mother, Mrs. Fannie Webb
Herman & Elizabeth Peebles Markie	The mother, Mrs. Ellen Coping
Jacob & Minnie Louise Bath Post	The mother, H. I. Bodley
Frederick Henry & Lilly F. Jackson Martin	Abigail G. Staples, the mother, Wm. H. Porter

BAPTISMS

BY THE REV. HARRY INNES BODLEY.

*Name.**Place and Date of Birth.*

1901.

Sept. 15	Irene Louise Loomis	New Britain, Nov. 14, 1900
Sept. 15	Walter Raymond Woolman	New Britain, July 29, 1901
Sept. 22	Lillian Gertrude Roberts	
Sept. 28	Annie Isabel Johnston	New Britain, April 24, 1862
Sept. 28	Douglass Andrews Johnston	New Britain, Sept. 28, 1890
Sept. 28	Agnes Hawthorne Johnston	New Britain, Oct. 30, 1896
Oct. 20	Edward Adolph Kraus	New Britain, Oct. 9, 1901
Nov. 18	Stanley Judd Kelley	Rocky Hill, Conn., July 17, 1901
Nov. 24	Hazel Amelia Cancellarini	New Britain, Oct. 16, 1900
Dec. 8	Grace Annetta Pfeifer	New Britain, Aug. 3, 1900
Dec. 25	George Theodore Simons	New Britain, Aug. 21, 1901
1902.		
Jan. 19	George Trask Shelton	Bridgeport, Conn., Feb. 28, 1895
Jan. 19	Harold Lambert Shelton	New Britain, July 25, 1900
Jan. 26	Alfred Charles William Middleton	New Britain, Sept. 2, 1901
Jan. 31	Louise Julia Klett	Worcester, Mass., July 2, 1872
Mar. 29	Gertrude Frances Mitchell	New Britain, June 3, 1901
Mar. 30	Stanley Hudson Bell	New Britain, March 6, 1901
Mar. 30	Charles Gibson Williams	New Britain, July 20, 1901
Mar. 30	Myrtle Isabelle Boyington	New Britain, Dec. 17, 1901
Mar. 30	Isabel Virginia Anderson	New Britain, Jan. 30, 1901
Mar. 30	Frank Kenneth Chant	New Britain, 1901
Mar. 30	Edward Ives Burr	New Britain, Aug. 24, 1900
Mar. 30	Harold James Bagshaw	New Britain, Nov. 11, 1901
Apr. 13	Mabel Alice Barnes	New Britain, Nov. 20, 1901
Apr. 27	Victor Bernhardt Cancellarini	New Britain, Dec. 18, 1901
May 18	Doris Ethel Wolff	New Britain, Aug. 24, 1901
May 25	Nellie Kellogg	Keokuk, Iowa, Aug. 24, 1875
June 15	Mildred Corrinne Hellberg	New Britain, Feb. 3, 1899
June 15	Celia Louise Elliott	Clinton, Conn., Jan. 6, 1875
June 20	Harold Raymond Andrus	New Britain, June 7, 1902
July 6	Elsie Bennett Watson	Mt. Hermon, Mass., Sept. 2, 1900

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Bernadotte & Louise Seipel Loomis	William Woolman, Anna S. Woolman, the mother
William & Anna Seipel Woolman	Louise S. Loomis, Bernadotte Loomis, the father
John H. & Julia B. Church Andrews	Carrie Douglass, Mary Alice Adams, Robt. J. Vance
Frank Hawthorne & Annie Isabel Andrews Johnston	Rev. J. F. Sexton by proxy, Robt. J. Vance, Carrie Douglass
Frank Hawthorne & Annie Isabel Andrews Johnston	Mary Alice Adams, Carrie Douglass, Robt. J. Vance
William & Anna Grote Kraus	The parents
Joseph Francis, Jr., & Clara Louise Judd Kelly	The parents, Harriet Lunt Judd
Bernhardt, Jr., & Isabel Seipel Cancellarini	The parents
John & Annetta Maria Britsch Pfeifer	The mother, Lillian C. Pfeifer
George Frederick & Beatrice Frederickson Simons	May Gillette Johnston, the parents
William L. & Edith B. Trask Shelton	The parents
William L. & Edith B. Trask Shelton	The parents
Alfred & Clara Ovendale Middleton	Gertrude Dorgan for Mary E. Middleton, Harry Veedahm for Wm. Henry Middleton
Frank & Julia Mayberger Diemar	Annie G. Bodley, George W. Klett, Frank W. Klett
George H. & Mary Ann Mitchell	Percy Lee, Elizabeth Frick, Frances Gwynne Mitchell
Charles Hudson & Martha Viola Gray Bell	The parents
Louis A. & Annie J. Gibson Williams	The mother, Annie A. Turner, Charles W. Turner
Eugenie F. & Isabella Seiple Boyington	The mother, Walter F. Boyington, Bertha F. Teich
Charles Gustave & Isabelle Agnes Anderson	William T. Gibson, Mary J. Littlehale
Ralph & Eliza S. Elliott Chant	Fannie Kingsbury, Walter Kingsbury, the father
Clarence J. & Lillian Goodwin Burr	The parents
James A. & Mary Frances Atwood Bagshaw	Charles R. Atwood, Eva B. Relyea
George W. & Martha Humphrey Barnes	The parents, Geo. E. Casey, Mary Barnes Casey
Bernhardt Jr. & Isabel Seipel Cancellarini	The parents, Mrs. Hornkohl
Charles Oliver & Ellen M. Gibson Wolff	The parents
Wm. Beeler & Mary Ellen Meek Daniels	Dr. Kenneth E. Kellogg, Mrs. H. I. Bodley
Gustave William & Sophie Johnson Hellberg	The parents, Mr. & Mrs. Frank Rybeck
Albert Hudson & Amelia Louise Brown Chatfield	Geo. Edward Elliott, Mrs. Callie D. Tyler
Frank J. & Belle Wheeler Andrus	Geo. Vines, John J. Coats, the mother
Richard L. & Alice Maud Vines Watson	The parents, Rosalie Mathilda Durn

BAPTISMS

BY THE REV. HARRY INNES BODLEY.

	<i>Name.</i>	<i>Place and Date of Birth.</i>
1902.		
Aug. 3	Evelyn Quintard Payne (Hypothetical)	New York City, Nov. 11, 1897
Aug. 3	Florence Seymour Stevens	Norfolk, Conn., Feb. 17, 1901
Sept. 21	Maud Olivia Chatfield	New Britain, Dec. 21, 1886
Sept. 21	James Mills Ward	New Britain, May 17, 1902
Sept. 27	Charles Henry Sewell Thompson	New Britain, June 30, 1902
Oct. 19	John Oliver Elliott	Plainville, Conn., March 2, 1902
Oct. 19	Charlton Eugene Henry Torello	New Britain, June 27, 1902
Oct. 20	Ellen Senior	New Britain, Oct., 1902—Clinic
Nov. 16	Bernice Lampson Finch	New Britain, May 9, 1902
Nov. 16	Raymond William Juengst	New Britain, Oct. 1, 1902
Dec. 7	Anna Wilhelmina Brennecke	New Britain, Oct. 10, 1902
Dec. 28	Gladden McWilliams Barnes	Barkhamsted, Conn., Apr. 8, 1902
1903.		
Jan. 11	William George Rice	New Britain, Oct. 28, 1900
Jan. 25	Ethel (née Bennett) Kinne	New Britain, Jan. 14, 1874
Jan. 25	Howard Ransom Kinne	New Britain, Dec. 2, 1900
Jan. 25	Elliott Stephen Morse	Waterbury, Ct., Sept. 12, 1847
Jan. 25	James Alfred Dyson	New Britain, Dec. 19, 1875
Jan. 25	Belle Lucretia Kimball	New Britain, Aug. 12, 1872
Jan. 25	Gertrude Anna Kimball	New Britain, April 5, 1876
Jan. 25	Layet Olivia Desmond	Meriden, Conn., Oct. 25, 1891
Feb. 1	Eleanor Atwood Cowles	Plainville, Conn., Sept. 3, 1902
Apr. 12	Gertrude Mabel Gustafson	New Britain, Oct. 28, 1902
Apr. 12	Florence Beatrice Hannam	New Britain, Jan. 22, 1903
Apr. 25	William Daniel Kellogg	New Britain, Oct. 7, 1902—Clinic
May 1	William George Carson	New Britain, Mar. 11, 1903—Clinic & died
May 3	Ethel Marion Post	New Britain, Sept. 19, 1902
May 31	Isabella Procter McNulty	New Britain, Dec. 17, 1902
June 14	Thomas Melville Dyson	New Britain, Feb. 1, 1903
June 24	Mary Etta Munson	Terryville, Conn., Sept. 12, 1839—Clinic
June 24	Elvira Grace Munson	Northfield, Conn., Apr. 10, 1870
July 12	Raymond Mount	New Britain, Mar. 29, 1903
July 25	Herbert James Wheeler	*New Britain, May 22, 1903
July 26	Florence Elizabeth Miller	New Britain, May 22, 1903

BY THE REV. JARED STARR.

Aug. 16	Cora Martha Bertini	New Britain, June 16, 1903
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BAPTISMS

*Parents.**Sponsors or Witnesses.*

Edward Quintard & Harriet Hooker Hoyt Payne	Adele Q. Palmer, by proxy, the mother, Mary Q. Hoyt, by proxy, Virginia H. Meyer, Blake-man Q. Meyer, by proxy, H. I. Bodley
Harry Edwards & Charlotte Seymour Stevens	The parents, Mary C. Seymour
Edward H. & Annetta McCartney Chatfield	Eliza Hartman, John J. Coats, the mother
James & Sarah Broadbent Ward	Mrs. H. J. Browne, the mother
Benjamin & Margaret Hirst Thompson	Luke Sewell, by proxy, the mother, Charles Wearne, Amelia Wearne
Charles James & Anna Topham Elliott	Clara Martin, John Topham, Ralph Chant
Charles Antonio & Julia E. Grunenthal Torello	Ovina Ruth Grunenthal, Emil Brumbaum, the mother
Abraham & Frances M. Senior	The mother, Mrs. Samuel Tulley, H. I. Bodley
Charles Alfred & Amy Fredretta Lampson Finch	Alfred Seward Finch, Ellen Coe Tolles Finch
Jacob William & Mary Baum Juengst	Miss Emma Baum, the father
Reinhold & Emma Brennecke	Mr. & Mrs. Kraus, the parents
Ernest E. & Eva May McWilliams Barnes	The father, Thomas McWilliams, May Footit
Alfred Henry & Ellen Clara Rice	The parents
Joseph W. & Delia Reynolds Bennett	Forrest Conklin, Mrs. Eliza Hartman, Wm. Aaron Kinne
William Aaron & Ethel Bennett Kinne	The parents, Forrest Conklin
Stephen & Caroline Antoinette Tuttle Morse	Norris Bailey, Charles F. Chase, Martha T. Morse
John B. & Emily E. Andrews Dyson	George Vines, Mabel H. Vines Dyson
Luke W. & Elizabeth Stone Kimball	Norris Bailey, Celia Antoinette Shepard
Luke W. & Elizabeth Stone Kimball	Norris Bailey, Celia Antoinette Shepard
James & Elizabeth Desmond	Annie Lovetta Larson, John P. Larson, H. I. Bodley
Clinton W. & Elizabeth Atwood Cowles	The parents, Jennie Dimond Atwood
John P. & Annie M. Seaholm Gustafson	The parents
Francis J. B. & Alice Hannam	The parents proxy for Mr. and Mrs. Frank Frampton, Southampton, England
Kenneth E. & Nellie Daniel Kellogg	The parents, Mary Anna Bodley
William Carson	The parents
Jacob & Minnie L. Bath Post	Mary C. Bath, Edward W. Post
George & Lilly Roberts McNulty	The parents, William McNulty, Isabella McNulty
Thomas Jr. & Elizabeth Helen Dyson	The parents, Lydia A. Mitchell
Shelton & Eliza Ford Bronson Smith	Clara Minnie Potter, Elmira Lulu Munson
Hosea & Mary Etta Smith Munson	Clara Minnie Potter, Elmira Lulu Munson
Harry & Kate Mount	The parents, George Vines, Mrs. Thomas Bennett
Dwight L. & Margaret Fay Wheeler	The mother, the rector, Mary Anna Bodley
Arthur & Martha Ann Grinley Miller	Carrie Middleton, Emily Tailor, John I. Middleton
Onofrio F. & Concetti Bertini	Augustino Bertini, Anna C. Bertini, Concetti & Onofrio Bertini

BAPTISMS

BY THE REV. HARRY INNES BODLEY.

*Name.**Place and Date of Birth.*

1903. Sept. 27	John Frederick Allen	New Britain, Sept. 14, 1902
Oct. 25	Clemens Graham Darnstaedt	New Britain, May 25, 1903
Nov. 26	Elbridge Willis (clinic) died	Fayetteville, N. C., Aug. 3, 1886
Dec. 11	Louis Schutz (clinic) died	
Dec. 25	Lilian Ruth Simons	New Britain, July 25, 1903
1904. Mar. 6	Martha Amelia Ransom	Atlanta, Ga., Feb. 4, 1889
Mar. 6	Sarah Inez Messenger	New Britain, Sept. 22, 1880
Mar. 6	Hattie Frances Messenger	Unionville, Conn., Nov. 9, 1874
Apr. 3	Florence Martha Featherstone	Clinton, Mass., Aug. 9, 1900
Apr. 3	Everett George Church	New Britain, Oct. 4, 1903
Apr. 3	Eugene William Barnes	New Britain, June 21, 1903
Apr. 3	Dorothy Mitchell Loomis	New Britain, Aug. 17, 1902
Apr. 3	Catharine Lillian Martin	New Britain, April 8, 1903
Apr. 17	John Arthur Turner	New Britain, June 22, 1901
Apr. 24	Janet Inglis Newton	New Britain, Dec. 5, 1903
May 1	Gertrude Smyrk	New Britain, Apr. 12, 1903
June 19	Mabel Hannah Elliott	New Britain, Nov. 9, 1903
June 19	Lenore Elliott	New Britain, Oct. 4, 1903
June 19	Wilfred Arthur Chant	New Britain, Nov. 9, 1903
July 31	Wesley Elliott Porter	New Britain, June 26, 1904

BY THE REV. H. N. WAYNE.

Aug. 1	James Wayne Cooper	New Britain, May 22, 1904
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BY THE REV. HARRY INNES BODLEY.

Sept. 18	Mildred Louise Hornkohl	New Britain, May 7, 1904
Oct. 2	Sadie Elizabeth Upton	Chicago, Ill., Feb. 14, 1890
Oct. 2	Mabel Gertrude Upton	Chicago, Ill., Feb. 7, 1892
Oct. 16	Doris Elizabeth Williams	New Britain, Aug. 5, 1904
Nov. 24	George Frederick Hambach	New Britain, Oct. 31, 1904
1905. Jan. 15	Eleanor Madeline Larson	New Britain, Jan. 14, 1904
Mar. 19	Clarence Ralph Northrop	New Britain, April 11, 1891
Mar. 19	Lawrence Damon Bigelow	Brandon, Vt., Oct. 22, 1884
Mar. 26	Virginia Caswell Hurlbut	New Britain, Nov. 14, 1904
Apr. 2	Hilda Lee Towers	Springfield, Mass., Feb. 5, 1897
Apr. 2	Nettie Edna Calburnia Towers	Apr. 30, 1890

BAPTISMS

*Parents.**Sponsors or Witnesses.*

John & Marion Watson Allen	Jennie Mira Allen Risley, Susan Dunn, Katie Dunn
Frederick William & Mattie Louise Graham Darnstaedt	Charlotte Horton Hill, Clemens Richard Darnstaedt, the mother
Simon & Hattie Murdock Willis	The mother, H. I. Bodley
Louisa A. Schutz	H. I. Bodley, attendant
George Frederick & Beatrice Frederickson Simons	The parents, Victoria Matilda Mason
Victoria D. & Annie Faustmawn Ransom	C. Antoinette Shepard, Mary Anna Bodley
Coral & Maria Clark Messenger	C. Antoinette Shepard, Mary Anna Bodley
Coral & Maria Clark Messenger	C. Antoinette Shepard, Mary Anna Bodley
William Henry & Martha Carrie Kramer Featherstone	
Albert E. & Emily Barnes Church	The parents
Eugene Francis & Martha Grace Wetherill Barnes	George E. Casey, Mary E. Casey
Bernadotte & Louise Seipel Loomis	The parents, Emily M. Seipel
Andrew & Clara Topham Martin	Mary Topham, John Topham, Mrs. Henessy
James & Mary Dunbar Turner	Margaret Turner, Arthur Turner
R. Page & Effie Inglis Newton	The mother, Mary Anna Bodley, Chas. F. Chase
Richard & Lucy Broadbent Smyrk	The mother, Mary Ward, H. I. Bodley
Charles James & Anna Topham Elliott	Ralph Chant, Mrs. Ralph Chant, Mrs. C. J. Elliott
George Edward & Celia Louise Elliott	George E. Elliott, Mrs. George E. Elliott, Mrs. Louis Hitchcock
Ralph & Eliza S. Elliott Chant	Ralph Chant, Mrs. Ralph Chant, Herbert J. Kingsbury
William Henry & Emma Elliott Porter	Mrs. Thomas H. Porter, Geo. A. Porter, the father
James Earnest & Elizabeth Wayne Cooper	James Earnest Cooper, Glenn Hylton Wayne, Edith Wayne Goss
August & Helen Seipel Hornkohl	The parents, Louise Seipel Loomis
William & Elizabeth Jane Godfrey Upton	The mother, Herbert Lain, H. I. Bodley
William & Elizabeth Jane Godfrey Upton	The mother, Herbert Lain, H. I. Bodley
Luther B. Jr. & Isabella G. Hubbard Williams	The parents, Mrs. Martha E. Hubbard, Clarence W. Hubbard
Emil & Josephine Watrous Hambach	The mother, Miss Elsie Hambach, Mr. & Mrs. Fredk. Ehrle
John Peter & Annie Loretta Kerr Larson	Albert Ensle, Pauline Ensle, the mother
Arthur J. & Clara Williams Northrop	Mrs. Eliza Hartman, Dr. F. A. B. Forrest, Mr. Mr. C. E. Youngblad
Edward Luke & Katharine Ketchum Bigelow	Miss Eliza Hartman, Dr. F. A. B. Forrest, Mr. C. E. Youngblad
George Elmer & Grace Caswell Hurlbut	Mrs. Grace M. Hadley, Mrs. Marshall I. Smith, Mr. Marshall I. Smith
James & Margaret Doll Towers	Miss H. J. Towers, Dr. F. A. B. Forrest, Mrs. H. J. Browne
James & Margaret Doll Towers	Miss H. J. Towers, Dr. F. A. B. Forrest, Mrs. H. J. Browne

BAPTISMS

BY THE REV. HARRY INNES BODLEY.

	<i>Name.</i>	<i>Place and Date of Birth.</i>
1905.		
Apr. 2	Jennie May Sweet	New Britain, Sept. 7, 1902
Apr. 2	Burdette Clifton Sweet	New Britain, Aug. 12, 1904
Apr. 2	Duncan Scaife	New Britain, May 5, 1904
Apr. 2	Doris Louise Hardy	New Britain, Feb. 17, 1905
Apr. 22	Theodore Smith Hart	New Britain, Oct. 7, 1902
Apr. 22	Maxine Hart	New Britain, June 6, 1904
Apr. 22	Sarah Alice Rowley	Newington, Conn., Dec. 1, 1903
Apr. 23	Annie Louisa Broadley	New Britain, Sept. 20, 1897
Apr. 23	Charles Winship Rackliffe	New Britain, Jan. 23, 1905
Apr. 23	Lillian Ethel Williams	New Britain, Dec. 10, 1904
Apr. 30	Frederick DeWitt Peck	Brooklyn, N. Y., May 7, 1901
Apr. 30	Lois Williams Peck	Brooklyn, N. Y., June 12, 1902
Apr. 30	Edwin Barnes Peck	Brooklyn, N. Y., June 24, 1903
May 14	Clinton Alfred Bigelow	Cranston, R. I., Aug. 5, 1896
May 28	Chester Arthur Humphrey	Hampden, Maine, Dec. 18, 1882
June 28	Harold Emil Tucker	New Britain, Feb. 15, 1905
June 29	Beatrice Pearl Knapp	New Britain, April 5, 1905—Clinic
June 30	Gordon Disbrow Porter	New Britain, Feb. 2, 1905—Clinic
July 9	Eunice Miriam Ward	New Britain, Mar. 5, 1905
July 12	Ethel Irene Wheeler	New Britain, May 24, 1902
July 12	Robert Edward Wheeler	New Britain, Mar. 10, 1905
July 15	Harry Edward Stearns	New Britain, Oct. 17, 1905—Clinic, twins
July 15	Harold Edwin Stearns	New Britain, Oct. 17, 1905—Clinic, twins
July 21	Henry Abram Church	New Britain, Dec. 6, 1904—Clinic
July 23	Everett Townsend Fieber	New Britain, Nov. 11, 1904
July 23	Gladys Mary Ronnalter	New Britain, April 27, 1905
July 30	Mary Louise Post	New Britain, Feb. 16, 1905
July 30	Lillian Amelia Barnes	New Britain, Mar. 5, 1905
Sept. 10	Althea Selina Blinn	New Britain, Nov. 29, 1902

BAPTISMS

*Parents.**Sponsors or Witnesses.*

Jesse Harrison & Lillie Belle Hill Sweet	Mr. Charles Hill, Mrs. Charles Hill
Jesse Harrison & Lillie Belle Hill Sweet	Mr. Charles Hill, Mrs. Charles Hill
Thomas Jonas & Elizabeth Fisher Scaife	Mrs. Ellen Blinn, the parents
Robert & Florence Seipel Hardy	Mr. Henry Seipel, Mrs. Henry Seiple, Mrs. Isabella S. Boyington
Maxwell Stansberry & Louise Smith Hart	Florence Bradlee Smith Hart, Theodore Elliott Smith, the father
Maxwell Stansberry & Louise Smith Hart	Florence Bradlee Smith Hart, Theodore Elliott Smith, the mother
Frank Hills & Katharine Clarke Rowley	The parents
Walter & Elizabeth Miller Broadway	Mrs. Gridley, the parents
Thomas Winship & Alice Gibson Rackliffe	Charles O. Wolff, Ellen Gibson Wolff, Thomas H. Gibson
Louise A. & Annie Gibson Williams	Thomas H. Gibson, Mary F. Bagshaw
DeWitt Keeler & Florence Lovinia Barnes Peck	Mrs. Lois Peck Williams, the parents
DeWitt Keeler & Florence Lovinia Barnes Peck	Mrs. Lois Peck Williams, the parents
DeWitt Keeler & Florence Lovinia Barnes Peck	Mrs. Lois Peck Williams, the parents
Charles Harrison & Myra Alice Quimby Bigelow	Eleanor S. Bodley, Bertha Harrison Bigelow, Dr. F. A. B. Forrest
Abram & Amelia Humphrey	William H. Barnes, Emma J. S. Barnes
Burton Charles & Clarabelle Wol-sky Tucker	None, clinic
George Henry & Elizabeth Fisher Knapp	The mother, Rose Fisher Abetz
Alphonso B. & Harriet Disbrow Porter	The mother, W. E. Attwood, Nellie Lewis
James & Sarah E. Broadbent Ward	The mother, Mrs. Lucy Smyrk
Frederick Jewel & Hattie Dora Rainsford Wheeler	The mother, Anna Eliza Rainsford
Frederick Jewel & Hattie Dora Rainsford Wheeler	The mother, Anna Eliza Rainsford
Harvey E. & Ella Agnes Clark Stearns	The mother, Sarah E. Norton
Harvey E. & Ella Agnes Clark Stearns	The mother, Sarah E. Norton
Henry & Alice Hortense Humphrey Church	The mother, Ruth Lavinia Church
Minor M. & Mabel Anne Smith Fieber	The parents, Daisy May Fieber, Henry J. M. Smith
Theobald & Anna Mary Fisher Ron-nalter	The parents, Katharine Abetz
Jacob & Minnie Louise Bath Post	Rosa H. Bath, William Reidel
George Webster & Martha A. Hum-phrey Barnes	The parents, Albert E. Church, Emily Barnes Church
George Washington & Clara Goodi-son Blinn	The parents, Elsie Goodison

BAPTISMS

BY THE REV. HARRY INNES BODLEY.

*Name.**Place and Date of Birth.*

1905.

Sept. 10 Clara May Blinn

New Britain, Oct. 2, 1904

Sept. 17 Gladys Mary Slaney

New Britain, June 13, 1905

Sept. 17 Anna Doretha Hornkohl

New Britain, June 20, 1905

Nov. 5 Charles Edward Kraus

New Britain, July 10, 1904

Nov. 19 Gladys Eleanor Middleton

New Britain, Aug. 11, 1905

Nov. 26 Jessica Eleanor Jackson

Feb. 14, 1890

Nov. 26 Nellie Jackson

April 15, 1892

Nov. 26 Harriet Jackson

Dec. 23, 1894

Nov. 26 Bertha Elizabeth Larson

New Britain, Aug. 2, 1905

Nov. 26 Mildred Ellen Watson

Hartford, July 17, 1905

Dec. 31 Ethel May Binning

New Britain, June 19, 1905

Dec. 25 Clifford Clarence Simons

New Britain, April 4, 1905

1906.

Jan. 20 George Edward Dodson

New Britain, Jan. 22, 1905

Jan. 28 Richard Whiten Haslam

New Britain, Oct. 3, 1905

Feb. 11 John Douglass Rankin

New Britain, Aug. 3, 1905

BY THE REV. WM. H. MORRISON.

Apr. 5 Earl G. Elliott

New Britain, Feb. 4, 1906

BY THE REV. HARRY INNES BODLEY.

Apr. 15 Robert Joseph Turner

New Britain, Feb. 10, 1906

Apr. 29 Ethel Naomi Church

New Britain, Dec. 22, 1905

May 13 Irene Roberts McNulty

New Britain, July 18, 1904

May 20 Mary Peck Wilcox

New Britain, Feb. 8, 1906

June 3 Merrill Harrison Sweet

New Britain, Nov. 22, 1905

June 3 William Arthur Hedeler

New Britain, Aug. 1904

June 3 James Howard Bagshaw

New Britain, Jan. 3, 1906

June 6 Melvin Chester Seymour

Simsbury, Conn., Aug. 13, 1905

Sept. 16 Howard Arthur Banner

New Britain, July 11, 1906

Oct. 21 Winifred Frances Kensell

Hartford, June 15, 1906

Dec. 30 Viola Clara Giles Hawksworth

New Britain, Oct. 20, 1906

BAPTISMS

*Parents.**Sponsors or Witnesses.*

George Washington & Clara Goodison Blinn	The parents, Elsie Goodison
Lewis John & Alice Spence Slaney	Bertha Winston, Ellen Agnes Anderson, Thomas Spence
August & Helen Seipel Hornkohl	The parents, Amelia Maggie Seipel
William & Anna Grote Kraus	Dora & Christian Fritz, the mother
John Irving Middleton	The mother, Louise Didsbury Kensel, Wm. Ernest Middleton
Joseph Jackson	Henry J. & Mary D. Browne, Mary Jane Porter
Joseph Jackson	Henry J. & Mary D. Browne, Mary Jane Porter
Joseph Jackson	Henry J. & Mary D. Browne, Mary Jane Porter
John Aaron & Bertha Schmarr Larson	Selina Josephine Larson & Herman Otto Schmarr
Henry S. & Sarah Ann Kinkade Watson	Mr. & Mrs. James A. Kinkade, Ellen May Kinkade
Charles & Caroline Binning	The parents
George Frederick & Beatrice Fredrickson Simons	The parents, Louis Alfred Brown & Victoria Matilda Mason
William Edward & Theresa Falk Dodson	The father, Emma Matilda Anderson. Magnus Anderson
Wilbur T. & Cora Haslam Haslam	Elizabeth Crabtree, Geo. A. Porter, Agnes Brewin
John & Guylena Bolles Rankin	Alice Sarah Vibberts, Charles Vibberts & Sarah Josephine Bolles
Charles James & Anna Topham Elliott	
James & Mary J. Dunbar Turner	The father, Herbert A. Lain, Caroline M. Benstead Lain
Henry & Alice H. Humphrey Church	The mother, Chester Arthur Humphrey & Ethel Lena Humphrey
George & Lily Roberts McNulty	The parents, William McNulty, Isabella Sullivan McNulty
Paul Peck & Elizabeth Katharine Humason Wilcox	Elizabeth Wilcox, Elizabeth Peck Wilcox, Eunitia Eno Humason & Paul Peck Wilcox
Jesse Harrison & Lillie Belle Hill Sweet	George & Mary M. Merrill
William & Carrie M. Barrows Hedeler	Arthur C. Barrows, William F. & Minnie Hedeler
James A. & Mary Frances Atwood Bagshaw	William Bagshaw & Mrs. Lewis Williams
Thomas Henry & Sarah Ann Barnes Seymour	Elizabeth Barnes Parkin, Bessie Meyers, William H. Murley
John Henry & Agnes Veronica McNamara Banner	Sophia Banner, Arthur Stanley, John Henry Banner
William Henry & Louise Didsbury Kensell	The mother, John I. Middleton, Mrs. J. I. Middleton
John Beatty & Martha H. Thompson Hawksworth	The mother, Benjamin Thompson

CONFIRMATIONS

BY THE RIGHT REVEREND THOMAS CHURCH BROWNELL, D.D.
First in the East Main Street Chapel.

Rev. Thomas J. Davis, Rector.

There is no date in the original record, but a letter written by Miss Emeline Russell shows that this class was confirmed December 7, 1837, the day of the consecration of the chapel.

This is the only record of Confirmations found prior to 1848. The Journal of Convention reports eight persons confirmed April 4, 1841, seventeen persons confirmed June 8, 1845. The Rev. John M. Guion was the Rector on both of these dates.

Dec. 7, 1837.

Jerusha Dickinson.	E. E. Russell. (Eliza Emeline.)
Jerusha Deming.	Catherine Russell.
Miss Crumby.	Emanuel Russell.
Mrs. Philip Hart.	William Churchill.

BY THE RIGHT REVEREND THOMAS CHURCH BROWNELL, D.D.

Rev. Alexander Capron, Rector.

(This 1848 class was prepared by Rev. Abner Jackson.)

Dec. 23, 1848.

Henry E. Russell.	Mrs. Catharine Vensil.
Mrs. Elizabeth, Wife of H. E.	Betsey Julianna Todd.
R.	Mary Ann Smith.
Joseph Staples.	George Bullock.
Mrs. Ann Ashburn Staples.	Mrs. Rebekah Bullock.

July 15, 1849.

Samuel Alexander.	Louisa Dickinson.
Elias Barnes.	Mrs. Anne Hamilton.
Mrs. Caroline Barnes.	Charles P. Todd.

Feb. 24, 1850.

Miss Maria Peard.	Miss Caroline Pettibone.
Mrs. Ellen Strickland.	Edward L. Goodwin.

CONFIRMATIONS

BY THE RT. REV. THOMAS CHURCH BROWNELL, D.D.

May 4, 1851.

Mr. George Kilbourn.	Mrs. Julia Anne Butler.
Mrs. Kilbourn.	Mrs. Henrietta H. Francis.
Mr. William B. Smyth.	Mr. Henry G. Seymour.
Mr. Orrin Brown.	Miss Mary E. Hill.
Mrs. Charlotte Brown.	Miss Mary Jane Goodwin.
Mrs. Miranda Patterson.	Mrs. Harriet Fenton.
Mr. Oscar M. Butler.	Mrs. Christopher Senior.

BY THE RT. REV. JOHN WILLIAMS, FIRST YEAR OF HIS
CONSECRATION.

May 30, 1852.

Timothy Langdon.	Darwin Francis.
Mrs. Timothy Langdon.	Jacob (L.) Strickland.
William H. Grimes.	Richard Birchall.
Mrs. (C. J.) Grimes.	Edwin Goodwin.
Norris Bailey.	Henry Randall.
Mrs. Roxa Deming Bailey.	Caroline Dowdd.
William L. Humason.	Augusta Griswold.
Mrs. Eunitia Humason.	Octavia Dickinson.

Easter Sunday Evening, Apr. 16, 1854.

Mrs. Mary Wells, widow of	Miss Julia J. Eno.
late Ashbel Wells.	Miss Eva L. Eno.
Mrs. Ellen Maria Tolles, wife	Miss Jane Wilson.
of Henry Tolles.	William H. Webster.

Rev. Francis T. Russell, Rector.

Evening, June 7, 1855.

Mrs. Ada L. Wood.	Louisa F. Smith, a Normal
Orlena Mitchelson.	Scholar.
Lewis A. Babcock.	Ambrose Todd.
Jeannette Lee.	Mary Hobart Guion.
Elizabeth Smyth.	George W. Waters.

July 18, 1856.

Oliver B. North.	Mrs. Martha Ann Leland.
Dicken Horsfall.	Mrs. Sylvia R. Smith.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Rev. Francis T. Russell, Rector.

July 18, 1856.

Timothy Root.	Mary Tolles.
J. Marshall Guion.	M. Josephine Wood.
Alfred (S.) Finch.	Ellen Dyson.
Austin S. Humphrey.	Ruth Johnson.
Edmund H. Russell.	Rhoda Lovina Webster.
Charles Smith.	Sarah Horsfall.
Mrs. Harriet Dyson.	Amelia Bowden Guion.
Mrs. Sarah Conklin.	

May 15, 1857.

Robert Henn.	Alice Sheard.
Mrs. Harriet Smith.	Sophia Beach.
Mrs. Emma G. Warner.	Henry Beach.
Norman Warner.	Catherine H. Lovell.
Cordelia B. Beers.	Mrs. Delia Morgan, in private.
Mary Elizabeth Hanaford.	

Jan. 15, 1858.

Henry R. Gridley, in private.	Mrs. Harriet F. Gridley, in private.
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May 16, 1858.

Christopher Wells.	Hetty H. Guion.
Mrs. Elizabeth Wells.	Elizabeth Guion.
Charles Harris.	Mrs. Susan J. Wrisley.
Martin V. B. Glover, Normal Scholar not residing in the Parish.	Alice E. Orvis.
Augustus Warner, Normal Scholar not residing in the Parish.	Celia Randall. Normal Scholar not residing in the Parish.
Chester Penfield.	Lydia A. Staats. Normal Scholar not residing in the Parish.

May 16, 1859.

Dr. S. W. Hart.	Susan M. Moore.
Emery E. Taylor.	William N. Lockwood.
Mrs. Mary N. Taylor.	Esther L. Hitchcock.
Isabella Rowbotham.	Nathan R. Cook.
Esther M. Judd.	Mrs. Barbara Henn.
Mrs. Julia A. Warner.	

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Apr. 10, 1860.

Ralph Dickinson.	Margaret Smyth.
Robert Henn.	Mrs. (Sarah) Penfield.
Christópher Repstock.	Emma (G.) Gibbons.
Mrs. Mary A. Martin.	Mrs. Elizabeth Habermahl.
Emily Webster.	

Dec. 8, 1861.

George R. Post.	Carlos DeW. Felix.
Mrs. Elizabeth Post.	Emma Felix.
Mrs. Martha L. O. Smith.	Augusta Birge.
Mrs. Jenny Stillman.	Georgianna Bradley.
Mrs. Althea O. Dickinson.	Annis Maria Smith.
Mrs. Cornelia Ann Vibberts.	Margaret L. Post.
Ellen H. Johnson.	Grace Russell.
Francis E. Felix.	Mrs. Harriet W. Mack.

May 3, 1863.

Thomas F. Hart.	Peter Gangloff.
Mrs. Jane Lockwood.	Lewis Leisler.

May 30, 1863.

Mrs. Mary Leisler.	Emily N. Orvis.
Mary Webster.	Ellen Tolles.
Mrs. Jane Harris.	

BY THE RIGHT REVEREND HORATIO SOUTHGATE,
MISSIONARY BP. OF CONSTANTINOPLE.

Rev. L B. Baldwin, Rector.

Apr. 23, 1865.

Ellen Douglas.

BY THE RIGHT REVEREND JOHN WILLIAMS, D.D.

May 2, 1865.

Arthur McConkey.	Lucy Ella Luther.
Mrs. Eliza Gangloff.	Alfred H. Stanley.
Mary McConkey.	Mrs. Sarah J. Lozier Stanley.
William McConkey.	Emma Hart Dickinson.
Annie G. Kennedy.	Martha Louisa Staples.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Rev. L. B. Baldwin, Rector.

May 2, 1865.

Julia Matilda Vergason.	Annie Esther Staples.
Mary Allen.	Rosa Belle Grimes.
Catherine Hallily.	Mrs. Harriet Jane Sedgewick
Laura Clementina Merrill.	Mrs. Dora Martin.
Watson Griswold Palmer.	Mrs. Mary Edwards Judson.
Mrs. Mary Gilbert Palmer.	

June 10, 1866.

Mary Ann Gill.	Miss Craigin.
Elizabeth Jane McKeon.	Dennis Halliley.
Sarah Ellen Webster.	Mrs. Lucy Anna Cooley.
Katie Hannah Gaff.	Lucy Goodell Angell.
Theressa Lee.	Marietta Robinson.
Alice Lee.	Amanda Wilson.
Ella Lee.	Mary Wilson.

May 16, 1867.

Gilbert Jepson.	Mary H. Rosseter.
Mary Johnson.	Emilie P. Barrett.
Mrs. Mary Cadwell.	Virgil P. Humason.

June 28, 1868.

John James Coats.	Julia Eloise Gearhart.
Emma Tolles.	Charles Webster.
Joseph Porter.	Sherman Pomeroy Cooley.
Mrs. Jane Ford.	Florence Rosella Graham.
Annie McConkey.	Mrs. Ellen Augusta Frary.
Henry Pierce Curtiss.	Grace Merrill.
Henry Emmanuel Russell.	Peter H. Northall.
Charles Henry Barnes.	

July 4, 1869.

Mrs. Mary Ann Arnold.	Carrie Elizabeth Welton.
Emma Schultz.	Ella Beach.
Mary Deering.	Nelson Goodwin.
Mary Elizabeth Colvin.	

June 19, 1870.

Thomas Guernsey Holcomb.	Hendrick Schwab.
William Lawrence Humason.	Mrs. Margaret Schwab.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

James Porter.	Ira Edward Hicks.
Mrs. Jane Nash Vergason.	Mrs. Catharine Gammerdinger.
Mrs. Mary Augusta Russell.	Frank Henry Hooker.
Mrs. Annie Judson Pelton.	William Bishop.

Rev. John C. Middleton, Rector.

July 2, 1871. 4th Sunday after Trinity.

Jennie A. Dimond.	Robert McConkey.
Edwin Murray Doig.	Minnie S. Mott.
Leonard Doig.	Grace A. Penfield.
George Austin Fenton.	Anita (B.) Stillman.
Elizabetha F. Gangloff.	John Orin Stivers.
Alexander McConkey.	Laura A. Webster.

Apr. 25, 1872. St. Mark's Day.

Miss (Emma) Andrews, Normal Scholar.	Mrs. Martha Middleton.
Mrs. Caroline E. Banks.	Mrs. Sarah E. Norton.
Leah Buckley.	Alice D. Peck.
Lizzie Canfield.	Carrie E. Post.
Mary A. Craw.	Ella Nichols.
Rebecca Davis.	Drusilla E. Northall.
Hattie Fenton.	Richard P. Northall.
Julia Francis.	Mrs. Sarah E. Savage.
James D. Frary.	Grace Staples.
Cordelia W. Guion.	Elizabeth A. Stephens.
Henrietta L. Guion.	Mrs. Jane E. Vergason.
Mrs. Harriet L. Judd.	Gerald Hart, at Episc. Acad.,
Martha E. Lunt.	Cheshire, Entered here by
	order of the Bishop.

The third Confirmation during a twelve-month postponed from June 5, on account of the death of the Bishop's mother.

June 20, 1872.

William Brittani.	Mary Gibbons.
Nora DeBank.	Carrie Jones.
Sarah E. DeBank.	Lilla Pickford.
Emily (A.) Fletcher.	Edith Swain.
Margery Helen Fletcher.	Amelia Thorpe.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Rev. John C. Middleton, Rector.

June 20, 1872.

Ellen M. Forbes.
Cora Frary.
Martha Gibbons.

Mary J. Watson.
Frank Webster.

Monday evening, Apr. 28, 1873.

Thomas G. Banks.
Alexander Beattie.
Louise Butler.
Lucy P. Curtiss.
Jane Clark.
Eva L. Flinn.
Charles Hackney.
John Haigis.
John Hanna.
Otto Heboe.

Emily J. Kellogg.
Charles H. Murray.
Rebecca Murray.
Sarah S. Peck.
Lillian Pettis.
Adrian Post.
Charlesetta Root.
Frances E. Terrell. Normal.
Mrs. Arthur F. Vensil.

Apr. 26, 1874.

Mrs. Margaretta (Peck)
Barnes.
Frank Bille.
Mrs. M. A. Corey.
Walter Doig.
Ellen Farrell.
Joseph E. Hance.
Mrs. Elizabeth M. Hance.

George F. J. Henn.
Mrs. Annie Newton Hooker.
Bryan C. Porter.
Mrs. Mary C. Potter.
Mrs. Elizabeth Prentice.
E. Howard Taylor.
Albert S. Wells.
Mrs. Mary A. White.

Sept. 7.

Ida May Penfield.

Erastus Perry Swasey, M.D.

Rev. John H. Drumm, Rector.

Sept. 15, 1875.

Jennie Hall.
William Somers.
Mary Swaln.

Helen A. Humason.
Swaln.

Apr. 6, 1876.

Chas. Fisher.
Saml. Rainsley.
Wm. H. Rose.
Alettie Butler.

Mary Stuart Bacon.
Henrietta Gertrude Kirke.
Hester Grinnell.
Lincoln Davis.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Mrs. I. W. Butler.	Ralph Beach.
Lilian Butler.	Chas. F. Smith.

Rev. William E. Snowden, Rector.

Nov. 18, 1877.

Miss Lillie Goodwin.	Mr. Samuel Brown.
Miss Jeannie Welton Pettis.	Mrs. Mary (Wm. H.) Northall.
Miss Hattie Augusta Snowden.	Miss Katie Clark.
Henry A. S. Snowden.	Miss Addie Palmer.
Wm. Foulds.	Mrs. Hattie (Howard C.) Noble.
Miss Jeannie Case.	Mrs. Isabel J. Smith.
Miss Rosa Henn.	Henry Wm. Pritchard.
Mrs. Mary Symonds.	James Adams McConkey.
Mr. Alberti Tryon.	Mr. Louis Barker.
Mr. John Crabtree.	Mrs. Annie (Jones) Stevens.
Mrs. Charlotte (A. C.) Fenton.	Miss Louisa Margaret Seipel.
Miss Lizzie Amalia Rossberg.	

July 17, 1878.

Mrs. Margaret Case.	Mrs. Frances G. Johnson.
Mr. William Case.	Mr. John Erwin Root.
Mr. Dwight O. Welton.	Miss Grace Goodwin.
John A. Blake.	Mrs. Abby Franziska Latham.

Apr. 10, 1879.

Miss Elizabeth Hanna.	Miss Minnie Newton.
Miss Elizabeth Beatty.	Henry Schab.
Mr. William McNulty.	Louis Schab.
Mrs. Isabel McNulty.	Mr. Franklin Graham.
Mr. William Middleton.	Mrs. Mary Elizabeth Graham.
Mrs. Mary Middleton.	Mr. Wm. Charles Fisher.
Mrs. Ellen Eliza Fisher.	Mrs. Ellen M. Blinn.

Mar. 24, 1880.

Mrs. Frederika Lang.	Miss Mary Bedford.
Mrs. Mary Andrews.	Miss Sarah Clarke.
Mrs. Helen Leontine Burgess.	Miss Lillie Beach.
Mrs. Josephine Kinne.	Miss Lillie Holcombe.
Mr. Edmund John Pearson.	Miss Carrie Jane Andrews.
Mr. Charles Munro Burgess.	Miss Henrietta Seipel.
Master Charles Joseph White.	Miss Julia Henn.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Rev. John H. Rogers, Rector.

Apr. 19, 1881.

George Foulds.	Louise Henrietta Smith.
Stuart Beebe.	Lydia Emma Foulds.
John Wilson.	Mary Ellen Henn.

Apr. 9, 1882.

Mrs. Elizabeth Fox.	Miss Eva Sweet.
Mrs. Elizabeth Crabtree.	Miss Mary Ann Seipel.
Miss Etta Fox.	Miss Julia Falen.
Miss Fanny Bassett.	Samuel Dunbar.
Miss Mary Lee Post.	

Apr. 1, 1883.

Frederic Rackliffe.	Margaret Caroline Bachover.
Thomas Edward Bennett.	Elsie Wells.
Albert William Henn.	Almira Jane Wilcox.
Jenny Hanna.	Margaret Florence Patterson.
Henry Toothell.	Mary Durn.
Harriet Maria Root.	Alice Sweet.
Jerusha Adkins.	

Feb. 29, 1884.

James Henry Goldthwaite.

Mar. 30, 1884.

Mrs. Ellen Coates. (Widow.)	Arthur Hill.
Robert Duncan Livingstone.	

Jan. 8, 1886.

Miss Ella Fowler.	Garrett Post.
Miss Hannah E. Patterson.	Norman Cooley.
Miss Evelyn Atwood.	Walter Haines.
Miss Emily Smith.	Wm. E. Hazard.
Miss Edith W. Todd.	Isaac D. Russell.
Miss Rachel Russell.	George Cooley.
Miss Grace Pratt.	Charles Finch.
Miss Emily Josephine Parker.	Percy Lee.
Miss Sarah Seiple.	Leslie Lee.
Miss Jenny Sweet.	Wm. Prout Stranghan.

CONFIRMATIONS

BY THE RIGHT REVEREND JOHN WILLIAMS, D.D.

Rev. James Stoddard, Rector.

Dec. 5, 1886.

Sadie May Alvord.	Margaret Jane McNulty.
Mary Eliza Clementina Atwood.	Florence Magnus.
Mary Ella Barnes.	Agnes Driscoll Parsons.
Maud Louise Brown.	Mary LaFetra Russell.
Mary Anne Bennett.	Amelia Caroline Taylor.
Carmelita Corscaden.	Mrs. Mary Andrews White.
Roberta Corscaden.	Grace Celinda Yates.
Annie Dunbar.	Guy Atwell.
Mrs. Rosalin Matilda Durn.	Frederic Bishop.
Fanny Hanna.	Frederick Keith Fitch.
Anne Hanna.	George McNulty.
Cora May Haslam.	Eugene Jay Porter.
Mrs. Elizabeth Jones.	Nathan Tolles Pratt.

Dec. 11, 1887.

Hattie Louise Allen.	Idela Krou.
Harriet Jane Barkentin.	Gertrude Louisa Rackliffe.
Amelia Bath.	Louisa Seipel.
Julia Anne Beach.	Annie Seipel.
Mrs. Frances Emeline Blair.	Mrs. Elison Forsyth Swanston.
Mrs. Fanny W. Bunnell.	Geo. Jas. Turnbull.
Alfred S. Judd.	Minnie Elizabeth Yates.
Minnie Krah.	

Dec. 23, 1888.

Edith Wilter Bailey.	Wm. James Phillips.
Wm. Henry Barnes.	Anna Post.
Mrs. Elva Blake Bemis.	Lewis A. H. Powell.
Emma Burgess.	Mrs. Katie Schantz Powell.
Rosa Fischer.	Flora Seipel.
Maud Elinor Fisher.	Mrs. Margaret Simonson.
Mrs. Catherine Mary Gammerdinger.	Idela Leonora Sweet.
Henry Burnham Norton.	Maria Louisa Vines.
Charles George Phillips.	Mrs. Elz. Hazelwood Webster.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Rev. James Stoddard, Rector.

Mar. 2, 1890.

Margaret Russell.	Phillipina Neurath.
Clara Laura Judd.	Erwin Earnest Haslam.
Isabella Grace Hubbard.	Alfred Hine.

Dec. 28, 1890.

Louise L. Smith.	Anna Bath.
Elizabeth Zimmerman.	Mrs. Edith Ada Bristol.
Florence Zimmerman.	Belle Elizabeth Smith.
Josephine Sedgewick.	Nellie M. Kirke.
Hulda Wooldert.	Mrs. Harriet A. Johnson.
Frank H. Andrews.	Elizabeth S. Parker.
Mary Ann Clarke.	Alice Maud Vines.
Amanda Beach.	Mrs. Ada Staveley.
Sarah M. Hance.	Kate Marsh.

Jan. 17, 1892.

Grace Eva Baisden.	Mrs. Agnes Melsina Wood.
George Franklin Dickenson.	Lizzie Jane Phillips.
Minnie Elizabeth Holle.	William Henry Phillips.
Alfred Stanley Judd, Jr.	Thomas Charles Phillips.
Annie Krah.	Mrs. Edith Chaloner Prentice.
Elizabeth Millward.	Charles Edward Smith.
Elizabeth Hance Parker.	Florence Bradley Smith.
Margaret Dorothea Phillips.	Hilda Atheila Unkelbach.

Rev. Henry N. Wayne, Rector.

Apr. 19, 1894.

Anna Smyth Hart.	Emma Isabell Schnuck.
Margaret Carroll Hart.	Kitty Lovina Blakeslee.
Deborah Rosina White.	Annabelle Andrews.
Isabella Seipel.	Lena M. Pitzner.
Emma Calmbach.	Carolyn N. Hooker.
Alice Gertrude Stearns.	Helen Maria Gibson.
Isabella Seipel.	Ida Pitzner.
Helen Seipel.	Emma Baum.
Annah T. L. Parsons.	Mary F. Hart.

CONFIRMATIONS

BY THE RT. REV. JOHN WILLIAMS, D.D.

Laura M. Chaloner.	William B. Cooley.
Laura E. Bedell.	John A. Dunbar.
Gertrude J. Noble.	William F. Hedeler.
Bertha L. Zimmerman.	Edmond A. Blakeslee.
Ella McConkey.	James A. Kincade.
May McConkey Lukey.	Stanley S. Smith.

Sept. 15, 1894.

Cordelia N. Parker at St. Luke's Chapel, Middletown.

Nov. 30, 1894.

Annie M. Ronnalter.	Emma Thompson.
Garret P. Fitch.	Mildred E. Bradley.
Sarah Lawton.	Edward I. Stevens.
Mary E. McConkey.	Annie E. McNulty.
Minnie L. Bath.	Lewis E. Barker.
Helen Lees.	Ellen W. Dyson.
Clifford B. Hance.	Annie J. Gibson.
William H. Porter.	Eliza A. Goodison.
Horace W. Saunders.	Lilly Magnus.
Frederick Elliott.	Martha Miller.
Charlotte E. Rackliffe.	Jane A. Blake.
Mable G. Fletcher.	Annie Deihl.

Apr. 10, 1895.

Florence Lavinia Barnes.	Mable Helen Vines.
Ann Jane Cannell.	Jennie Dunbar.
Alfred Henry Rice.	Edith M. E. Mitchell.
Alfred Henry Mitchell.	Lena Deitz.
William Thomas Reynolds.	Ella Agnes Stearns.
Albert Emery Middleton.	Charles Henry Bath.
Charles J. Elliott.	Annie Dealtry Towles.
Christian Cannell.	Mrs. J. L. Eldred Minor.
Sarah Ann Kincade.	George Franklin Chapin.
Bertha Schmarr.	Samuel Earnest Towers.
Edith D. Wayne.	Hannah Jane Towers.
Annie Sylvester Callender.	Charles Winthrop Taylor.
Ada Jane Sperlongo.	Agnes O. Porter.
George Edward Elliott.	

CONFIRMATIONS

BY THE RIGHT REV. JOHN H. WHITE, D.D., BP. OF INDIANA.

Rev. Henry N. Wayne, Rector.

Apr. 24, 1896.

Arthur Shuffle.	Laura Jane Hilton.
Harry Mount.	Theodore J. Natzki.
Herbert W. A. Lain.	Otto Natzki.
Alice Louise Sweetland.	George Smith.
Blanche Schrey.	Thomas Winship Rackliffe.
Charlotte Harriet Case.	Richard Schrey.
Electa Buell.	George W. Klett.
Amelia Margaret Seiple.	Lilly Frances Jackson.
Idella May Prentice.	Stella Laura Holland.
Minnie L. Beaton.	Frederick Nelson.

BY THE RIGHT REV. LEIGHTON COLEMAN, D.D., BP. OF
DELAWARE.

Apr. 23, 1897.

Henry Hooker.	Guyon Russell Fitch.
Julia Emma Gruenthal.	Thomas Sparks Bishop, Jr.
Rosie Henrietta Bath.	Grace Goodwin.
Sophia Banner.	Rosalinde Bailey.
Gertrude Mary Middleton.	George Andrew Porter.
Clara Sarah Brennecke.	Walter Jewett.
Annie Eliza Jewett.	Ann Eliza Beckett.
Mrs. Charlotte Jewett.	Mrs. Emma Brennecke.
Arthur Wellesley Thomas.	

BY THE RIGHT REV. CHAUNCEY B. BREWSTER, D.D.,
BP. COADJUTOR OF CONN.

Apr. 8, 1898.

Carrie Eleanor Hooker.	Nettie Alvina Brumbaum.
Jennie Alice Root.	George A. Gibson.
Mabel Jane L. McWilliams.	Isaac Odishoo.
Belle May Beatty.	John B. Hawksworth.
Margaret Agnes Elliott.	Elizabeth Helen Roberts.
George Wilbur Fisk.	Emma Goddard.
Margaret Thompson.	Walter Banner.

* CONFIRMATIONS

BY THE RT. REV. CHAUNCEY B. BREWSTER, D.D.

George Henry Glead.	Mary A. Banner.
Anna Violet Saunders.	Lillian C. Heisler.

BY THE RIGHT REV. CHAUNCEY B. BREWSTER, D.D., BISHOP
OF CONNECTICUT.

Mar. 31, 1899.

Julia H. G. Humason.	Lillian C. Pfeifer.
Alice Jessum.	Sidney G. Fletcher.
Lilly Ford.	Martha M. M. Brown.
Mable Ellen Ford.	John M. Pfeifer.
Frederick Schrey.	

Rev. Harry I. Bodley, Rector.

Jan. 28, 1900.

John Henry Banner.	Fanny Kirke Hanna.
Charles Gillespie Bodley.	Henry Kingsbury.
Edith Walter Booth.	Herbert James Kingsbury.
Maude Hooker Brown.	Frank Walter Klett.
Elsie Gertrude Fletcher.	William Nelson Murdock.
Thomas Gibson.	Colton David Noble.
Joseph Mumford Hance.	Helena Frances Towers.

Apr. 13, 1900.

Eleanor Stuart Bodley.	Confirmed in Trinity Church,
Mary Elizabeth Riggs.	Bristol.

Jan. 20, 1901.

William Banner.	Dwight Fremont Hooker.
Martha Margaret Barnes.	Emelia Nikolina Iverson.
Martha Grace Barnes.	Gwendoline Alatheia Jackson.
Mary Christine Bath.	Frederick Henry Martin.
Amelia Pauline Brumbaum.	Elsie May Roberts.
Andrew Clark Conway.	John Henry Sleath.
Hattie Louisa Conway.	Edith Lesley Welles.
Helen Jane Lavare Copping.	Mary Agnes Whatley.
Elsie May Copping.	Frederick Wheeler.
Irene Christina Cowlshaw.	Ruth Evelyn Wheeler.
Catharine Glead.	Burton Abel White.
Corinne Godard.	

CONFIRMATIONS

BY THE RT. REV. CHAUNCEY B. BREWSTER, D.D.

Rev. Harry I. Bodley, Rector.

Feb. 2, 1902.

Mary Margaret Bonnell.	Ernest Raymond Low.
Bertha Lillian Burr.	Ethel Dwight Lusk.
William Carson.	John Irving Middleton.
Alvina Ruth Grunenthal.	William Eugene Norton.
Clarence Wilbur Hubbard.	Helen Sarah Phillips.
Louise Julia Klett.	Royal Thomas Phillips.
Annie Kraus.	Henry Shiels Watson.
William Frank Kraus.	

Jan. 25, 1903.

Frederick Edward Barnes.	Annie Isabel Johnston.
George Webster Barnes.	Douglas Andrews Johnston.
Flora May Bath.	Mary Emma Juengst.
Anna Davenport Bodley.	William Aaron Kinne.
May Beatrice Church.	Ethel Kinne.
Forrest Conklin.	Belle Lucretia Kimball.
Layet Olivia Desmond.	Gertrude Anna Kimball.
Margaret Rosalie Diehl.	George Elliott Kingsbury.
James Alfred Dyson.	Elliott Stephen Morse.
Celia Louise Elliott.	Christine Martha North.
Louise Monteith Elmer.	George Christopher Olsen.
Evelyn Millicent Fletcher.	Ada May Rice.
William Graham Flower.	Frank Sabart Saunders.
Gladys Louise Hartman.	George Kerr Senior.
Marjorie Florence Humason.	James Henry Sleath.
Alice Hortense Humphrey.	Celia Antoinette Shepard.
Ethel Eleanor Humphrey.	Carl Tomlin.
Leon Jackson.	Anna E. Unklebach.
William Jackson.	Martha Davis Whatley.

March 6, 1904.

Albert Edward O. Bath.	Catharine May Mason.
Elsie May Bennett.	Sarah Inez Messenger.
Agnes Naomi Brewin.	Hattie Frances Messenger.
Emma Gertrude Brumbaum.	Annie Ellen Mitchell.

CONFIRMATIONS

BY THE RT. REV. CHAUNCEY B. BREWSTER, D.D.

William John Glead.	Ida May Rackliffe.
Charlotte Amelia Grunenthal.	Martha Amelia Ransom.
Carrie M. Hedeler.	Henry William Rice.
Theodora Fitch Hooker.	Cora Ellen Sagendorf.
Mary Iverson.	Otto Frederick Schmarr.
Nellie D. Kellogg.	May Tanner Shannon.
John Henry Kinkade.	Mary Ward.
Lily Franziska Kraus.	Albert Henry Whatnall.

Feb. 10, 1905, at Trinity Church, Hartford.

William Elijah Attwood.

March 19, 1905.

Ellen Agnes Anderson.	Harold Harriott Mount.
Elizabeth Banner.	Mary Louisa North.
Lawrence Damon Bigelow.	Louise Howard Noble.
Elsie Goodison.	Clarence Ralph Northrop.
Louise Estelle Gussman.	Julia Edna Ogron.
Lionel Thompson Hawksworth.	Albert Joseph Porter.
Dr. Louis D. Henn.	Mabel May Scheidler.
Louise Margarette Hornkohl.	Ray William Tomlin.
Hilda May Kingsbury.	Sadie Elizabeth Upton.
Caroline Ann Middleton.	Edward Lewis Watson.
William Ernest Middleton.	

March 18, 1906.

George H. Beckett.	John Kraus.
Matilda Louise Brainard.	Jennie McConkey Lukey.
Jennie Rebecca Brewin.	Frank Edward Middleton.
Maria Mary Brewin.	Mary Jane Porter.
Alonzo George Bull.	Gertrude Alida Stiles.
Mabel Elizabeth Foster.	Josephine Thompson.
Rose Hannah Goodison.	Elsie Helen Unklebach.
Roy William Hellberg.	Bertha Wenz.
Birdie Hilton.	John Wenz.
Jessica Eleanor Jackson.	Harold Andrews White.

May 1, 1906, at Portland, Conn.

Emma Gertrude Alinquist.	Mabel Theresa Latchford.
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COMMUNICANTS

List of communicants whose names do not appear after 1837, in the foregoing list of confirmations.

1837.

Mrs. George Francis.
 Mrs. (Lucy) Dickinson.
 Jerusha Dickinson.
 Mrs. Lorenzo P. Lee.
 Mr. (Philip S.) Judd.
 Mr. (Andrew G.) Graham.
 Mr. (Hezekiah) Seymour.
 Mr. (William) Churchill.
 Mr. George Winchester.
 Mrs. Mary Winchester.
 Mrs. Elizabeth Russell.
 Miss Eliza Emeline Russell.
 Solomon Churchill.
 Mrs. Theresa Bassett.

1849.

Mrs. Elizabeth H. Seymour.
 Stephen G. Bucknall.
 Mrs. Hannah Bucknall.
 Mrs. Eliz. L. Francis.
 Mrs. Jeannette T. Lee.
 Shelden Smith.
 Mrs. Shelden Smith.
 Miss Mary Jane Smith.
 Mrs. Betsey Judd.
 Jonah H. Todd.
 Mrs. Charlotte E. Todd.
 Henry Hobart Todd.
 Edward Todd.
 Miss Martha Todd.
 George Wooley.
 Mrs. Loisa J. Wooley.
 Mrs. Stephen Talmadge.

Hon. Ira E. Smith.
 Christopher Senior.
 Rev. J. M. Guion.
 " Mrs. Guion.
 Mr. G. W. Murray.
 Mrs. G. W. Murray.
 Mrs. Ruth Post.
 Mr. Hind.
 Mrs. Sabra Cowles. Ken-
 sington.
 Mrs. Lucy Dickinson. Ken-
 sington.
 Miss Jerusha Dickinson.
 Kensington.
 William Bradley.
 Mrs. Adeline Bradley.
 A. G. Graham.
 Mrs. A. G. Graham.
 Noble Hill.
 Mrs. Susanna Hill.
 Virgil C. Goodwin.
 Mrs. Goodwin.
 Orris Tolles.
 Mrs. Hannah Tolles.
 Henry E. Tolles.
 Mrs. Fanny Tolles.
 George Tolles.
 Mrs. Collins.
 Mrs. Blood.
 Maria Malone.
 Jane Malone.
 Robert Malone.
 John Hamilton.
 Ashbel Dickinson.

COMMUNICANTS

Mrs. Dickinson.
Miss Emily Dickinson.
Robert Tolles.

1850.

Mrs. Charlotte Gladden.
Theodore Ellsworth. Ken-
sington.

Charles Parsons.
Mrs. Abigail Parsons.
Henry Malone.

Augustus Penfield.

Mrs. Haynes.

Miss Norton.

H. E. Smith.

Mr. Frederick Waters.

Mrs. Sarah Waters.

James McDonald.

Mrs. Schortau.

Mrs. Emma H. Dickinson.

Nathaniel Dickinson.

Mrs. Margaret A. Harrington.

Mrs. H. A. Hull.

Mr. Tracy.

Mrs. E. H. Brown.

Mrs. Margaret Baker.

Henry L. Peard.

Mr. Peard.

Miss Selden. Newington.

Miss Adeline Welton.

Edward Dayton.

Clarissa Dayton.

Mrs. Mary Capron.

Miss Mills.

1851.

Mr. Wm. B. Webster.

Mrs. Sarah Webster.

Miss Mary Ann Hardin.

Miss M. J. Murphy.

Peter Pride.

Mrs. A. M. T. Smyth.

Miss Graves. Nor-
mal School.

Miss Francis Wells. Nor-
mal School, Stratford.

Miss Granniss.

Normal School, Litchfield.

Mrs. Thomas Stephens.

1852.

Catharine Shaw.

Mrs. Caroline Todd.

Mrs. McCrackan.

Miss McCrackan.

Samuel Parmelee.

Mrs. Eliza Diamond.

Mrs. Henry.

Miss Elizabeth Ruggles.

Miss Julia Camps.

Miss Rachel Woodward.

Miss Mary Randall.

Miss Sarah Atwood.

Miss Vincha H. Todd.

Miss Martha L. Chatfield.

Mr. Milo A. Todd.

1853.

Miss Maria Horton.

Miss Post.

Mrs. Mary Bradbury.

Mrs. Mary Loomis. Hartford.

Mrs. G. C. Guy.

Andrew Corbett.

1854.

Mrs. Underhill.

Mrs. Eno.

Miss Amanda Eno.

Mrs. Cook.

COMMUNICANTS

1855.

Mrs. C. N. Smith.
 Mr. Case. Normal
 School.
 Mrs. Ruth H. Johnson.
 Miss Mary Johnson.
 Miss Henrietta Johnson.
 Miss Jane Tudor. Berlin.
 Mrs. Lucretia Baggs.
 Miss Pratt. Berlin.
 Mrs. Jeannette Lee Coe.

1856.

Mrs. Rebecca Ellis.
 Grace Elizabeth Merritt.
 Miss Rebecca M. Lockwood.
 Mrs. Georgianna Sage.
 Unionville.
 Mrs. Martha Gibbons.
 Mrs. M. J. Goodwin Root.
 Mrs. T. B. Clark.
 Mrs. Sarah D. Clark.
 William Payne.
 Sophia Payne.
 Jane L. Beatty.
 Mrs. Martha Ann Birge.
 Mrs. Laura A. Bishop.
 Eliza R. Rawley.
 Mrs. Angelina M. R. Buck-
 ham.
 Mrs. Julia Beers.
 Mrs. Jerusha Merrill.
 Jane H. Russell.
 Mrs. Grace M. Henn.
 Virgil Cornish.
 Mrs. Rhoda Lovina Barnes.

1857.

Mrs. Elijah P. Donaldson.
 Christine Roberts.

Elizabeth King.
 Benjamin F. Rowe.
 Mrs. Mary R. Horsfall.
 Mrs. Ann Taylor.
 Ada Eno.

1858.

Rev. Chas. H. Wheeler.
 Mrs. Wheeler.
 Mrs. Mary Birge.
 Mrs. Clarissa Bartholomew.
 Mrs. Mary Ann Harris.

1859.

Mrs. Cartheryn Boyn.
 Robert Nichols.
 Mrs. Mary A. Nichols.
 James McKeon.
 Mrs. Mary McKeon.
 Merritt Bronson.
 A. T. Post.
 Mrs. Julia K. Post.

1860.

George Payne.
 Mrs. Esther M. Yates.
 Miss Ellen Hurlburt.
 Mrs. Selden Deming.
 Jacob Hatzung.
 A. Pratt.
 Mrs. Frances A. Goodwin.
 Mrs. Alex. Pratt.
 Mrs. M. E. Riedecker.
 Mrs. Frances Hanna.
 R. G. Wilson.

1861.

Ambrose Beatty
 Mrs. Georgianna Cooley.
 Mrs. Margaret L. Fitch.

COMMUNICANTS

Miss Elizabeth Debow.
Valentine Ihle.
Mrs. Rosetta Smith.
Henry Trepka.
Mrs. Trepka.

1862.

Miss Elizabeth Wilson.
Mrs. Valentine Ihle.
Mrs. George Jackson.
Miss Jerusha Foote.
Jessie Jackson.
Mrs. Emily N. Pettis.

1863.

Margaret McConkey.
William McConkey.
Mrs. Susanna Ette Hart.
Henry Seiple.
Mrs. S. A. Farrell.
Mrs. Isabella Seiple.
Samuel Keith.
Jane Tanner.
Mary Ann Rehm.
Mrs. Caroline Nunn.
Mrs. Ann Buskill.
Septimus Haslam.
Mrs. Mary Haslam.

1864.

Mr. Chas. Douglas.
Mrs. Elizabeth S. Corey.
Mrs. Mary A. Douglas.
Mrs. Letitia Baker.
Mrs. Margaret C. Hart.
Mrs. Alfred Vail.
Richard Halliley.
Mrs. Julia Curtiss.
Mrs. Cath. Halliley.
Dr. L. S. Ludington.

George W. Sharp.
Flora Townshend.
Mrs. W. A. Sharp.
Mr. George C. Pettis.
Mrs. Emma Goodrich.
Helen Porter.
Mrs. Annie M. Baldwin.
Mrs. Fanny Isham.

1865.

Mrs. Jennie Eliz. Stebbins.
Mrs. Catharine Johnson.
Mrs. Willard E. Royce.
Mrs. Charlotte Dealing.
Mrs. Betsey Hill.
Mrs. Catharine Wilcox.
Mrs. Martha L. Jones.
Mrs. Annie E. Erichson.

1866.

Augusta Kleinecke.
Mrs. Margaret E. Hicks.
Nathan Tolles.
Mrs. Pattie Tolles.
Mrs. Jane McConkey.
Albert A. Caufield.
Mrs. Jane Caufield.
Mrs. Ellen C. Finch.
Elvira P. Dudley.
Avis Knibloe.
Mrs. Harriet Lockwood.
Mary Rebecca Lockwood.
Bertha Post.
Mrs. Alice Wells.

1867.

Lavina Stone.
Jane Beach.
Jennie Easton.
Lucius Beach.

COMMUNICANTS

1867.

Mrs. Emily Beach.
 Mrs. Cordelia L. Guion.
 Elisha Risley.
 Mrs. Homer B. Sprague.
 John McConkey.
 Mrs. Jeannette Welton.
 Mrs. Elizabeth Rossberg.
 Mrs. Ann Kingsley.
 Mrs. Sarah Porter.

1868.

James Nichols.
 Mrs. Ellen Bishop.
 Samuel Edgar Stebbins.
 Maria Smith.
 Samuel E. Chidsey.
 Mrs. Roxanna Chidsey.
 George N. Manchester.
 Alexander Birkniere.

1869.

Agnes Porter.
 Dixon R. Cornell.
 Jane McClatchie.
 Franklin G. Guion.
 Eliza B. Varian.
 Mrs. Fanny Jane Thornily.
 John Hensly Wiggins.
 Mrs. Almira P. Goldthwaite.
 Ella M. Clark. Normal School.
 Iris Monson. " "
 John W. Inman.
 Mrs. Sarah Inman.
 William Parker.
 Mrs. Caroline K. Parker.
 Mrs. Ella J. Hart.
 George Meyer.
 Mrs. Ann Maria Porter.
 George M. Parsons.

1870.

Edwin Tobey.
 Adelaide G. R. Tobey.
 Robert L. Nugent. Normal
 School.
 Mrs. Emma Parsons.
 Mrs. C. Cone.
 William Henry Russell.

1871.

Mrs. Frank Miller.
 Mrs. Cyrus Northrop.
 Sarah J. Anderson.
 M. Louise Anderson.
 Albert Middleton Hyde.
 Mrs. Maria E. Deming. East
 Haddam.
 William Rainsley.
 Bessie Rainsley.
 Frances Southey.

1872.

Mrs. (William) Warner.
 Mr. (James H.) Craw.
 Mrs. (Martha) Craw.
 Mrs. Albert Miller.
 Mrs. Emory S. Parsons.
 Mrs. Martha Kinkade.
 Mrs. Warden.
 Miss Southey.
 Mr. (Howard C.) Noble.
 Frederic Nichols.
 Miss Lizzie J. (Canfield)
 Wheelock.
 Frank Bille.
 George S. Vines.
 Otto Heboe.
 Mrs. Ella Grace North.
 Mrs. Ann Crabtree.

COMMUNICANTS

1873.

Mrs. Emily A. Norton.
 Mrs. Grace Russell Hooker.
 Mrs. Julia M. Weeks.
 Mrs. Jane Camp.
 Mrs. Emma Schultze Her-
 mann.
 Mrs. Mary E. Welton.
 Henry J. Wheeler.
 Charles F. Shelton.
 Mrs. Georgianna Shelton.
 Mrs. John Sloane.
 Mrs. Julia Stevens.
 Mrs. Thomas F. Brown.
 Mrs. Rebecca A. Smith.
 Mrs. Steele.
 Mrs. Cath. M. Stenson.
 Mrs. Carrie E. (Welton)
 Smith.
 Mrs. S. J. Smith.
 Charles Atkins.
 Mrs. Sarah Atkins.
 Joseph C. Atwood.
 Mrs. Eliza H. Atwood.
 Mrs. Addia S. Belden.
 Mrs. A. M. Beach.
 Mrs. Bronson.
 Mrs. Alice Booth.
 Mrs. Lizzie Jones Barker.
 Mrs. Martha A. Brown.
 Mrs. Edward Butler.
 Mrs. James Coates.
 Mrs. Mary A. Clark.
 Mrs. Mary E. Cornell.
 Mrs. Lucy Cook.
 Mrs. Doig.
 Annie Doig.
 Mrs. Jane Dunbar.
 Mrs. Ann Foulds.

Royal C. Graves.
 Mrs. Delia Graves.
 Mary Graves.
 Hattie Graves.
 Alice Graves.
 Mrs. Elizabeth Hackney.
 Mrs. Sarah Hotchkiss.
 Lizzie Hotchkiss.
 Henry Kinkade.
 Mrs. A. C. Lewis.
 Katie Lewis.
 Mrs. Mary G. Magness.
 Mrs. Elvira E. Nicholls.
 Frederick C. Potter.
 Mary A. Taylor. Mrs. ?
 Thomas.
 Mr. William Watson.
 Mrs. Watson.
 Dinah L. Hallam.

1874.

John Durn.
 Mrs. Harriet Grant.
 Miss Goldthwaite.
 Mrs. Thomas Bennett.

1877.

Mrs. Imogene (Case) McCon-
 key.
 Mrs. Mary (Symonds) James,
 Miss Lizzie Isabel (Rossberg)
 Rackliffe.

1878.

Mrs. Charlotte Hooker.
 Mrs. Catherine S. Butler.

1881.

Robert Aymers.
 Rev. William Lewis Bostwick.

COMMUNICANTS

1881.

Mrs. Susan Maria Bostwick.
 William Perry Bostwick.
 Mrs. Susan Beebe.
 Miss Emma Grace Elena

Carpenter.

Mrs. Susan Cookson.

Miss Matilda Crompton.

Miss Mary Anna Crompton.

Mrs. Julia Ann Davis.

Miss Helen M. Goldthwaite.

George Edward Emmons.

Miss Ellen Pauline Fitch.

Mrs. Harriet Rebecca Flower.

Mrs. Fannie Olive Goodwin.

Miss Ellen N. Goodwin.

Mrs. Maria Heales.

Mrs. Caroline Elizabeth Russell.

Mrs. Martha E. Hubbard.

Mrs. Jane Jones.

Mrs. Ellen Maria Loomis.

Mrs. Sarah Ann McElrath.

Mrs. Harriet Mills.

Miss Margaret Noble.

Thomas H. Porter.

Mrs. Emily Jane Sweet.

William B. Steeles.

Mrs. Sarah A. Steeles.

Mrs. Amelia Caroline Schaff.

1882.

Henricus John Brown.

Charles H. Smith.

Mrs. Mary Francis Curtis.

George F. Curtis.

1883.

Mrs. Catherine Louisa Smith.

Frank G. Bonnell.

Mrs. Mary Toothell.

Mrs. Hannah Towers.

Mrs. Betsey Warner.

Albert William Henn.

Mrs. Louise Saunders.

1886.

Mrs. Jennie D. Atwood.

Mrs. Christina Aymers.

Mary Douglas Aymers.

Ann Jeannette Aymers.

Margaret C. Backover.

Miss Ella Louise Fowler.

Mrs. Ellen Pauline Bartlett.

Mrs. Sarah M. Bassett.

Ambrose Beatty.

Miss Margaret Elizabeth Beatty.

Mrs. Carrie Jane Bell.

Mrs. Pauline Bremmer.

Mrs. Mary H. Brown.

Mrs. Mary D. Browne.

Mrs. Sarah Maria Buel.

Mrs. Mary Tuttle.

Mrs. Maria Lavinia Bunn.

Mrs. Ann Eliza Cadwell.

Mrs. Margaret Florence Coats.

Mrs. Martha G. Corscaden.

Edward Kitto Curtiss.

Mrs. Carrie Mary Damon.

Mrs. Harriet H. Dickinson.

Mrs. Carrie H. Dyer.

Robert E. Ensign, M.D.

Mrs. Emma Ensign.

James Henry Flower.

Mrs. Jane Dyson Ford.

Mrs. Walter C. Ford.

Mrs. Mary Ann Goodale.

Mrs. Grace Abby Hadley.

COMMUNICANTS

Mrs. Eliza (Mills) Hartman.	Mrs. Rosanna Perks Banner.
Wm. Edward Hazzard.	Mrs. Ellen May Kincade.
Mrs. Hattie Maria Hazzard.	C. L. Mason.
Cornelius Henn.	Richard Bolton.
William Horegood.	Mrs. Sarah Clark Sleath.
Mrs. Hannah Jane Horegood.	Mrs. Ida May Pardee.
Lottie N. Horegood.	
Mrs. Sarah Lum.	
Robert B. Hanell.	1887.
Mrs. Lizzie Hanell.	George Edward Caldwell.
Mrs. Harriet M. Hurlburt.	Miss Jane Mary Elliott.
Mrs. Anita B. (Stillman)	Elizabeth Stephenia Elliott.
Hyde.	Mrs. Martha Gibbons Foster.
Mrs. Mary Sigourney King.	Augusta Adelle Goodwin.
Mrs. Almena M. Kirke.	Miss Elizabeth White Hance.
Alice Krah.	Asher C. Hance.
Mrs. Caroline Lee.	Miss Susan Elizabeth Hance.
Miss Kate Rebecca Lockwood.	Arthur Hills.
Mrs. Harriet Mills.	Franklin Holland.
Mrs. Emily Delia Norton.	Mrs. Margaret J. Holland.
Mrs. Mary Jane Porter.	George E. Huntley.
William Watson.	Mrs. Martha T. (Pomeroy)
Mrs. Matilda J. Pratt.	Morse.
Mrs. Henrietta W. Rackliffe.	Mrs. Elizabeth Rogers.
Fred Henry Rackliffe.	Mrs. Ella F. (Bliss) Wet-
Mrs. Etta C. Root.	more.
Mrs. Mary Saunders.	Mrs. Marilla (Samuel) Hub-
Mrs. Mary Ann Saunders.	bard.
Miss Mary Schwab.	Mrs. Louise P. Allen.
James Stoddard.	Mrs. Alice B. Attwood.
Mrs. Emily S. Turnbull.	Mrs. Frederick Wallace
Mrs. Mary A. Tuttle.	Bradley.
Mrs. Marie Jane Vines.	Henry E. Beach.
Mrs. Frances Deming.	Mrs. Agnes Beach.
Mrs. Julia M. Miller.	Zadok Morgan.
Mrs. Julia A. Davis.	Mrs. Sabra Coles.
Miss Fanny Nash.	Mrs. Abby S. Caldwell.
Miss Sarah Jane Stevens.	Mrs. Martha Morton.
William Wright.	Miss Emma Wells Smith.
Miss Flora Mason.	James Towers.

COMMUNICANTS

1888.

Ferdinand Billian.
 Mrs. Agnes M. Billian.
 Mrs. Fanny Elliott.
 Mrs. Mary J. Elliott Magson.
 Ralph Chant.
 Mary Lee Dickinson.
 John M. Staveley.
 Alronora (Laura) Tabel.
 Mrs. Susan Blackmer.
 Mrs. Ellen M. Blinn.
 Margaret Hanna Brown.
 Robert H. Burton.
 Mrs. Millie E. (Morse)
 Burton.
 Mrs. Hulda Morse.
 Mrs. Julia L. Burton.
 Robert Dunbar.
 Mrs. Ida S. Kindelan.
 Geo. Rufus Pierpont.
 Mrs. Anna B. Pierpont.
 Jessie Simonson.
 Mrs. Abigail S. White.
 Jennie B. Simonson.

1889.

Lulu Andrus.
 Frank C. Babcock.
 Mrs. Henrietta Sedgwick.
 Miss Anna Anderson.
 Wm. Kirke Brown.
 Charlotte Ellen Brown.
 Miss Louise Egbert.
 Mrs. Margaret A. Holland.
 James Munroe Holland.

1890.

Mrs. Emma Abbe Clark.
 Emma Louise Clark.

Mrs. Mary S. Heidecher.
 Charles Daniel Hine.
 Mrs. Mary S. Hine.
 Edwin S. Hine.
 Miss Edith C. Hine.
 Thomas Edward Lukey.
 Mrs. Mary McConkey Lukey.
 Mrs. Thomas Smith.
 George Andrews.
 Mrs. Emma Jane Sweet
 Barnes.
 Charles F. Chase.
 Miss Emma Hance.
 Mrs. Annie Holland.
 Harry Elijah Kinbloe.
 Emma Lloyd.
 Fanny E. Lloyd.
 Mrs. S. A. Lovejoy.
 Miss Chloe A. Noble.
 Mrs. Mary Parker.
 Mrs. Harriet J. Post.
 Mrs. Henrietta Seipel Preston.
 Mrs. Jane B. Rogers.
 Harriet Russell.
 Mrs. Nellie Whelpby Town-
 send.

Mrs. Harriet Etta Turner.
 Bernard A. Westerland.
 Mrs. Alice A. Sweet Sheldon.
 Mrs. Emma L. Moulton.

1891.

Alexander Rice McKim.
 Mrs. Eva Sweet Brainard.
 Edward M. Platt.

1892.

Mrs. Eliza S. Elliott Chant.
 Mrs. Henrietta Kirke Frey.

COMMUNICANTS

Mrs. Katherine C. Rowley.	Mrs. Rachel McCartney.
Charles H. Penfield.	Mrs. Hannah Kincade.
Mrs. Emma Penfield.	Wm. H. Gleede.
Mrs. Sarah Seipel Bun.	Mrs. W. H. Gleede.
Mrs. Annie Dicker.	Susan Dunn.
Minnie L. Reiland.	George E. Casey.
Florence Littlehale.	Joseph Fletcher.
Mrs. Elizabeth R. Russell.	Florence M. Parker.
Benjamin Thompson.	Mrs. F. K. Stone.
Mrs. Martha H. Hawkshurst.	Serghis David Yohannan.
Alice E. Gibson.	Walter Kingsbury.
George A. Mitchell.	Joseph Ackhas.
Mrs. George A. Mitchell.	Herbert Brown.
Herbert L. Mills.	Elmer G. Hurlburt.
N. A. Hooker.	Mrs. Elmer G. Hurlburt.
Lizzie R. Lang.	Mrs. John Durn.
Mary A. Lang.	F. O. Pickop.
John W. Metcalfe.	Mrs. Mary Pickop.
Mrs. Clara Metcalfe.	Geo. B. Pickop.
Herbert H. Walker.	Alice J. Pickop.
Mrs. Herbert H. Walker.	Lucy A. Pickop.
Mrs. Emma Langley.	Mrs. Sophia L. Dexter.
Mrs. John E. Dugmore.	Hilkiah Bradley.
Althea Goodison.	Mrs. Adah L. Sanford.
Mrs. William M. Trehwella.	Clarence C. Hunt.
Mrs. Mary L. Bowman.	Mrs. Elizabeth L. Camsell.
Mrs. Charles Broadway.	Louis Barker.
Mrs. Joseph P. Kendall.	Ella L. Barker.
Mrs. Eva S. Rising.	Miss Alice Bowe.
Mary Ellen Quilty.	Mrs. Minnie Hedeler.
Mrs. Emily J. Schnuck.	Mrs. George H. Prentice.
Mrs. Tully.	Charles H. Pratt.
Mrs. Garafelia D. Chase.	Mrs. Lucy A. Pratt.
Alice C. Chase.	Mrs. Barnum.
Eliza D. Chase.	Charlotte H. Blot.
Mrs. Callie Tyler.	Enoch C. Adams.
H. N. Wayne.	Mrs. Enoch C. Adams.
Mrs. Edith T. Wayne.	William Perry Bentley.
H. T. Wayne.	Walter J. Hawthorne.
Elizabeth C. Wayne.	Mrs. George W. Fisk.

COMMUNICANTS

1892.

Edward A. Baldwin.
Mrs. Fannie B. Baldwin.
Oscar J. West.

1899.

Mrs. Georgia Susan Davis.
Abigail G. Staples.
John B. Kemp.
Mary Ann Bodley.
Harry Innes Bodley.
George H. Houghton Bodley.

1900.

Jane Elizabeth Gill.
Genevieve M. Weiant.
Florence A. Soule.
Joseph Mellor.
Lucius Otto Lusk.
Nora Frances Lusk.
Paul Peck Wilcox.
Elizabeth K. H. Wilcox.
James Cooper.
William W. Penfield.
Sarah E. Penfield.
Miss L. H. Robertshaw.
Miss Ada Robertshaw.
Charles Peck Wetmore.
Augusta M. W. Wetmore.
Albert E. Church.
Emily B. Church.
Mrs. Alpha A. Penrose.

1901.

Bertha Delvalle.
Dr. Frederick Albert Beasley Forrest.
William L. Shelton.
Mrs. William L. Shelton.
Mrs. Dollie Keeney Munson.

Mrs. Louisa Schermerhorn.
Mortimer Wright.
Mrs. Grace Wright.
Marshall I. Smith.
Mrs. Marshall I. Smith.
William George Cottrell.
Mrs. Martha Robinson Cottrell.

1902.

Mrs. Almon N. Wood.
Mrs. Christian Ziegler.
Mrs. Alice J. Preston Nugent.
Mrs. Celia Adelaide Shepard.
Miss Elmira Lulua Munson.
Mrs. Mary Louise Morrow.
Mrs. Nettie Bray Coats.
Mrs. Mary E. Logan.
Mr. James S. Clark.
Mr. Charles Tomlin.
Mrs. Tomlin.

1903.

Miss Alice M. Hodgson.
Mr. Joseph Orrin Elmer.
Elizabeth Weir.
Harriet Walker.
Cecelia Greco.
Mrs. McBrayne.
Miss Faith Ketchum Bigelow.
Miss Alice Germond.
Mrs. M. Louise Vines Bacon.
Mrs. Elizabeth Barker.
Mrs. Martha A. Humphrey Barnes.
Mr. James E. Beale.
Mrs. Emma Durn Bennett.
Mrs. Anna Cocking Bertini.
Mrs. Anna Krah Bollerer.

COMMUNICANTS

Mrs. Isabella Seipel Boy- ington.	Elfrida K. Kramer.
Mrs. Eva A. Brainard.	Louise Seipel Lomis.
Mrs. Florence R. Brown.	Margaret Lukey.
Mrs. Clarence Burr.	John Malone.
Mrs. Carson.	Jackson Martin.
Mrs. Mary Barnes Casey.	George H. Mitchell.
Mrs. Elizabeth Parker Chase.	Mary Ann Mitchell.
Mrs. Elizabeth Graham Coch- rane.	Josephine S. Mott.
Mrs. Ellen Coping.	Rosina Bamforth North.
Mrs. Wilbur R. Corbin.	Mary Louisa North.
Mrs. Carmelita Cramm.	Hannah E. Patterson.
Mrs. Mabel Helen Vines Dyson.	Florence L. Barnes Peck.
Miss Susan Dunn, Jr.	George Penfield.
Mrs. Joseph O. Elmer.	Sarah Phillips.
Mrs. Percy J. Hapeman.	Harriet Disbrow Porter.
Mrs. Louise L. Smith Hart.	Minnie L. Bath Post.
Mrs. Emma Borden H. Hen- drickson.	Clinton Henry Pasco.
Mrs. Albert A. Hermann.	Edith M. C. Prentice.
Mrs. Helen Seipel Hornkohl.	Anna Gaylord Rockwell.
Miss Lois Margarete Horn- kohl.	Mrs. Cordelia Guion Russell.
Mr. J. Geo. F. Hughes.	Bertha Schmarr Larson.
Mr. Frederick Buell Hun- gerford.	Horace N. Saunders.
Mrs. Mary L. Post Hunger- ford.	Susan Rice Smith.
Mrs. Grace Caswell Hurlbut.	Emily C. Smith.
Mrs. Lizzie Hurrel.	Annah T. L. P. Swain.
Mr. John T. Jackson.	Margaret Hirst Thompson.
Mrs. John T. Jackson.	Mary Ann Thompson.
Mrs. Grace E. Judd.	Martha Seymour.
Clara L. Judd Kelley.	Mrs. Isabella Tulley.
Kenneth E. Kellogg.	Annie E. B. Walker.
Nellie D. Kellogg.	Betsey Warner.
Fannie Elliott Kingsbury.	Sarah A. K. Watson.
	Thomas Webb.
	Fannie Shergold Webb.
	Louise M. Welles.
	Mary S. White.
	Caroline Williams.
	Elizabeth Weir.
	Mary A. W. Williams.

COMMUNICANTS

1903.

Isabella G. H. Williams.
 Annie S. Wollman.
 Ellen M. Wolff.

1904.

Mrs. Kitty Bigelow.
 Mr. George R. Lester.
 Miss Martha Seymour.
 Mrs. Mary Ann Thompson.
 Mrs. Caroline Williams.
 Mr. Albert H. Whatnall.

Anna M. Diehl.
 Bertha Schmarr Larson.
 Jane Jones.
 Theresa Lee.
 Laura J. Hilton.
 William W. Penfield.
 Sarah E. Penfield.
 Martha Grace Barnes.
 Elsie May Roberts.
 Martha Seymour.
 Margaret Rose Camsell.
 Annie Madeley Walker.

1905.

Mr. Clinton Henry Pasco.
 Mrs. Margaret Rose Camsell.
 Mrs. Rosina Bamforth North.
 Mr. Minor M. Fieber.
 Mrs. Mabel Anne Smith
 Fieber.
 Mrs. H. W. Freeman.
 Levi Bailey.
 Alice Hortense Humphrey
 Church.
 William Nelson Murdock.
 Amanda E. B. Murdock.
 Florence B. Smith Hart.

1906.

Abigail Cushman.
 Bertha Harrison Bigelow.
 Louise S. Carroll.
 Thomas Henry Neale.
 May Beatrice Church.
 William Graham Flower.
 Ethel Eleanor Humphrey.
 Elizabeth Barnes Parkin.
 Ellen M. Blinn.
 Amanda H. Nichols.
 Jeanette A. Davis.

MARRIAGES

FROM REGISTER NO. I.

By the Rev. John M. Guion.

1849.

Oct. 2,	Franklin Guion,	Cornelia Warner.
---------	-----------------	------------------

By the Rev. Alexander Capron.

Oct. 7,	Willis A. Pierce,	Maria Clarke.
Dec. 16,	Sidney Miller,	Emily Dickinson.

By the Rev. John M. Guion.

Mr. Collins,	Jerusha Dickinson.
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By the Rev. Alexander Capron.

1851.

Apr. 6,	Frederic Schoenfeld,	Louisa Heindrich.
Oct. 18,	Augustus S. Jerome,	Loisa Dickinson.

1852.

Jan. 25,	James R. Scott,	Sylvia L. Buckbee.
Apr. 21,	Henry Tolles,	Ellen M. Ford.
June 2,	Henry H. Todd,	Caroline Dowd.

By the Rev. John M. Guion.

July 29,	Emile Baxter,	Annette Powell.
----------	---------------	-----------------

By the Rev. Alexander Capron.

Aug. 16,	Dr. Warren N. Dunham,	Julia W. Burritt.
Sept. 28,	George Lee,	Rebecca Deming.

By the Rev. John M. Guion.

Oct. 27,	William Burritt,	Elizabeth Hart.
----------	------------------	-----------------

By the Rev. Alexander Capron.

1853.

May 29,	Martin M. Johnson,	Adelaide Brown.
Oct. 19,	George Tolles,	Catharine G. Wright.

1854.

Jan. 1,	William W. Baldwin,	Caroline A. Lee.
Mar. 26,	James Mand,	Eliza Ingham.
Oct. 3,	Charles P. Todd,	Augusta Griswold.

MARRIAGES

By the Rev. S. Benedict.

1854.

Dec. 24, Lester A. Vibberts, Cornelia A. Pratt.

By the Rev. F. T. Russell.

1855.

Aug. 19, Sheldon Smith, Sylvia West.

Dec. 18, Alfred Vail, Amanda O. Eno.

1856.

Jan. 5, George Fletcher, Julia Fox.

Mar. 17, Connell Henn, Elizabeth Grace Merritt.

May 1, Elijah C. Baldwin, Julia Childs.

May 13, Edwin S. Clark, Fanny M. Hotchkiss.

May 23, Thomas B. Clark, Sarah Duffy.

May 27, William G. Coe, Jeanette T. Lee.

Dec. 31, Oliver Powe, Mary Ann French.

1857.

Mar. 19, Albert Burnett, Margaret A. Kingsley.

July 15, William H. Jones, Mrs. Hannah Power.

Oct. 6, Charles S. Douglas, Mrs. Mary A. Welles.

Nov. 4, Woodford Kilbourn, Lucy A. Staples.

1858.

May 17, David M. Warren, M. Josephine Wood.

June 2, Marcellus Clark, Mary Tolles.

Oct. 13, Edwin M. Talmage, Dianna C. Bucknall.

Nov. 25, Elliot B. Allen, Sophia Beach.

1859.

Mar. 31, Jeremiah Kinny, Elizabeth Donaldson.

Apr. 7, Alpheus B. Fairchild, Margaret Lee.

July 5, Alexander Walritier, Ellen Meyers.

Oct. 20, William H. Heller, Pauline A. Messenger.

1860.

May 9, Thomas S. Rackcliff, Henrietta W. Francis.

May 19, Christian L. Mack, Harriet Wells.

June 30, William H. Hamilton, Isabella Hamilton.

Aug. 1, Hiram A. Ford, Jane Dyson.

Sept. 26, Isaac Little, Hannah G. Burrill.

Oct. 1, William N. Lockwood, Jane L. Alfred.

1861.

Feb. 14, Christopher F. Rebstock, Alice E. Orvis.

MARRIAGES

By the Rev. F. T. Russell.

1861.

Apr. 8,	John Ellis,	Mary Stahmann.
June 13,	Frederick Fitch,	Julia W. Post.
Sept. 2,	Bernard Weigett,	Frederica Wacksmuth.
Oct. 12,	Frederick A. Traut,	Frederica Berg.
Nov. 20,	Robert Hine,	Louisa Sweirs. (Colored)
Nov. 28,	Lorenzo D. Jenner,	Dora Maloney.

1862.

Feb. 3,	John S. Allen,	Elizabeth J. Warner.
May 28,	Theodore E. Welch,	Annis M. Smith.
Aug. 6,	Charles Wielandt,	Delia Lambert.
Sept. 11,	Albert J. Goodrich,	Emma Gibbons.
Dec. 11,	Charles L. Webster,	Jennie Watson.
Dec. 25,	Watson W. Clark,	Mary J. Patterson.

1863.

Mar. 8,	Henry C. Corey,	Elizabeth S. Corey.
Nov. 18,	Asahel H. Woodruff,	Ellen Dyson.
Dec. 21,	Alfred H. Stanley	Sarah J. Lozier.
Dec. 31,	Daniel S. Hosmer,	Alice H. Pierce.

1864.

Jan. 27,	Frank Metzger,	Catherine Baum.
Jan. 27,	Benedick Reichenstein,	Elizabeth Baum.
Mar. 5,	Lemuel Dyson,	Sarah Broadbent.

By the Rev. L. B. Baldwin.

Oct. 20,	Septimus Haslam,	Elizabeth Whiting.
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By the Rev. Jared Flagg, D.D.

Nov. 10,	S. Waldo Hart, M.D.	Margaret C. Smyth.
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By the Rev. L. B. Baldwin.

1865.

Mar. 16,	Albert Rondecker,	Mrs. Catharine Schneyder.
Sept. 5,	Frederick Roof,	Mrs. Mary Gussman.
Sept. 5,	Fred William Sock,	Mrs. Louisa Muehling.
Oct. 16,	Alfred S. Finch,	Ellen C. Tolles.

MARRIAGES

By the Rev. L. B. Baldwin.

1866.

Jan. 30,	George E. Trask,	Rosabel V. Grimes.
Mar. 22,	Edward Yates,	Esther M. Judd.
July 3,	Gotlieb Gamerdinger,	Mrs. Catherine Scovill.
Oct. 16,	George H. Porter,	Addie Tolles.
Oct. 18,	George F. Wood,	Alice Haslam.

By the Rev. F. T. Russell.

1867.

Feb. 12,	Sherman P. Cooley,	Georgianna Bradley.
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By the Rev. L. B. Baldwin.

Mar. 30,	Michael Rauber,	Louise Joos.
Dec. 24,	Alonso L. Bassett,	Mary S. Webster.
Dec. 25,	Edgar B. Jones,	Mattie L. Staples.

1868.

Apr. 18,	Thomas Stenson,	Catharine M. Prior.
June 24,	Jacob Single,	Catharine Lenze.
Sept. 8,	Albert S. Wells,	Alice Lee.
Oct. 1,	Frederick Fitch,	Margaret L. Post.
Oct. 24,	Konrad Seiple,	Regina Miller.
Oct. 26,	Alfred S. Henn,	Mary G. Johnson.
Oct. 29,	Frank H. Hooker,	Grace Russell.
Nov. 4,	Charles B. Erichson,	Annie E. Staples.
Nov. 21,	John Ott,	Caroline Kirchler.
Dec. 24,	Henry Buntling,	Mrs. Sarah J. Johnson.

1869.

Mar. 12,	David Erwin,	Mary Jane Erwin.
Mar. 25,	Theodore Frahm,	Jeanette Auding.
Apr. 22,	Hobart W. Deming,	Emma J. Jewett.
Sept. 1,	John Cullen,	Mary S. Allen.
Oct. 22,	Erttman Meisner,	Johanna Haut.
Oct. 28,	Alfred Shirtcliff,	Elizabeth Schofield.

1870.

May 21,	John Diebold,	Mrs. Christianna Barquit.
Feb. 2,	Joseph Herbst,	Margaretta Schmitt.
May 31,	Adam Seiple,	Anna Holnetz.

MARRIAGES

By the Rev. Francis Gilliat.

1870.

Oct. 8, Henry B. Seiple, Anna Hart.

By the Rev. C. Collard Adams.

1871.

Feb. 22, Robert Carswell, Mrs. Rachel Martin.

By the Rev. John C. Middleton.

Apr. 29,	Charles H. Smith,	Carrie E. Welton.
May 3,	William White,	Selina Pyne.
May 17,	F. Edward Weeks, of	Julia M. Vergason.
	North Brookfield, Mass.	
June 20,	John Rufenacht,	Anna Gough.
June 21,	Walter W. Fenton,	Annie E. Butler.
July 18,	Martin Rice,	Elizabeth Bernhearth.
Aug. 3,	Peter Hermann,	Emma Schultz.
Sept. 20,	William H. Rose,	Jessie Wilson.
Nov. 23,	Henry Palmer,	Johanna Carroll.
Dec. 9,	Julius Eissig,	Minnie Grutzmacher.

1872.

Feb. 8,	William H. Stephens,	Elizabeth Cookson,
		(Mrs.)
Apr. 4,	George Uhline,	Jane Ashley.
May 4,	William Shean,	Susan Given.
June 6,	Martin Eppler,	Catharine Karle.
June 29,	Robert Adams,	Frances A. Evan.
July 2,	Lewis Barker,	Lizzie Jones.
Sept. 12,	Emil Tresselt,	Bertha Henn.
Sept. 25,	Dwight O. Welton,	Mary E. Colvin.
Sept. 28,	John K. Goodrich,	Ella R. Nicholls.

By the Rev. C. R. Fisher.

Frederic C. Potter, Mrs. Mary M. Chester.

By the Rev. John C. Middleton.

Nov. 27,	George W. Sanford,	Ada L. Eno.
	M.D. of Tariffville,	
	Conn.	
Dec. 24,	Frederick Simons,	Mary E. Foulds.

MARRIAGES

By the Rev. John C. Middleton.

1873.

Jan. 14,	Emil D. Hunziker,	Minnie Peters.
Feb. 12,	George M. Adkins,	Jerusha S. Merrill.
Feb. 13,	John Kiefer,	Carrie Meuziger.
Apr. 2,	Dwight W. Mitchell,	Rose Murphy, both of Hartford, Conn.
Apr. 15,	Chauncey S. Pomery, Springfield, Mass.	Augusta M. Birge.

FROM REGISTER NO. 2.

1873.

	<i>Name.</i>	<i>Residence.</i>
May 29,	Edsell E. Nettleton,	New Hartford, Ct.
	Ellen Drusilla Northall,	New Britain.
June 4,	Richard Wright,	Rochester, N. Y.
	Eliza B. Varian,	New Britain.
June 10,	Leonard Doig,	" "
	Ella Lee,	" "
July 2,	James M. Torbert,	Wallingford, Ct.
	Kate E. Lunt,	New Britain.
Aug. 12,	George F. Bird,	" "
	Sarah Chalworth,	" "
Aug. 12,	Richard B. Allen,	Southington, Ct.
	Mary J. Carey,	" "
Aug. 16,	Joseph Fletcher,	Hartford, Ct.
	Annie V. Chorel,	" "
Sept. 17,	Algernon G. Henderson,	Meriden, Ct.
	Agnes E. Smith,	New Britain.
Sept. 24,	Alfred W. Hadley,	" "
	Grace A. Merrill,	" "
Oct. 22,	Lewis Wheeler,	" "
	Mary A. Craw,	" "
Oct. 25,	David Dehm,	" "
	Annie Young,	" "
Dec. 16,	Addison C. Jones,	New Haven, Ct.
	Minnie S. Mott,	New Britain.
1874.		
Jan. 15,	George Raab,	New Britain.
	Louisa Schatz,	" "

MARRIAGES

By the Rev. C. R. Fisher of Hartford.

1874.	<i>Name.</i>	<i>Residence.</i>
Feb. 17,	Peter Mentis,	New Britain.
	Johanna Fetting,	" "

By the Rev. John C. Middleton.

Feb. 21,	Walter Storey,	So. Meriden.
	Mrs. Sarah Ann Newton,	New Britain.
Feb. 25,	George B. Terry,	Russia, N. Y.
	Harriet Smith,	New Britain.
Mar. 21,	August Strobel,	" "
	Johanna Jooss,	" "
May 24,	Louis Teich,	" "
	Florine Feist,	" "

By the Rev. C. R. Fisher.

June 2,	George Hoffman,	New Britain.
	Sophia Rosselins,	" "

By the Rev. J. H. Drumm.

1875.		
May 20,	David L. Redford,	New Britain.
	Emma A. Humason,	" "
July 22,	Wilfred S. Taylor,	" "
	Ella A. Beach,	" "
Oct. 20,	Albert Woodward Fisher,	
	Theresa Mitchell,	New Britain.
" 21,	Henry Kinkade,	" "
	Ellen Farrell,	" "

1876.

Jan. 6,	William E. Stevens,	New Britain.
	Hannah Jones,	
" 12,	Joseph C. Atwood,	
	Jeanie A. Dimond,	New Britain.
May 20,	David Dehm,	
	Balvina Schneider,	New Britain.
" 24,	Frank Andress,	Meriden.
	Helen A. Smith,	New Britain.

MARRIAGES

By the Rev. J. H. Drumm.

1876.	<i>Name.</i>	<i>Residence.</i>
June 7,	Wm. C. Homan,	West Meriden.
	Clarissa O. Jones,	New Britain.
" 28,	Thomas H. Porter,	" "
	Mary Jane Watson,	" "
Aug. 31,	Archibald McBrayne,	" "
	Mary Anne Tanner,	" "

By the Rev. L. B. Baldwin and Rev. J. H. Drumm.

Oct. 11,	George Browne,	New York.
	Florence Graham,	New Britain.

By the Rev. Wm. E. Snowden.

1877.		
May 12,	J. Russell Shepard,	Southington, Ct.
	Fannie A. Frisbie,	Waterbury, Ct.
Nov. 1,	Charles W. Andrews,	New Haven, Ct.
	Harriet L. Fenton,	New Britain.
Oct. 24,	Albert Middleton Hyde,	" "
	Anita B. Stillman,	" "
Nov. 6,	John Ambrose Winslow,	Meriden, Ct.
	Annie Isabel Wragg,	New Britain.
Dec. 25,	Sherman Winchell,	Kensington, Ct.
	Miss Sarah Jones,	New Britain.
1878.		
Jan. 24,	Angus C. Davies,	Boston, Mass.
	Miss Annie L. Doig,	New Britain.
Mar. 25,	Simon Daniels,	" "
	Miss Emma Gagnon,	Canada.
Apr. 24,	Robert J. Blackman,	New Britain.
	Aphena M. Colvin,	" "
Apr. 25,	Dr. Jay S. Stone,	" "
	Miss Rebecca C. Davis,	" "
" 27,	Olof Sonnason,	" "
	Mrs. Mary Smith,	" "
" "	Andrew Guenthar,	" "
	Katrina Nies,	New York City.

MARRIAGES

By the Rev. Wm. E. Snowden.

1878.	Name.	Residence.
May 2,	Thomas Charles Grant, Lizzie Kerrins,	Hartford, Ct. New Britain.
May 3,	Frederick H. Hotchkiss, Katie Eudora Blakesley,	Farmington, Ct. " "
July 13,	Joseph Landgren, Charlotta Amelia Olson,	New Britain. " "
Aug. 1,	Thomas Andrews McCon- key, Miss Nellie Joslyn,	" " New Britain.
Sept. 21,	Adam Zahnleiter, Emma Himmel,	" " " "
" "	Wm. Charles Fisher, Sophia Eger,	" " " "
Nov. 13,	James H. Flower, Miss Carrie Rebecca Jones,	" " " "
Dec. 25,	Charles Aurelius Huma- son, Miss Annie E. Green,	" " New Britain.
" "	Henry Whatley, Annie McConkey,	" " " "
1879.		
Jan. 1,	Henry Franklin Kehr, Miss Louisa Hess,	Norwich, Ct. New Britain.
Jan. 5,	John Armstrong Blake, Ida May Penfield,	Hartford, Ct. New Britain.
Jan. 20,	Frederick S. Gaines, Flora M. Latham,	Granville, Mass. Granby, Ct.
Jan. 22,	George Dennis, Miss Susannah Bedford,	Newington, Ct. New Britain.
Feb. 5,	David Stack, Miss Minnie Weckesser,	" " " "
Mar. 13,	Mr. John Crabtree, Mrs. Elizabeth Haslam,	" " " "
Mar. 20,	Horace W. Bunting, Miss Ella M. Welton,	" " " "
Apr. 9,	Albert William Day, Miss Kittie Adela Hart,	Farmington, Ct. " "

MARRIAGES

By the Rev. Wm. E. Snowden.

1879.	<i>Name.</i>	<i>Residence.</i>
Apr. 19,	August Voigt,	New Britain.
	Theresa Jung,	" "
Apr. 23,	William H. Bailey Bedford,	" "
	Miss Eunice E. Unwin,	New Britain.
Aug. 22,	Frank Martin,	" "
	Miss Florence Craw,	" "
Sept. 22,	Oscar Frodey,	" "
	Miss Hulda Osterstrom,	" "
Sept. 24,	Wm. H. H. Morgan,	Amherst, Mass.
	Miss Julia Agnes Stevens,	New Britain.
Oct. 11,	Joseph Fredell,	" "
	Sophie Carlbon,	" "
Oct. 14,	Alexander Beatty,	" "
	Carrie L. Fisher,	" "
Dec. 4,	Edward Harry Crosley,	Berlin, Ct.
	Katie Theresa Quinn,	Kensington, Ct.
1880.		
Apr. 10,	Joseph Powell,	Meriden, Ct.
	Mrs. Mary Ann Staniforth,	" "
May 5,	Lawrence Preissinger,	New Britain.
	Miss Barbara Deming,	" "

By the Rev. John Henry Rogers.

Nov. 3,	George B. Richards,	New Britain.
	Sarah A. Bedford, (Widow)	" "
Nov. 12,	August Anderson,	New Britain.
	Carolina Stenstrom,	" "
Nov. 18,	Herman L. Phelps,	New York City.
	Leah D. Bulkley,	New Britain.
Dec. 18,	Alfred Lindgren,	" "
	Johanna Sophie Wisse,	" "

1881.

Jan. 15,	Edward Jones,	New Britain.
	Elizabeth Walter,	" "

MARRIAGES

By the Rev. John Henry Rogers.

1881.	<i>Name.</i>	<i>Residence.</i>
Feb. 17,	James D. Rogers,	Yantic, Ct.
	Jane B. Vergason,	New Britain.
June 8,	James Adams McConkey,	" "
	Imogene Case,	" "
July 30,	Frank Chaubet,	Collinsville, Ct.
	Lizzie Grady,	Farmington, Ct.
Oct. 11,	Oscar G. Thomas,	New Britain.
	Mary Jane Cady,	" "
Oct. 24,	Frank G. Hull,	Plainville, Ct.
	Sarah G. Cadwell,	" "
Nov. 10,	Francis Chambers,	Hartford, Ct.
	Emma H. Dickinson,	New Britain.
Nov. 10,	Ernest F. Wann,	" "
	Matilda C. Anderson,	" "
Dec. 7,	John B. Poyer,	" "
	Maria A. Brennan,	" "
Dec. 17,	Simon Hahn,	" "
	Caroline Heinze,	" "
1882.		
Jan. 28,	Henry Rackliff,	New Britain.
	Lizzie A. Rossberg,	" "
Mar. 14,	Leonard Johnson,	" "
	Carrie Handander,	" "
Mar. 22,	Conrad Stepler,	" "
	Mary Stiner,	" "
May 1,	Elias Anderson,	" "
	Johanna Nielson,	" "
June 27,	George R. Thomas,	Waterbury, Ct.
	Kitty Donohue,	New Haven.
June 28,	William T. Bower,	New Britain.
	Lilian Elizabeth Burns,	" "
July 25,	Carl August Osterman,	" "
	Ida Agnese Matilda Ol- son,	" "
July 26,	John Pfeifer,	" "
	Nettie Britch,	" "

MARRIAGES

By the Rev. John Henry Rogers.

	<i>Name.</i>	<i>Residence.</i>
1882.		
July 26,	Martin Schantz,	New Britain.
	Mary Davis,	" "
July 26,	Charles D. Barnes,	New Haven, Ct.
	Cora Bell Norton,	New Britain.
Aug. 20,	Samuel Morris,	" "
	Elizabeth Hayward	" "
	White,	
Sept. 26,	Pher A. Lund,	New Britain.
	Johanna M. Samulson,	" "
Nov. 6,	Alfred Joune,	" "
	Mary Bailey,	" "
Nov. 29,	Albert E. Lawton,	" "
	Sarah E. Cooper,	" "
1883.		
Feb. 22,	Henry T. Wheelock,	New Britain.
	Lizzie J. Canfield,	" "
Mar. 22,	Frank Walker,	" "
	Cora Belle Joslyn,	" "
Apr. 3,	James Wostenholme,	" "
	Jane Haywood, (Widow)	" "
Apr. 5,	Frank Hoagland,	" "
	Ellen M. Carroll,	" "
Apr. 11,	Frederick Bell,	" "
	Carrie J. Andrews,	" "
Apr. 11,	Charles W. Bailey,	" "
	Ida Frank,	" "
May 16,	William E. Ford,	" "
	Mattie C. Holt,	Mobile, Ala.
May 19,	Franz Stock,	New Britain.
	Eliza Gruner,	" "
May 23,	Edward Fishwick,	Gainesville, N. Y.
	Ada Haywood,	New Britain.
June 16,	John Bomba,	" "
	Katie Homberger,	" "
June 20,	Spencer C. Page,	" "
	Carrie G. Penfield,	" "

MARRIAGES

By the Rev. John Henry Rogers.

1883.	Name.	Residence.
June 28,	Charles G. Miller,	New Haven, Ct.
	Christina C. Schuessler,	" " "
July 6,	Flatham Hill, (Widower)	New Britain.
	Louisa Jenkins, (Widow)	" "
July 26,	George H. Stanton,	" "
	Mary E. Montague,	" "
	(Widow)	
July 28,	Josiah Banner,	" "
	Rose H. Perks,	" "

By the Rev. Wm. L. Bostwick.

Aug. 4,	Oscar Torngquist,	New Britain.
	Sophia Johnson,	" "

By the Rev. John Henry Rogers.

Sept. 13,	George J. Turnbull,	New Britain.
	Emily S. Nash,	" "
Oct. 11,	Cyrus H. Miller,	Southington, Ct.
	Julia M. Smith,	New Hartford, Ct.
Oct. 15,	Oscar Forsman,	New Britain.
	Lotten Gusstafson,	" "
Oct. 22,	Joseph Goetz,	" "
	Mary Baumgartner,	" "
Nov. 22,	Frank F. Foster,	Paterson, N. J.
	Martha P. Gibbons,	New Britain.
Dec. 13,	John Albert Westling,	" "
	Amelia Norbach,	" "
Dec. 25,	Edward A. Alpress,	" "
	Adelaide Porter,	" "

1884.

Apr. 15,	Ralph J. Beach,	New Britain.
	Annie M. E. Burr,	" "
Apr. 19,	John C. Scender,	" "
	Christine Neilsen,	" "
July 2,	Arthur F. Saunders,	" "
	Mary Bonnell,	" "

MARRIAGES

By the Rev. John Henry Rogers.

1884.	<i>Name.</i>	<i>Residence.</i>
July 3,	Thomas Lowman,	New Britain.
	Lucy A. Todd, (Widow)	“ “
July 5,	Lewis Anderson,	“ “
	Matilda Anderson,	“ “
Sept. 19,	Frederick Gustafson,	“ “
	Emma Sahlin,	“ “

By the Rev. F. W. Harriman.

Oct. 2,	George B. Badger,	Brooklyn, N. Y.
	Harriet G. Bostwick,	" " "

By the Rev. John Henry Rogers.

Oct. 25,	John Thomas,	New Britain.
	Margaretta Gigold,	" "
Dec. 17,	Walter Preston,	" "
	Henrietta Seipel,	" "
Dec. 25,	Henry W. Pritchard,	" "
	Lillie J. Turnbull,	" "
Dec. 31,	Henry J. Browne,	" "
	Mary M. Durn,	" "

1885.

Mar. 12,	Otto J. Norris,	New Britain.
	Pauline Wolf,	" "
Mar. 28,	Edwin H. Chatfield,	" "
	Annette McCartney,	" "
Apr. 11,	George Buttner,	" "
	Elizabeth Loffler,	" "
May 4,	George Wells Coats,	" "
	Catherine Barbara Sengle,	" "
May 19,	John Pomeroy Bartlett,	" "
	Ellen Pauline Fitch,	" "
May 27,	Charles C. Bronson,	" "
	Victorine Rawelt,	" "
June 24,	John J. Coats,	" "
	Margaret L. Patterson,	" "
July 21,	John F. O'Brien,	" "
	Julia Phalen,	" "

MARRIAGES

By the Rev. Wm. L. Bostwick.

1885.	<i>Name.</i>	<i>Residence.</i>
Aug. 15,	Charles H. Clark, Nancy Platts,	New Britain.

By the Rev. John Henry Rogers.

Sept. 26,	Christian Ellinger, Margaret Rouse,	New Britain. " "
Oct. 5,	John Bloxham, Annie E. Dwyer,	Meriden, Ct. " "
Oct. 7,	Frederick A. Hartman, Eliza Mills,	New Britain. " "
Oct. 22,	William E. Hazard, Hattie M. Root,	East Berlin, Ct. Berlin, Ct.
Nov. 25,	John A. Carlson, Gustine G. Gustavson,	New Britain. " "
Nov. 26,	James G. Palmer, Katherine A. Judson,	Waterbury, Ct. New Britain.
Dec. 20,	John McCormick, Ellen Kirk,	" " " "

FROM REGISTER NO. 3.

By the Rev. James Stoddard.

1886.		
May 6,	Henry Schwab, Nellie Griswold,	New Britain. " "
July 1,	Chester Kirk, Lottie Martin,	Bristol, Conn. New Britain.
July 3,	John B. Brink, Emma P. Erickson,	" " " "
Sept. 8,	Willard J. Callender, Minnie Andrews,	" " " "
Sept. 30,	Norris Bailey, Ella L. Fowler,	" " " "
Oct. 4,	William Eissenman, Mary Korsman,	Brooklyn, N. Y. New Britain.
Dec. 31,	Isaac Tygeson, Amanda E. Johnson,	" " " "

MARRIAGES

By the Rev. James Stoddard.

1887.	<i>Name.</i>	<i>Residence.</i>
Feb. 5,	Frank N. Steele,	New Britain.
	Sarah Gillott,	" "
Mar. 24,	Alex Molander,	" "
	Lina Simonson,	" "
Apr. 16,	Gust. G. Lund,	" "
	Johanna Ols,	" "
July 21,	William T. Redfield,	Hartford, Conn.
	Josephine D. Stokes,	" "
Sept. 10,	Frederick D. Doty,	New Britain.
	Minnie L. Root,	New Hartford, Conn.
Oct. 27,	Walter Haines,	New Britain.
	Mary A. Bennett,	" "
Nov. 10,	Henry J. Sleath,	" "
	Sarah Clark,	" "
Dec. 27,	John Bronson,	" "
	Elizabeth Olson,	" "
Dec. 31,	William P. O'Brien,	" "
	Alice O'Hern,	" "
1888.		
Mar. 22,	Joseph Neyer,	New Britain.
	Bertha Sengle,	" "
May 12,	James A. Magson,	" "
	Mary J. Elliott,	" "
May 16,	George P. Oldfield,	Hartford, Conn.
	Hattie S. Dewey,	New Britain.
July 3,	Alfred W. Raymond,	Brockton, Mass.
	Louisa M. Seipel,	New Britain.
Oct. 1,	Newton B. Ellinge,	Brooklyn, N. Y.
	Lizzie S. Busleed,	" "
Nov. 1,	William G. Payne,	New Britain.
	Mrs. Althea O. Dickinson,	Berlin, Conn.
Nov. 1,	Francis H. Webster,	" "
	Elizabeth D. Hazelwood,	" "
Nov. 10,	Charles Schwaterer,	" "
	Minnie Feigl,	New Britain.

MARRIAGES

By the Rev. James Stoddard.

1888.	<i>Name.</i>	<i>Residence.</i>
Dec. 12,	Ransom B. Hinman,	Oxford, Conn.
	Alma E. Williams,	" "
1889.		
Feb. 20,	Lewis Hemingway,	New Britain.
	Sophia Samuels,	" "
Mar. 6,	Ferdinand Heidecker,	New Haven, Conn.
	Mary Schwab,	New Britain.
April 18,	John Wm. Ward Scarlett,	" "
	Jane Beatson,	" "
" "	Joseph Abetz,	" "
	Rosa Fischer,	" "
June 5,	Willabee Clough Bigelow,	" "
	Ruth Elvira Booth,	" "
June 8,	Charles H. Falk,	Meriden, Conn.
	N. Matilda Melin,	New Britain.
June 13,	Edwin H. Taylor,	" "
	Mrs. Julia V. Weeks,	" "

By the Rev. Jared Starr.

Aug. 10,	Adam Schrumpf Jr.,	New Britain.
	Harriet E. Johnson,	" "

By the Rev. James Stoddard.

Sept. 25,	Frank H. Andrews,	New Britain.
	Sadie M. Alvord,	" "
Nov. 2,	Joseph Preissell,	" "
	Josephine Egerer,	" "
Dec. 24,	Charles Frederick Brainard,	" "
	Eva Alida Sweet,	New Britain.
1890.		
Jan. 24,	William S. Bonney,	Bristol, Conn.
	Anna Reeder,	" "
April 9,	George L. Lawrence,	New Britain.
	Sarah A. Sharp,	" "

MARRIAGES

By the Rev. James Stoddard.

1890.	Name.	Residence.
May 3,	Charles J. Johnson, Mary A. Hanson,	New Britain. " "
May 14,	Frederick B. Hungerford, Mary Lee Post,	Danbury, Conn. New Britain.
May 14,	Albert B. Clark, Elsie M. Gibson,	Terryville, Conn. " "
May 15,	Frederick Corlas Ens- worth,	New Britain.
	Jane Matilda Clarke,	New Britain.
May 20,	Francis F. Brumbaum, Anny Carry Menck,	Hartford, Conn. New Haven, Conn.
June 5,	James A. Smith, Ada M. Hall,	New Britain. West Hartford, Conn.
June 7,	Thomas Moriarity, Catherine Shaw Logan,	New Britain. " "
June 11,	Alexander Thom, Martha C. Miller,	" " New Haven, Conn.
June 19,	William H. Welch, Bertha Blaisdell,	Lebanon, Mass. Berlin, Conn.
July 2,	Hugh M. Allwood, Jean J. Kenyon,	Paterson, N. J. New Britain.
Sept. 4,	Ernest Rudolph Gullander, Helma Charlotte Nelson,	" " " "
Sept. 30,	Charles L. Sheldon, Alice A. Sweet,	" " " "
Oct. 8,	Wm. Henry Barnes, Emma Jane Sweet,	" " " "
Oct. 18,	Frank Hoffarth, Katharina Stadler,	" " " "
Oct. 23,	Charles E. Hills, Mary A. Murray,	Hartford, Conn. " "
Oct. 27,	Gerritt Bulkley Post, Harriet Jane Barkentin,	New Britain. " "
Nov. 26,	Calvin E. Fuller, Grace C. Yates,	Bristol, Conn. New Britain.
Dec. 25,	John Beatty Hawksworth, Martha Hannah Thompson,	" " " "

MARRIAGES

By the Rev. James Stoddard.

1891.	<i>Name.</i>	<i>Residence.</i>
Jan. 10,	George Sherman Lathrop,	New Britain.
	Lulu A. Andrus,	" "
Jan. 14,	Howard Erasmus Gates,	North Wilbraham, Mass.
	Grace May Bassett,	New Britain.
Jan. 31,	Per Alfred Anderson,	" "
	Ida Cecilia Johnson,	" "
Feb. 9,	Ernest Albert Say,	Middletown, Conn.
	Sarah E. Platt,	Waterbury, Conn.
Feb. 9,	David McIntire,	Meriden, Conn.
	Harriet E. Treat,	" "
Mar. 3,	Charles Augustus Johnson,	New Britain.
	Edith Willis Bailey,	New Britain.
April 30,	George E. Whaples,	" "
	Leila M. Simons,	" "
May 27,	Henry Frick,	" "
	Margaret Burns,	" "
June 10,	George C. Beckett,	" "
	Rosa L. Mason,	" "
June 13,	Arthur John Gilbert,	Meriden, Conn.
	Fabianna Baptiste,	" "
June 17,	George Adam Frey,	New Britain.
	Etta Gertrude Kirk,	" "
June 18,	George E. Prentice,	" "
	Edith M. Chaloner,	" "
June 24,	William Ashmore,	" "
	Lillian Anna Wilcox,	" "
Aug. 27,	Spencer S. Booth,	City Island, N. Y.
	Carrie A. Magnus,	New Britain.
Nov. 7,	Charles Caillias,	" "
	Johanna Dixon,	" "
Nov. 12,	Frank Hills Rowley,	Newington, Conn.
	Katherine Clarke,	New Britain.
Nov. 16,	Alfred Wyllie,	" "
	Anna M. Cook,	New York City.
Nov. 26,	Ralph Chant,	New Britain.
	Eliza Stephanie Elliott,	" "

MARRIAGES

By the Rev. James Stoddard.

	<i>Name.</i>	<i>Residence.</i>
1891.		
Dec. 8,	Charles Wolf,	New Britain.
	Maria Samuels,	" "
Dec. 24,	George E. Casey,	Newington, Conn.
	Mary Ella Barnes,	New Britain.
1892.		
Jan. 4,	John Henry Hemingway,	New Britain.
	Phoebe Cox,	" "
Jan. 19,	George Ashley Bartlett,	Meriden, Conn.
	Mary Madelene Litcher,	" "
Jan. 20,	Samuel Tobias Hendrick- son,	Red Bank, N. J.
	Emma Borden Hance,	New Britain.
Feb. 11,	Frederick Richard Clark,	" "
	Harriette Emma Holland,	" "
Feb. 17,	Hanford Burr,	" "
	Sarah Ellen Seipel,	" "
Mar. 1,	Richard Bolton,	" "
	Adelaide Phillips,	" "
Mar. 8,	Daniel J. Mullane,	Hartford, Conn.
	Amelia C. Taylor,	New Britain.
Mar. 10,	Eugene Jay Porter,	" "
	Florence Edna Matthew- son,	" "
April 20,	William J. Neidl,	New Britain.
	Clara Pilz,	" "
April 27,	Charles Elliott,	" "
	Hannah Topham,	" "
May 30,	John H. Rhodes,	Farmington, Conn.
	Jennie Shanley,	" "
June 11,	Edward Kittoe Curtiss,	Chicago, Ill.
	Maud Louise Brown,	New Britain.
Nov. 23,	Thomas Brown,	" "
	Elisabeth Willward,	" "
Dec. 15,	Enoch Alden Soule,	Becket, Mass.
	Margaretta C. Backover,	New York City.

MARRIAGES

By the Rev. James Stoddard.

1893.	<i>Name.</i>	<i>Residence.</i>
April 27,	William C. Russell,	New Britain.
	Cordelia W. Guion,	" "
May 10,	Alfred S. Judd Jr.,	" "
	Grace E. Baisden,	" "

By the Rev. Jared Starr.

June 21,	Frederick W. Greenalgh,	Providence, R. I.
	Marguerite H. Brown,	New Britain.

By the Rev. H. N. Wayne.

Oct. 5,	George W. Camsell,	New Britain.
	Maggie R. Crosby,	" "
Nov. 29,	Emmons D. Gridley,	Southington, Conn.
	Mary E. Allen,	" "
Nov. 29,	Geore H. Mitchell,	New Britain.
	Mary A. Frick,	" "
Dec. 25,	Charles L. Smith,	Springfield, Mass.
	Fanny W. Bassett,	New Britain.
1894.		
Jan. 30,	Warren Moran Rogers,	North Middletown, Ky.
	Frances Eugenie Fitch,	Mount Sterling, Ky.
April 17,	Franklin E. Bassett,	New Britain.
	Sarah M. Hance,	" "
April 24,	Carlton F. Frisbie,	Plainville, Ct.
	Anna Smyth Hart,	New Britain.
May 9,	Richard L. Watson,	Punxsutawney, Pa.
	Alice M. Vines,	New Britain.
May 27,	Leroy Francis Whittier,	Cambridgeport, Mass.
	Amy Georgiana Ince,	Toronto, Canada.
July 9,	William Haggerty,	Meriden, Conn.
	Lillie Goodison,	New Britain.
Sept. 15,	Fremont Barrows,	" "
	Mary E. Glynn,	" "

MARRIAGES

By the Rev. H. N. Wayne.

1894.	<i>Name.</i>	<i>Residence.</i>
Sept. 19,	Theobald Ronnalter, Annie Fisher,	New Britain. " "
Nov. 24,	George H. Barber, Viney Bellmore,	" " " "
Nov. 28,	Charles Duncanson, Minnie E. Yates,	" " " "
Nov. 30,	James D. Harney, Eva Goff,	East Hartford, Ct. " " "
Dec. 19,	William Wollman, Annie Seiple,	New Britain. " "
1895.		
April 30,	John B. Anderson, Elizabeth J. Hanna,	New York City New Britain.
May 23,	Willie T. Dale, Ida Grace Johnston,	Wallingford, Ct. New Britain.
June 5,	Dwight P. Chamberlain, Margaret E. Russell,	Lyons, N. Y. New Britain.
Oct. 5,	Elof Magnuson, Hannah Johnson,	" " " "
Dec. 2,	Abraham Miles, Mary Nolan,	" " " "
Dec. 11,	Alix W. Stanley, Harriette C. Russell,	New York City. New Britain.
1896.		
Jan. 21,	Lawrence Sairteer, Anna J. Prevost,	New Britain. " "
Jan. 29,	Charles W. Taylor, Deborah R. White,	" " " "
Feb. 5,	William J. Foulkes, Annie D. Towle,	New Britain. " "
April 16,	Benjamin Thompson, Margaret Hirst,	" " " "
June 24,	Charles L. Howell, Minnie Krah,	" " " "
July 2,	Bernadotte Loomis, Louise Seiple,	" " " "

MARRIAGES

By the Rev. H. N. Wayne.

1896.	<i>Name.</i>	<i>Residence.</i>
July 6,	Sidney Goodison, Ella May Post,	New Britain. Meriden, Conn.
Sept. 3,	Louis W. Cramm, Carmelita Corscaden,	Middletown, Conn. New Britain.
Sept. 7,	Frank Rotherforth, Emma Knox,	" " " "
Sept. 16,	Henry A. Lienhard, Frances O. Booth,	Hartford, Conn. " "
Sept. 29,	William Cronin, Elizabeth Brown,	New Britain. " "

By the Rev. O. H. Raftery.

Oct. 14,	Thomas Duke McAlpin, Mary Webb,	Portland, Conn. New Britain.
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By the Rev. H. N. Wayne.

Nov. 18,	Adolph Beaudry, Sadie J. Ferris,	Hartford, Conn. " "
1897.		
Jan. 19,	Henry George, Odelia H. Holcomb,	Hartford, Conn. " "
Feb. 19,	Gust Nelson, Ida Carlson,	New Britain. " "
Feb. 27,	George Froeba, Betty Reier,	" " " "
May 5,	Oscar A. Smith, Minnie Elizabeth Holle,	Hartford, Conn. New Britain.
Sept. 16,	Herbert D. Bacon, M. Louise Vines,	" " " "
Oct. 7,	Dennis F. Nelligan, Elizabeth Bond,	" " " "
Oct. 27,	Thomas D. Walker, Annie E. Beckett,	" " " "
Nov. 3,	George Henry Bodycoat, Fanny Scarlett,	" " " "
Dec. 23,	Frederick J. White, Mary Reed,	Hartford, Conn. " "

MARRIAGES

By the Rev. H. N. Wayne.

1898.	<i>Name.</i>	<i>Residence.</i>
Feb. 14,	Charles E. Cory,	Danbury, Conn.
	Lizzie McCoy,	New Britain.
Feb. 15,	William W. Bland,	Hartford, Conn.
	Augusta Grace Rose,	" "
April 18,	Ernest W. Genter,	" "
	Mary O'Donnell,	New Britain.
April 28,	Walter J. Wheaton Jr.,	Springfield, Mass.
	Alice V. Gainey,	" "
June 1,	Irving William Mott,	New Britain.
	Josephine Sedgwick,	" "
June 1,	Clinton William Cowles,	Plainville, Conn.
	Eliza Clementine Atwood,	New Britain.
June 2,	William George Goodison,	Meriden, Conn.
	Minnie Amelia Bess,	" "
June 29,	Frederick H. Bollerer,	New Britain.
	Anna F. Krah,	" "
Aug. 4,	Vertis W. Williams,	Hartford, Conn.
	Elizabeth A. Brown,	Boston, Mass.
Aug. 17,	George William Howe,	Southington, Ct.
	Lizzie Annie Madeley,	New Britain.
Aug. 25,	Charles Frederick Taylor,	Glastonbury, Ct.
	Mabel M. Jones,	" "
Sept. 21,	Maxwell Stansbury Hart,	New Britain.
	Louise Lockwood Smith,	" "
1899.		
April 5,	Herman A. Gerber,	New Britain.
	Mrs. Vinnie Barber,	" "
April 16,	Edwin Croley,	Jersey City, N. J.
	Anna Agnes McKnight,	" "
April 19,	Herbert J. Leonard,	New Britain.
	Rosalind E. Bailey,	" "

By the Rev. Harry Innes Bodley.

Sept. 12,	Charles Oliver Wolff,	New Britain.
	Ellen Maria Gibson,	" "
Sept. 27,	Eugene Johnson,	Syracuse, N. Y.
	Annie McCauley,	Elmwood, Conn.

MARRIAGES

By the Rev. Harry Innes Bodley.

1899.	<i>Name.</i>	<i>Residence.</i>
Sept. 27,	George Webster Barnes,	New Britain.
	Martha A. Humphrey,	East Hampton, Mass.
Oct. 11,	Luther Boardman Wil-	New Britain.
	liams Jr.,	
	Isabella Grace Hubbard,	New Britain.
Oct. 18,	William T. Beattie,	Cambridge, Mass.
	Katharyn Louise Corco-	" "
	ran,	
Oct. 21,	George Pierce Jr.,	Hartford, Conn.
	Carrie Quilton,	" "
Nov. 8,	William F. Newton,	" "
	Nettie Grace Simons,	New Britain.
Dec. 2,	William F. Dagnan,	Providence, R. I.
	Mary Gagherty,	" "
Dec. 18,	Frank J. Dunn,	U. S. Army 6th Regt.,
		New Britain.
	Barbara Prisesinger,	" "
	(Wid.)	
1900.		
Jan. 3,	Grove S. Bidwell,	Collinsville, Ct.
	Mary E. Tuttle,	New Hartford, Conn.
Jan. 24,	Carl Elmer Thorngren,	Sweden.
	Hilda Oilie Unkelbach,	New Britain.
Feb. 7,	Paul Peck Wilcox,	" "
	Elizabeth Katherine Hu-	Yonkers, N. Y.
	mason,	
April 14,	George Rawson,	Portland, Conn.
	Mary Caroline Erickson,	New Britain.
May 16,	Ernest E. Barnes,	New Hartford, Ct.
	Eva May McWilliams,	New Britain.
June 20,	Percy Watt Hood,	Sandusky, Ohio.
	Margaret Carroll Hart,	New Britain.
June 20,	Jacob Post,	" "
	Minnie Louise Bath,	" "
June 20,	Andrew Martin,	" "
	Clara Topham,	" "

MARRIAGES

By the Rev. Harry Innes Bodley.

1900.	<i>Name.</i>	<i>Residence.</i>
June 25,	DeWitt K. Peck,	Brooklyn, N. Y.
	Florence L. Barnes,	New Britain.
July 2,	George Frederick Simons,	" "
	Beatrice Frederickson,	" "
July 4,	John Thomas Olemen,	Portland, Me.
	Edith Margaret Ellen Mitchell,	New Britain.
July 23,	John G. Dennis,	Spencer, Mass.
	Annie Louise Dennis,	Hardwick, Mass.
Oct. 10,	Henry Gildersleeve Pellett,	Hartford, Ct.
	Minnie Mary Eppler,	New Britain.
Oct. 14,	George Washington Hutchins,	" "
	Alice Gertrude Stearns,	" "
Oct. 24,	Edward A. Sexton,	Norwich, Conn.
	Annie E. McNulty,	New Britain.
Dec. 22,	Charles Antonio Torello,	" "
	Julia Emma Grunenthal,	" "
Dec. 24,	Charles G. Cowles,	Hartford, Conn.
	Katie A. McCarthy,	" "
Dec. 25,	Edward K. Hansen,	" "
	Dora M. Johnson,	" "
Dec. 25,	Bray D. Martin,	Brooklyn, N. Y.
	Miriam Harrison Levinson,	New Britain.
1901.		
Jan. 1,	William N. Decker,	New Britain.
	Elsie Phoebe McKirdy,	" "
Jan. 15,	Eugene F. Boyington,	" "
	Isabella Seiple,	" "
Feb. 28,	Joseph Francis Kelly Jr.,	Rocky Hill, Ct.
	Clara Louise Judd,	New Britain.
Mar. 27,	Kennet McK. Munro,	Hartford, Conn.
	Annie Elizabeth Carey,	" "
April 11,	Andrew L. Keefe,	New Britain, Ct.
	Norina B. Brown,	Hartford, Conn.

MARRIAGES

By the Rev. Harry Innes Bodley.

1901.

May 8,	Charles Clinton Wheeler,	New Britain.
	Helen Theresa Carlson,	" "
June 5,	Thomas Giles,	" "
	Rose Kamen,	" "

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June 26,	George Washington Blinn,	New Britain.
	Clara Goodison,	New Britain.
July 18,	William Nelson Murdock,	" "
	Amanda Eliza Beach,	" "
July 18,	Emil Essrig,	" "
	Ellen McConkey,	" "
Oct. 28,	William Frederick Schays,	Meriden, Ct.
	Nona Marie Rohde,	" "
1902.		
Jan. 14,	Homer Guy Cullen,	New Britain.
	Annie Lynch,	" "
Mar. 11,	John Pritchard,	Meriden, Ct.
	Olive Stubbing,	Wallingford, Ct.
April 11,	Robert Moore,	Hartford, Ct.
	Vidella Narilla Clystra Monroe,	" "
April 29,	Frederick A. Krah,	Rocky Hill, Ct.
	Annie Emily Kahms,	Cromwell, Ct.
May 7,	John Peter Larson,	New Britain.
	Annie Loretta Kerr,	" "
June 19,	August Joseph Frick,	" "
	Rosie Bertha Langzettle,	" "
July 9,	James Alfred Dyson,	" "
	Mabel Helen Vines,	" "
Sept. 27,	John Jungkunz (Widow- er)	" "
	Emma Heinmann Fox (Wid.)	New York City.

MARRIAGES

By the Rev. Harry Innes Bodley.

1902.	<i>Name.</i>	<i>Residence.</i>
Oct. 11,	George Frederick Butz,	Hartford, Ct.
	Maud Addison Brockway,	" "
Oct. 22,	John Sautee,	New Britain.
	Mary Brosneen Moran,	" "
Oct. 28,	August F. Schoen,	" "
	Nina L. Ganser,	" "
Dec. 13,	John George Findlater	" "
	Hughes,	
	Fanny Eva Gabin,	New Britain.
Dec. 29,	William Edward Dodson,	" "
	Theresa Falk,	" "
1903.		
Jan. 21,	Edward Herbert Hart,	New York City.
	Florence Bradlee Smith,	New Britain.
Mar. 18,	Lewellyn E. Robbins,	Bristol, Ct.
	Ellen M. Goodwin,	New Britain.
April 29,	Edwin H. Gibbons,	Springfield, Mass.
	Elizabeth A. Lewis,	" "
June 10,	John Kenealy Brewin,	New Britain.
	Carrie Fisher,	" "
July 15,	Emil Hambach,	Bristol, Ct.
	Josephine Watrous,	Hartford, Ct.
July 25,	Patrick Crowe,	New Britain.
	Iva Nettie Maloney,	" "
Sept. 1,	Henry Burr,	Hartford, Ct.
	Ursula Minor,	Plainville, Ct.
Sept. 17,	George Gill,	Southington, Ct.
	Ida May Wright,	" "
Sept. 19,	Henry Lewis Coe,	Middlefield, Ct.
	Beatrice Gregory,	Rock Falls, Ct.
Oct. 9,	Gilbert E. Moison,	Hartford, Ct.
	Nellie M. Garrard,	" "
Oct. 15,	William Matthew McWil-	New Britain.
	liams,	
	May Footit,	New Britain.
Oct. 27,	William F. Hedeler,	" "
	Carrie M. Barrows,	Plainville, Ct.

MARRIAGES

By the Rev. Harry Innes Bodley.

1903.	<i>Name.</i>	<i>Residence.</i>
Nov. 11,	Ralph S. Goodwin Jr. M.D.	Thomaston, Ct.
	Carolyn N. Hooker,	Kensington, Ct.
Dec. 24,	Roy Albert Whitney,	New Britain.
	Alvina Ruth Grunenthal,	" "
Dec. 28,	Louis Augustus Hitch- cock,	Plainville, Ct.
	Agnes E. Elliott,	New Britain.
1904.		
Feb. 26,	Isaac Albert Kay, (Mrs.) Lucy Edwards, (Widow)	Meriden, Ct. " "
June 22,	Charles Edward Swain, Annah Turner Libby Par- sons,	New Britain. " "
Sept. 6,	Henry S. Watson, Sarah A. Kinkade,	Hartford, Conn. New Britain.
Sept. 22,	Charles G. Kalleer, Caroline D. Wilson,	Hartford, Ct. " "
Oct. 4,	Lewis John Slaney, Alice Spence,	New Britain. " "
Oct. 27,	John Aaron Larson, Bertha Schmarr,	" " " "
Nov. 8,	Samuel Henry Isaacs, Signe Amelia Carlson,	" " " "
1905.		
Feb. 23,	Edward Barrows Bolles, Emma Ellen Perks,	New Britain. " "
Mar. 4,	Frederick Abel Alcott, Laura Matilda Kane,	Waterbury, Ct. " "
May 4,	William Frank Brink, Clara Anna Emmons,	Middletown, Ct. " "
Sept. 14,	William Dan Throop, Katharine English,	Morris, Ct. New Britain.
Oct. 5,	Thomas H. McCammon, Frances M. Snider,	Kingston, Ont. Harrowsmith, Ont.

MARRIAGES

By the Rev. Harry Innes Bodley.

1905.	<i>Name.</i>	<i>Residence.</i>
Oct. 28,	John Henry Sleath,	New Britain.
	Elizabeth Godfrey Upton,	" "
Dec. 4,	Frederick William Schre- der,	Hartford, Ct.
	Minnie Elize Martin,	New Britain.
1906.		
Feb. 3,	Manuel Antoine,	Springfield, Mass.
	Marie Louise Berger,	" "
April 23,	Samuel Swift,	New Britain.
	Harriet Buckley,	" "
April 25,	Charles Eugene Sharp,	" "
	Bertha Lillian Fowler,	Kensington, Ct.
April 28,	Patrick Joseph Dineen,	Bristol, Ct.
	Helen Veronica Glynn,	New Britain.
June 6,	Raymond Mazeine,	" "
	Maude Hooker Brown,	" "
July 1,	Frank Allen Johnston,	" "
	Mamie C. Hansen,	Hartford, Ct.
Aug. 30,	Richard Jacoby,	New Britain.
	Minnie C. Stepler,	" "
Oct. 1,	Cyrus Clyde Bailey,	Middletown, Ct.
	Minnie May Doebuer,	" "
Oct. 17,	Frederick Eugene Hickok,	Plainville, Ct.
	Minnie Wenz,	New Britain.
Oct. 24,	Alexander Morrison Dun- can,	Providence, R. I.
	Gertrude Anna Kimball,	New Britain.
Oct. 28,	Harry Moses,	Norwich, Ct.
	Mary Kevorkian,	New Britain.
Nov. 21,	Arthur D. Bradley,	" "
	Marguerite J. Avery,	" "
Nov. 28,	William C. Rowe,	" "
	Annie E. Jewett,	Plainville, Ct.

BURIALS

By the respective Rectors in charge unless otherwise stated.

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1849.			
Feb. 26	Mr. Goodrich	Newington	70 Yrs.
Mar. 25	Hannah Steele	Newington, Mr. Guion	
May 6	Theodore Ellsworth	New Britain, Mr. Guion	75 Yrs.
May 20	Mrs. Abigail Parsons	New Britain	34 Yrs.
May 26	Mary Hamilton	Hartford	3 Mos.
Apr. 5	Zerah Blynn	Newington	76 Yrs.
Apr. 7	Asael Blynn	Newington	55 Yrs.
June 17	Mrs. Schortau	New Britain	34 Yrs.
Sept. 7	Hon. Ira E. Smith	New Britain, Prof. Jackson	62 Yrs.
Sept. 15	Elizabeth Russell	New Britain	Infant
1850.			
Feb. 5	Henry L. Peard	Hartford	29 Yrs.
Mar. 7	Mrs. Margaret Harrington	New Britain	
Mar. 31	Mrs. Fanny Tolles	New Britain	
July 15	Mr. Charles Parsons	New Britain	37 Yrs. 4 Mos.
Aug. 31	James Alexander Capron	New Britain. By Mr. Cox & Prof. Jackson	11 Mos. 2 Wks.
Oct. 6	John Hamilton	Hartford, Dr. Coit	4 Yrs. 8 Mos.
Oct. 9	Elizabeth Coats	Kensington	5 Yrs. 6 Mos.
Oct. 30	Sarah Coats	Kensington	4 Yrs. 5 Mos.
1851.			
Mar. 27	The Venerable Geo. Wm. Murray	New Britain	87 Yrs.
Apr. 4	Mrs. Jerusha Collins	Newington	28 Yrs.
Apr. 1	Vensil	Buried at sea, between Chagres & New Orleans	24 Yrs.
Apr. 6	Mrs. Emily Todd	New Britain	23 Yrs.
May 6	Mr. Philip S. Judd	New Britain	50 Yrs.
July 2	Mr. Howd	New Britain	70 Yrs.
Aug. 17	Henry Dowd Todd	New Britain	Infant
Oct. 8	Elizabeth Waters	New Britain	1 Yr. 3 Wks.
Dec. 10	William Hill	New Britain	2 Wks.
	Son of Birt D. & Caroline Hill		
1852.			
Feb. 10	Julius Francis		2 Mos.
	Infant son of Darwin & Henrietta W. Francis		
Feb. 11	Edwin W. Carrington, M.D.	Farmington	46 Yrs.
	Died of Apoplexy		
Mar. 4	Eunice Langdon	New Britain	9 Yrs.
	Daughter of Timothy & Janette Langdon		
Apr. 26	Robert Smyth	New Britain	2 Mos.
	Son of Wm. B. & Anne Smyth		
1853.			
May 19	Mary Althea	New Britain	8 Mos.
	Daughter of Alex. & Mary R. Capron		
May 22	Henry G.	New Britain	21 Yrs.
	Son of Hezekiah & Elizabeth H. Seymour		
May 28	Wm. A. Cocking	Newington	17 Mos.
	Son of Mr. & Mrs. Wm. Cocking		
June 26	Mrs. Lucy Dickinson	In the old Church yard, Newington	83 Yrs.
Oct. 3	Grace Louisa Penfield	New Britain	1 Yr. 8 Mos.
Dec. 28	Mrs. Sarah A. Rackliff	New Britain	22 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1854.			
Jan. 2	William Lee Son of Geo. Lee, Colored man	New Britain	7 Mos.
Feb. 8	Daniel Avery	New Britain	48 Yrs.
July 7	Darwin Francis (who was drowned)	New Britain	31 Yrs.
July 18	Margarette Callis (Colored woman)	New Britain	70 Yrs.
Aug. 16	Mrs. Marilla Smith	New Britain	55 Yrs.
Aug. 18	Henry Fenton Son of Francis Fenton		4 Yrs. 5 Mos.
Aug. 28	Emily Fenton Daughter of Francis & Rebecca Fenton		10 Mos.
Nov. 4	Oliver Fenton, Jr. Son of Oliver & Harriet Fenton. Croup		4 Yrs.
1855.			
June 9	William Judd	New Britain	68 Yrs.
Aug. 14	George Woolley	New Britain	48 Yrs.
Sept. 5	William Henry Tolles Son of Henry Tolles		2 Wks.
Nov. 20	Betsey J. Todd	New Britain	22 Yrs. 11 Mos.
1856.			
Feb. 6	Ida Jay Tolles Daughter of Geo. & Catharine Tolles		7 Mos.
Apr. 4	Mrs. Sarah A. Webster	New Britain	39 Yrs.
June 22	Mrs. Eliz. L. Francis	New Britain	50 Yrs.
July 13	Elizabeth Ann Fewkes	New Britain	27 Mos.
July 23	Emily Augusta Todd	New Britain	9 Mos.
Sept. 15	Richard Henry Smyth	New Britain	20 Mos.
Sept. 18	Miss Cook	New Britain	26 Yrs.
Sept. 23	Henry M. Webster	New Britain	5 Yrs.
1857.			
Jan. 31	Mrs. Grace M. Henn	New Britain	19 Yrs.
Sept. 11	Mrs. Emma B. Willson	New Britain	39 Yrs.
Sept. 18	Mrs. Elizabeth Donaldson	Tariffville	47 Yrs.
Oct. 1	Thomas Rogers	Manchester	20 Yrs.
Oct. 23	Edward Pratt	Hartford	7 Yrs. 6 Mos.
Oct. 31	Tracy	New Britain	84 Yrs.
Dec. 16	Lizetta Meyer	New Britain	4 Yrs.
1858.			
Jan. 12	Henry Bishop	Plainville	10 Yrs.
Jan. 16	Sophia Eckardt	New Britain	17 Mos.
Jan. 28	Henry R. Gridley	New Britain	23 Yrs.
Mar. 24	Infant daughter of Timothy Root	New Britain	6 Mos.
Mar. 26	Octavia A. Dickinson	Newington	24 Yrs.
May 3	John Tolles	New Britain	28 Yrs.
June 13	Robert Henn	New Britain	42 Yrs.
Aug. 27	Leman Porter	Berlin	67 Yrs.
Sept. 12	Louisa Shubert	New Britain	7 Mos.
Sept. 21	Douglas R. Gilbert	Newington	20 Yrs.
Nov. 27	James Welch	Berlin	70 Yrs.
1859.			
Jan. 17	William Waters	New Britain	4 Mos.
Apr. 7	Norman Warner	Kensington	68 Yrs.
May 1	Levi Brooks	New Britain	30 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1859.			
July 13	Thomas Neville Plant	New Britain	18 Yrs.
Sept. 29	Arthur Seabury Goodwin	Unionville	12 Yrs.
Sept. 31	Septimus Haslam	New Britain	6 Wks.
1860.			
Apr. 2	John Snyder	New Britain	50 Yrs.
	George Belden	New Britain	4 Yrs.
May 20	Mary J. Goodwin Root	Unionville	
July 17	John Williams	New Britain	19 Mos.
July 26	Thomas T. Williams	Berlin	41 Yrs.
Sept. 11	Luther D. Todd	New Britain	16 Mos.
Sept. 14	Frederick Eckhart	New Britain	20 Mos.
Sept. 25	Mortimer Vensil	New Britain	21 Yrs.
Oct. 6	Thomas Judd	New Britain	22 Yrs.
Nov. 16	John A. Conklin	New Britain	15 Yrs.
Nov. 18	John Naedle	New Britain	19 Mos.
Dec. 7	Ann Alice Haslam	New Britain	11 Mos.
1861.			
Jan. 30	Lizzy Jane Beatty	New Britain	2 Yrs. 6 Mos.
Mar. 11	Caroline Angelo Stroatzzi	New Britain	1 Yr.
Mar. 15	David M. Warren	Worcester, Mass.	41 Yrs.
Apr. 25	Robert Donaldson	New Britain	22 Yrs.
May 10	Frederick Lichtenfels	New Britain	5½ Yrs.
May 18	Otto Lichtenfels	New Britain	3 Yrs. 7 Mos.
June 20	Mary H. Pratt	Stratford	31 Yrs.
July 12	Elbert C. Penfield	New Britain	3 Yrs.
Aug. 12	Catharine Ihle	New Britain	10 Mos.
Aug. 20	Josephine Harris	New Britain	17 Mos.
Aug. 26	Christian Ludwig Mack	New Britain	10 Mos.
Sept. 12	Charles Neuberth	New Britain	8 Mos.
Oct. 1	Wallace Buckham	New Britain	14 Mos.
Oct. 1	Gath Sunderland	New Britain	21 Yrs.
Oct. 13	Margaret Scoville	New Britain	3 Mos.
Oct. 31	Grace March	New Britain	6 Mos.
Oct. 31	Valentine Ihle	New Britain	37 Yrs.
Nov. 13	Caroline Cocking	New Britain	40 Yrs.
Nov. 19	Alfred E. Stevens	New Britain	27 Yrs.
Dec. 5	Mary Gertrude Bailey	East Berlin	13 Yrs.
Dec. 11	George Curtis Post	New Britain	18 Mos.
1862.			
Jan. 2	Mrs. Elizabeth Clark	Berlin	54 Yrs.
Jan. 26	Ferdinand Heidaker	New Britain	3 Yrs.
Feb. 7	John Girard Post	New Britain	6½ Yrs.
Mar. 3	Francis William Fenton	New Britain	18 Yrs.
May 9	Henry Williams	New Britain	10 Mos.
May 17	*Louisa S. E. Henn	New Britain	12 Mos.
May 22	*August Henn	New Britain	4 Yrs.
May 24	Louisa Meyers	New Britain	2 Yrs.
May 29	*William Henn	New Britain	9 Yrs.
	* From the same family		
May 30	Mrs. Emma Carpenter	New Britain	26 Yrs.
June 1	Jacob Hatzung	New Britain	4 Yrs.
June 12	William Wright	New Britain	18 Mos.
July 12	Mrs. Mary N. Taylor	New Britain	24 Yrs.
July 20	Mrs. Elizabeth D. Kenny	New Britain	28 Yrs.
July 23	Mrs. Louisa Schmidt	New Britain	37 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1862.			
Sept. 3	August Rossberg	New Britain	5 Mos.
Sept. 16	Caroline Gussmann	New Britain	19 Mos.
Sept. 29	Joseph Scoville	New Britain	3 Mos.
Nov. 2	Chas. S. Harris	New Britain	6 Wks.
Nov. 6	John Post	New Britain	20 Yrs.
	A Volunteer in U. S. Army. Died of fever at Harper's Ferry, Va.		
1863.			
Jan. 2	Thomas Hart	New Britain	24 Yrs.
	A Volunteer in U. S. Army. Killed at battle Fredericksburg, Va.		
Feb. 24	Fred'k. Heals	New Britain	55 Yrs.
Apr. 19	Gustave Albert Heidaker	New Britain	3 Yrs.
Apr. 26	Emma Heller	New Britain	3 Yrs.
May 18	Samuel Keith	New Britain	84 Yrs.
May 25	Mary S. Pratt	New Britain	61 Yrs.
June 2	Emma Felix (Berlin)	Bristol, R. I.	18 Yrs.
1862.			
Dec. 31	Carlos D. Felix (Berlin)	Bristol, R. I.	19½ Yrs.
1863.			
June 4	William Angelo Stroatzzi	New Britain	1 Yr. 6 Mos.
July 14	George Albert Homer	New Britain	9 Yrs.
July 20	William H. Heller	New Britain	5 Mos.
July 25	Mrs. Wm. H. Heller	New Britain	
Aug. 2	Mary Ann Cope	New Britain	5½ Yrs.
Aug. 10	William Gussman	New Britain	31 Yrs.
Sept. 23	Gustaf Heisler	New Britain	10 Mos.
Sept. 25	Ann Buskill (Widow)	New Britain	62 Yrs.
Oct. 11	Mrs. Mary Haslam	New Britain	33 Yrs.
Oct. 14	Ludwig Fifer	New Britain	4½ Yrs.
Oct. 28	Henrietta Siebel	New Britain	7 Mos.
Nov. 8	Emma J. Gussmann	New Britain	6 Yrs.
Nov. 12	Mary Rossberg	New Britain	7 Yrs.
Nov. 20	Ernest Arthur Gussmann	New Britain	4 Yrs.
Nov. 29	Adelaide Kumm	New Britain	18 Mos.
Dec. 6	Joseph Rauber	New Britain	3 Yrs.
Dec. 10	Mary Rauber	New Britain	17 Mos.
Dec. 13	Charles W. Dyson	New Britain	4 Yrs.
Dec. 21	Orris Tolles	New Britain	70 Yrs.
Dec. 21	Sophia C. Heidaker	New Britain	17 Days
1864.			
Jan. 1	Frederick Gussmann	New Britain	35 Yrs.
Jan. 4	Helen Deihl	New Britain	3 Mos.
Jan. 8	Louisa May	New Britain	2½ Yrs.
Jan. 17	Mrs. Margaret Ihle	New Britain	39 Yrs.
Jan. 21	Emmanuel Russell	New Britain	84 Yrs.
Mar. 28	Caroline Fenton	New Britain	7 Yrs.
May 13	Mary Louisa Vibberts	New Britain	6 Mos.
	Frank Heynz	New Britain	4 Yrs.
Oct. 2	Hester Ann Converse	New Britain	27 Yrs.
Dec. 19	Henry Clinton Corey	New Britain	27 Yrs.
1865.			
Jan. 9	Arthur Seabury Goodwin	Unionville	4 Yrs.
Jan. 24	Isabella Martha Beatty	New Britain	5 Yrs.
Feb. 10	Catharine Rich	New Britain	35 Yrs.
Mar. 15	Robert Nichols	Battle Field	
Mar. 29	Conrad Voltz	New Britain	36 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1865.			
May 27	Balthazir Gussman	New Britain	61 Yrs.
July 18	Eliza Baum	New Britain	6 Yrs.
Sept. 11	Mrs. Barbara O'Shea	New Britain	30 Yrs.
Oct. 1	Sarah J. March	New Britain	4 Mos.
1866.			
Jan.	Mrs. Rose Yorke	New Britain	24 Yrs.
Jan. 25	William Roulston Hanna	New Britain	1 Yr.
Feb. 16	E. Flora Townshend	New Britain	25 Yrs.
July 4	Elizabeth Ann Hanna	New Britain	3 Yrs.
Aug. 5	Lincoln Beetison	New Britain	16 Mos.
Aug. 21	Mary Whiting Haslam	New Britain	16 Mos.
Aug. 13	Mr. Belden	New Britain	
Sept. 21	Mrs. Jane M. Smith	New Britain	40 Yrs.
Sept. 26	Ezra Dyson	New Britain	48 Yrs.
Oct. 1	Mrs. Jane Northall	New Britain	68 Yrs.
Oct. 18	Julius Wiegelt	New Britain	56 Yrs.
Nov. 2	Mrs. Elizabeth Murray	New Britain	87 Yrs.
Nov. 8	Mrs. Patty Tolles	New Britain	66 Yrs.
Nov. 20	Mrs. Christina Smith	New Britain	36 Yrs.
Dec. 1	Mrs. Sarah J. Conklin	New Britain	43 Yrs.
Dec. 19	Ferdinand Chas. Heidecker	New Britain	16 Mos.
1867.			
Jan. 10	Adelaide E. Rebstock	New Britain	2½ Yrs.
Feb. 1	Unbaptized child of W. & M. E. Judson	New Haven	6 Wks.
	Mrs. Julia W. Fitch	New Britain	29 Yrs.
	Julia Fitch	New Britain	4 Wks.
Apr. 16	Peter Alexander Johnson	New Britain	42 Yrs.
May 13	Charles Dyson Ford	New Britain	3 Yrs.
June 7	Mrs. Ann Rhodes	Tariffville	81 Yrs.
June 8	John Livingston	New Britain	10 Mos.
June 27	Mrs. Orpha Adams Eno	Simsbury	74 Yrs.
Nov. 25	Henry Isham, M.D.	Hartford	49 Yrs.
Dec. 28	Mary A. Smith	New Britain	33 Yrs.
1868.			
Jan. 27	Edw. Alexander Pratt	New Britain	18 Mos.
Feb. 1	Mrs. Emily Lozier	Dansville, N. Y.	36 Yrs.
Mar. 6	Mrs. Ann Elizabeth Fritz	New Britain	61 Yrs.
Mar. 24	Marcellus Clark	New Britain	52 Yrs.
Apr. 2	Otto Kerchner	New Britain	19 Mos.
Apr. 11	Hezekiah Seymour	New Britain	80 Yrs.
Apr. 14	Cora E. Pettis	New Britain	7 Yrs. 9 Mos.
Apr. 18	Unbaptized foster child of B. Sedgwick	New Britain	3 Mos.
Apr. 29	David Tyler	New Britain	40 Yrs.
June 18	Mrs. Josephene Kurtz	New Britain	30 Yrs.
June 21	Michael Stiebert	New Britain	75 Yrs.
July 11	Unbaptized child of J. T. & Colvin	New Britain	7 Wks.
Aug. 16	Walter Haslam	New Britain	1 Mo.
Aug. 19	Louisa Mary Stock	New Britain	8 Mos.
Sept. 16	Celeste Nunn	New Britain	6 Mos.
Oct. 3	Jacob Laibbe	New Britain	65 Yrs.
Oct. 5	Mrs. Mary Hall	New Britain	21 Yrs.
Nov. 10	William Nunn	New Britain	58 Yrs.
Nov. 30	Christian Weekel	New Britain	33 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1869.			
Jan. 14	Mary Ann Nelligan	New Britain	4 Mos.
Jan. 16	John G. Fitch	New Britain	5 Yrs. 8 Mos.
Feb. 3	Jacob A. Strickland	New Britain	46 Yrs.
Feb. 19	Mrs. Cornelia Ann Vibberts	New Britain	42 Yrs.
Mar. 23	William J. Cocking	New Britain	48 Yrs.
Apr. 1	John G. Wilson	New Britain	70 Yrs.
Apr. 10	William Gussman	New Britain	10 Yrs.
Apr. 18	Cora Moore	New Britain	19 Yrs.
Apr. 28	Charles Walker	New Britain	10 Yrs.
May 30	Wilbur Sylvanus Crossland	New Britain	18 Mos.
June 14	Unbaptized child of Wm. N. Lockwood	New Britain	5 Wks.
Aug. 6	Joseph Potter	New Hartford	17 Yrs.
Aug. 6	George Taylor	New Britain	2 Yrs.
Oct. 23	John Lindlay	New Britain	52 Yrs.
Oct. 31	John Barquet	New Britain	35 Yrs.
Nov. 11	Eugene Bertini	New Britain	3 Mos.
Dec. 25	Francis Edw. Mahlin	New Britain	4 Yrs.
1870.			
Jan. 2	Henry Seiples	New Britain	7 Mos.
Jan. 28	Florence Rossberg	New Britain	3 Yrs.
Apr. 3	Willie E. Beardsley	New Britain	9 Yrs.
May 6	Mrs. Elizabeth Russell	New Britain	89 Yrs.
May 16	Unbaptized child of Johnson (in pencil)	New Britain	3 Wks.
July 17	Mrs. Harriet Lockwood	New Britain	72 Yrs.
July 19	William Goldsborough Hart	New Britain	3 Mos.
July 21	Grace Lee Bishop	New Britain	2 Mos.
Sept. 19	William B. Warner	New Britain	55 Yrs.
1871.			
May 19	William Kuhn	New Britain	3 Mos.
June 3	Septimus Haslam	New Britain	40 Yrs.
July 14	Laura Parker	Removed for burial to Lee, Mass.	19 Yrs.
July 14	Frederika Berg	New Britain	61 Yrs.
Aug. 1	Richard Daniel Stephens	New Britain	Infant
Aug. 4	Sarah Ann (Smith) Stephens	New Britain	26 Yrs.
	Mother of the child preceding.	Buried in one grave	
Aug. 9	Peter George Niehoven	New Britain	34 Days
Aug. 24	Minna Henn		8 Mos.
	Last one by Rev. Mr. Simonson		
Sept. 2	Fannie Moore	New Britain	17 Yrs.
Oct. 19	Ann Kinsley	New Britain	61 Yrs.
Nov. 6	George Hill	New Britain	26 Yrs.
Dec. 19	Ann Taylor	New Britain	61 Yrs.
Dec. 20	Ernest Henry Matthes	New Britain	9 Mos.
	Last one by Mr. Gangloff		
1872.			
Jan. 21	Judd	New Britain	9 Mos.
Jan. 24	Martha Gilroy Kinkade	New Britain	27 Yrs.
Feb. 2	Wm. E. Vergason	Norwich	29 Yrs.
Feb. 3	Clarissa Bartholomew	New Britain	80 Yrs. 6 Mos.
Feb. 7	Elizabeth Seymour	New Britain	76 Yrs.
Feb. 10	Susan Hills	New Haven	95 Yrs.
Feb. 13	George Alfred Vergason	Norwich, Conn.	3 Yrs. 9 Mos.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1872.			
Feb. 14	William J. Kinkade	New Britain	11 Mos.
Feb. 15	Mrs. Elizabeth S. Corey	New Britain	33 Yrs.
Feb. 27	Sarah Wheeler	Newtown, Conn.	67 Yrs.
Mar. 10	Eliza (Eschenbach) Melchinger	New Britain	28 Yrs.
Mar. 22	J. T. Savage		34 Yrs.
Mar. 26	William Bradley	New Britain	
May 12	Sherwood Hanna	New Britain	1 Yr. 11 Mos. 20 Days
May 23	James F. Colvin	New Britain	47 Yrs. 6 Mos.
June 2	Mrs. Warden		
	Last one by Rev. Mr. Clark		
July 6	Mrs. Ann Haslam	New Britain	68 Yrs.
Aug. 5	Mrs. Elizabeth Welton	Plymouth	72 Yrs.
Aug. 11	Bertie Robbins	New Britain	7 Mos.
Oct. 24	Charles Pickford		22 Yrs.
	Last one by Rev. Clayton Eddy		
Dec. 8	Arthur Vensil	New Britain	27 Yrs.
Dec. 23	Wm. Legare Deming	Newington	23 Yrs. 4 Mos.
1873.			
Jan. 12	Georgianna E. Pettis	New Britain	8 Yrs.
Jan. 17	Mrs. Mary Butler	New Britain	45 Yrs.
Jan. 27	Mrs. Sarah L. Ryder	New Britain	44 Yrs.
Feb. 4	John Haigis	New Britain	4 Yrs.
Feb. 10	Maria M. Hart	New Britain	60 Yrs. 3 Mos.
Feb. 17	Henry White	Madison, Conn.	43 Yrs.
Mar. 21	George F. McNary	New Britain	36 Yrs.
Mar. 25	Morris Benham	Meriden	
Apr. 8	William Payne	New Britain	78 Yrs.
Apr. 28	Anna A. Schmidt	New Britain	3 Yrs.
May 2	Mrs. Charlotte Tyler	New Britain	77 Yrs.
June 30	Laura A. (Gladden) Fenn	New Britain	39 Yrs.
July 23	Bertha Hunziker	New Britain	6 Mos.
July 30	Mrs. Polly Lines	New Britain	73 Yrs.
Aug. 2	Willie Scott	New Britain	2½ Mos.
Aug. 6	Ulrich Gautier	New Britain	6⅓ Mos.
Aug. 8	Harry Beach	New Britain	3 Wks.
Aug. 8	Freddie Heinreka	New Britain	7 Wks.
Aug. 8	Paul Kulth	New Britain	1½ Yrs.
Aug. 15	George Heck	New Britain	4½ Yrs.
Aug. 18	Thomas F. Brown	Stonington, Conn.	
Sept. 8	Frank May	New Britain	1 Yr. 8 Mos.
Sept. 21	Mrs. Catharine Ihle	New Britain	73 Yrs. 8 Mos.
Oct. 6	Henry Hooker	New Haven, Conn.	65 Yrs.
Nov. 20	George Hale	New Britain	3 Yrs. 11 Mos.
Dec. 3	Edward F. Day		24 Yrs.
Dec. 5	Georgianna Bertha Barnard	New Britain	6 Mos.
1874.			
Feb. 10	Lillah Pettis	New Britain	17 Yrs.
Feb. 25	Bernhart Kohler	New Britain	1 Yr. 1 Mo.
Mar. 2	Francisca Walker	New Britain	8 Mos. 9 Days
Mar. 12	Louisa Day	New Britain	24 Days
Mar. 18	George Hudson	New Britain	1 Yr. 4 Mos.
Mar. 22	Mrs. Martha Middleton	New Britain	39 Yrs.
Apr. 10	Louisa Becker	New Britain	16 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1874.			
Apr. 11	Mrs. Sarah A. B. Smith	New Britain	49 Yrs.
Apr. 30	George C. Vergason	Norwich, Conn.	49 Yrs.
May 11	Stephen G. Bucknall	New Britain	74 Yrs.
May 26	Truman Mortimer Conklin	New Britain	11 Mos.
May 27	Ralph Dickenson	Church street, Newington, Conn.	53 Yrs. 9 Mos.
1875.			
June 10	Arthur A. Andrew	New Britain	3 Yrs.
June 30	Mrs. Eliza H. Atwood	Boston, Mass.	37 Yrs. 4 Mos.
July 12	Florence Palmer	New Britain	4 Mos.
July 17	Samuel E. Butler	New Britain	5 Mos. 27 Days
July 29	Agnes (Smyth) Swasey	New Britain	26 Yrs.
July 31	Henry Hoffman	New Britain	9 Mos.
Aug. 5	Cora Johnson	New Britain	14 Mos.
Aug. 9	Charles Dickens March	New Britain	6 Mos.
Aug. 9	Minna Calmbach	New Britain	6 Mos.
Aug. 11	Lottie Judd	New Britain	5 Mos.
Aug. 15	Alice Tirzah Dyson	New Britain	11 Mos.
Aug. 20	William E. Jones	New Britain	69 Yrs. 9 Mos.
Aug. 23	Myron Blinn	New Britain	11 Mos.
Aug. 24	Abner Williams	New Britain	6 Mos. 18 Days
Aug. 26	Joseph A. Wooster	New Britain	76 Yrs.
Aug. 30	Alice Gandeuton	New Britain	1 Yr. 8 Mos.
Sept. 27	Gertie Maria White	New Britain	7 Mos. 10 Days
Nov. 28	Nellie Loomis	New Britain	6 Yrs.
	Last one by Rev. N. J. Seeley		
	Mrs. Adaline Bradley	New Britain	
May	Mrs. Nancy Bronson	Plymouth, Conn.	
July 12	Charles T. Wood	New Britain	43 Yrs.
Aug. 14	Charles Moore Adkins	New Britain	1 Yr. 9 Mos.
Aug. 24	Eddie Pritchard	New Britain	9 Mos.
Aug. 30	Dwight Steele	New Britain	43 Yrs.
Sept. 12	George William Seabourne Vyne	New Britain	5 Mos.
Nov. 20	Chester G. Birge	New Britain	74 Yrs.
Dec. 8	Mrs. Ella (Lee) Doig	New Britain	29 Yrs.
1876.			
Mar.	Mrs. Catherine Halliley	New Britain	58 Yrs.
June 1	Mrs. Electa Copley	New Milford, Conn.	77 Yrs.
June 27	Charles Howson	Shelburne, Mass.	7 Yrs.
Apr. 19	Mrs. Jennie Taylor	New Britain	38 Yrs.
May 23	Mrs. Anne Stone	New Britain	
	(wife of Dr. Stone)		
July 3	George Hyland Gray	New Britain	5 Mos.
Aug. 19	Amelia Louise Unkelbach	New Britain	9 Mos.
Aug. 29	Henry Mitchell Loomis	New Britain	6 Mos.
July	Shearer (boy)	New Britain	15 Mos.
Aug. 1	Hudson (girl)	New Britain	4 Mos.
	Last two by Rev. J. D. McConkey		
Oct. 5	Mrs. Emma Warner	Kensington, Conn.	81 Yrs.
Oct. 7	Frankie Fenton	New Britain	2 Yrs.
1877.			
May 15	Mrs. Alfred March	New Britain	
May 20	Dehm	New Britain	Infant
June 2	Helen Lewis	New Britain	9 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1877.			
June 10	Mrs. Todd (Mother of Mrs. Walter Lewis)	New Britain	70 Yrs.
July 27	Daughter of Edward Jones (an unbaptised infant)	New Britain	7 Days
Sept. 4	Michel Rauber	New Britain	49 Yrs. 11 Mos.
Oct. 6	Hattie J. Gray	Church street, Newington, Conn.	2 Yrs. 5 Mos.
Oct. 11	William Russell	Mass.	21 Yrs.
Oct. 21	James Tyler	New Britain	71 Yrs.
Nov. 1	Jeannie Naphey	New Britain	2 Yrs. 1 Mo.
Oct. 27	Mrs. Bronson	New Britain	71 Yrs.
Nov. 3	Charles Johnson	New Britain	Infant
Nov. 10	Mrs. Wm. Newton Lockwood	New Britain	44 Yrs.
Nov.	Brown	New Britain	Infant
Dec. 5	Ada Sykes	New Britain	2 Yrs.
Dec. 18	Mortimer A. Conklin	New Britain	35 Yrs.
Dec. 26	Mrs. Mary North Birge Hudson	New Britain Hartford, Conn.	4 Yrs.
1878.			
Feb. 17	Mrs. Ross	New Britain	24 Yrs.
Apr. 4	Mr. Selden Welton	Plymouth, Conn.	74 Yrs.
Apr. 11	Mr. Wm. H. Smith, 2d	New Britain	
Apr. 19	Albert Wilcox Smith	Westfield, Conn.	9 Yrs. 10 Mos.
July 4	William Clifford Foulkes	New Britain	9 Mos.
July 19	Bertini	New Britain	6 Wks.
Aug. 1	Mr. Gerritt P. Post	New Britain	65 Yrs.
July 27	Charles Hooker Graham	New Britain	21 Yrs.
Aug. 6	Addie Finch	New Britain	6 Yrs.
Aug. 6	George Wm. Middleton	New Britain	14 Mos.
Sept. 9	Mrs. Jane Powe	New Britain	52 Yrs.
Nov. 2	Mrs. Mary A. Taylor	New Britain	75 Yrs.
Nov. 27	Mrs. Nellie McConkey	New Britain	
Dec. 20	Florence Estelle Fisher	New Britain	27 Days
Dec. 21	Mrs. Phelps	Warehouse Point, Conn.	87 Yrs.
Dec. 30	Mrs. Frank Fenton	New Britain	
1879.			
Jan. 5	Charles S. Atkinson	New Britain	3 Yrs. 11 Mos.
Jan. 9	Lottie P. Rose	New Britain	21 Days
Jan. 11	Mrs. Fanny J. Thornilley	Mass.	
Jan. 27	Robert Seymour Atkinson	New Britain	5 Yrs. 4 Mos.
Feb. 12	Miss Eliza Wheeler	Greenwood cemetery	47 Yrs.
Feb. 28	Mr. Robert Smith	New Britain	55 Yrs.
Mar. 10	Elihu Burritt	New Britain	
Mar. 27	Hattie Emma Shelton	New Britain	1 Yr. 10 Mos.
Apr. 9	Mr. Arthur McConkey	New Britain	29 Yrs.
Apr. 11	Mrs. Charles Butler	New Britain	51 Yrs.
May 31	Edith Louise Fisher	New Britain	2 Yrs. 2 Mos.
June 5	Harriet Elizabeth Walker	New Britain	3 Days
June 5	Mrs. Hannah Tolles	New Britain	80 Yrs. 6 Mos.
June 12	Florence Rose	New Britain	4 Yrs. 3 Mos.
June 30	Thomas Hunter	New Britain	43 Yrs.
Aug. 11	Charles May Forrest	New Britain	7 Mos.
Sept. 18	Mrs. Christina Cooper	New Britain	60 Yrs.
Oct. 15	Idalie May Norton	New Britain	18 Mos.
Oct. 29	Mrs. Dwight (Sarah D.) Steele	New Britain	34 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1879.			
Nov. 30	Mrs. Sabrina Belden	New Britain	33 Yrs.
Dec. 14	Mrs. Eliza Mycroft	New Britain	28 Yrs.
1880.			
Jan. 9	Albert W. Day	Farmington	32 Yrs.
May 16	Mrs. Charlotte Northall	New Britain	51 Yrs.
	Last one by Rev. James B. Goodrich		
July 17	Cora Etta Bunnell	Middletown, Conn.	9 Mos.
	Last one by Rev. William L. Bostwick		
Sept. 13	Henry Willis Bunnell	Middletown, Conn.	3 Wks. 5 Days
Sept. 25	Edward Cornelius Henn	New Britain	12 Yrs.
Oct. 27	Ida M. Blake	New Britain	19 Yrs.
	(wife of John A. Blake)		
Dec. 8	Walter Copley	New Britain	8 Mos.
Dec. 30	Minnie Cary Foulds	New Britain	4 Mos.
1881.			
Jan. 14	Mrs. Mary Jane Watson	New Britain	56 Yrs.
Jan. 16	Cornelia Foulds	New Britain	11 Yrs.
Jan. 30	Charlotte Malone (Widow)	New Britain	47 Yrs.
Mar. 9	William Brooks	New Britain	66 Yrs.
Mar. 30	Thomas Hanna	New Britain	37 Yrs.
Apr. 27	Leonard D. Belden	New Britain	74 Yrs.
May 5	Mrs. Henrietta H. Douglas	New Britain	53 Yrs.
July 29	Harry Malin	New Britain	15 Yrs.
Aug. 4	Chester William Blake	New Britain	9 Mos.
Oct. 29	William H. Grimes	New Britain	66 Yrs.
1882.			
Mar. 4	Mrs. Almira Goldthwaite	New Haven, Conn. Ever-green Cemetery	80 Yrs.
Mar. 26	Emma Sophia Anderson	New Britain	19 Yrs.
Mar. 31	Mrs. Mary Welton	New Britain	28 Yrs.
Apr. 19	Mrs. Jane Beatty	New Britain	48 Yrs.
Apr. 20	Louisa Abbott	New Britain	2 Mos.
June 4	Daniel Jansen	New Britain	7 Yrs.
June 5	Mrs. Sarah Helen Dane	New Britain	32 Yrs.
June 26	Hiram Hewitt Philips	New Britain	14 Mos.
July 24	Niles P. Johnson	New Britain	4 Mos.
Aug. 1	John Oster Brundin	New Britain	8 Mos.
Sept. 19	Elizabeth Huston	New Britain	15 Mos.
Sept. 20	Betsey H. Judd	New Britain	69 Yrs.
Sept. 30	Evelyn Louisa Clark	New Britain	1 Yr. less 4 Days
Oct. 2	Chauncey P. Welton	New Britain	57 Yrs.
Oct. 4	Mrs. Jeannette Welton	New Britain	53 Yrs.
	(Wife of Chauncey P. Welton)		
Oct. 6	John Alfred Bunnell	Middletown, Conn.	2 Wks.
Oct. 14	William Lego	New Britain	49 Yrs.
Nov. 5	Peter Mentis	Boston, Mass.	34 Yrs.
Nov. 24	George A. Maloney	New Britain	13 Yrs.
Nov. 28	Theodore Augustus Hance	New Britain	4 Yrs.
Dec. 2	Robert N. Loomis	Glastonbury, Conn.	29 Yrs.
Dec. 23	Mrs. Betsey Hill (Widow)	Bristol, Conn.	82 Yrs.
Dec. 27	Fred. Davis North	New Britain	8 Yrs.
Dec. 29	Ozias L. Webster	New Britain	67 Yrs.
1883.			
Jan. 8	Mrs. Hannah Bucknall	New Britain	84 Yrs.
	(Widow of Stephen G. Bucknall)		

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1883.			
Jan. 20	Mrs. Mary Payne	New Britain	84 Yrs.
Feb. 7	Hattie M. Fynbo	New Britain	4 Yrs.
Feb. 7	Albert T. Jansen	New Britain	3 Yrs.
Feb. 9	Mrs. Frances Clark	New Britain	70 Yrs.
Feb. 9	James Anderson Hanna	New Britain	8 Yrs.
Feb. 9	Leila Belle Hanna	New Britain	3 Yrs.
Feb. 15	Gustave Rudolph Jansen	New Britain	14 Mos.
Feb. 16	Mrs. Martha L. Jones	New Britain	35 Yrs.
Feb. 28	Ida May Watson	New Britain	2 Yrs.
Mar. 3	James Coates	New Britain	63 Yrs.
Apr. 18	Roxa D. Bailey	East Berlin, Conn.	59 Yrs.
	(Wife of Norris Bailey)		
Apr. 19	George Alfred Hall	New Britain	5 Mos.
May 6	Rebecca Grace Fisher	New Britain	8 Yrs.
May 24	Henry Schwab	New Britain	62 Yrs.
June 11	Burton Messinger	New Britain	4 Mos.
July 2	Mrs. Charlotte C. Dealing	Plainville, Conn.	60 Yrs.
July 8	George N. Copley	New Britain	3 Yrs.
July 18	Anna Violet Saunders	New Britain	2 Yrs.
July 19	Leonard Bunn	Southington, Conn.	13 Mos.
Sept. 7	Mrs. Mary A. Douglas	New Britain	58 Yrs.
Oct. 5	Goldie May Bunnell	Middletown, Conn.	4 Yrs.
Oct. 28	James Porter	New Britain	30 Yrs.
Nov. 7	Louis St. John Guion	New Britain	4 Days
Nov. 13	Charles Smith	New Britain	71 Yrs. 7 Mos.
Dec. 1	Henry G. Arnold	New Britain	50 Yrs.
1884.			
Jan. 17	Frank A. Penfield	New Britain	39 Yrs.
Feb. 4	Rodney H. Wells	Westfield, Mass.	16 Yrs.
Feb. 9	Mrs. Amelia C. Scharff	New Britain	36 Yrs.
Feb. 24	Jennie Wickstrum	New Britain	2 Yrs.
Feb. 25	Mrs. Susan H. Beebe	Bethel, Conn.	52 Yrs.
Mar. 3	Mrs. Ruth K. Post	New Britain	69 Yrs.
Mar. 17	James Henry Goldthwaite	New Haven, Conn. (Evergreen cemetery)	39 Yrs.
Apr. 22	Mrs. Lydia A. Whaples	New Britain	42 Yrs.
July 5	Nelly A. Hobson	New Britain	4 Mos.
July 9	George Wallace	New Britain	3 Mos.
Sept. 1	Edna M. Caldwell	Hartford, Conn.	3 Mos.
	Last one by Rev. J. C. Sturges		
Sept. 8	William Stevens Case	New Britain	23 Yrs. 9 Mos.
Aug. 6	Herman Schultz	New Britain	63 Yrs.
Aug. 17	Lucy M. Schantz	New Britain	1 Yr. 1 Mo.
	Last two by Rev. William L. Bostwick		
Dec. 23	Grace Eades	New Britain	1 Yr. 3 Mos.
Dec. 31	Mrs. Olive M. Hill	New Britain	56 Yrs.
1885.			
Jan. 21	John A. Barg	New Britain	32 Yrs.
Jan. 28	Archibald Logan	Albany	53 Yrs.
Mar. 30	Mrs. Jane Henn	New Britain	73 Yrs. 6 Mos.
Apr. 14	Frank Walker, Jr.	New Britain	13 Days
Mar. 31	Carrie M. Perks	New Britain	3 Yrs. 10 Mos.
Apr. 29	Mrs. Catherine Louisa Smith	Tarrytown, N. Y.	
May 3	Alvin Charles Klett	New Britain	6 Yrs.
May 9	Charles Edward Preisinger	New Britain	4 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1885.			
May 11	(Mrs.) Cora Belle Walker	New Britain	20 Yrs.
May 26	Elizabeth Thompson Clark	New Britain	6 Yrs.
July 2	Wells Davis Alvord	New Britain	30 Yrs.
July 12	Mary L. Wheelock	New Britain	6 Mos.
July 20	Selden Deming	Church street, Newington, Conn.	78 Yrs.
Aug. 30	Mrs. Barbara Schneider	New Britain	77 Yrs.
Aug. 30	Adeline Hobson	New Britain	5 Wks.
	Last two by Rev. William L. Bostwick		
Sept. 24	Morris F. Fitch	New Britain	11 Yrs. 11 Mos.
Oct. 14	Agnes Perry Swasey	New Britain	11 Yrs. 2 Mos.
Nov. 10	Ada Slack	Shelburne Falls, Mass.	3 Yrs.
Dec. 15	George W. Fisher	New Britain	6 Yrs.
Dec. 24	Gertrude Alice Hobson	New Britain	3 Yrs.
1886.			
Jan. 10	Daisy May Bower	New Britain	8 Mos.
Jan. 17	Lawrence Preisinger	New Britain	25 Yrs.
Jan. 26	Rev. John Henry Rogers	Providence, R. I.	52 Yrs.
	Last one by Bishop Williams		
Mar. 17	Elizabeth Lee Post	New Britain	56 Yrs.
	(Wife of Geo. R. Post)		
	Last one by Rev. F. T. Russell		
Mar. 31	Sophia K. Payne	New Britain	73 Yrs.
	(Wife of Wm. G. Payne)		
	Last one by Rev. W. E. Johnson		
Mar. 15	Freddie J. Vergason	New Britain	2 Yrs. 6 Mos.
	Last one by Rev. Frank H. Church		
May 1	Matthew Clark	New Britain	38 Yrs.
May 24	Mrs. Margaret McConkey	New Britain	77 Yrs.
Aug. 18	Mrs. Harriet C. Hurlburt	New Britain	53 Yrs. 4 Mos.
	Last one by Rev. Arthur T. Randall		
Aug. 23	Mrs. Ellen J. Bishop	New Britain	40 Yrs.
	Last one by Rev. Allen E. Beeman		
Oct. 2	Richard Halliley	New Britain	75 Yrs.
Oct. 19	Willet Irving Hongood	Stamford, Conn.	4 Yrs. 6 Mos.
Oct. 29	Mary Douglas Aymers	New Britain	29 Yrs.
Dec. 7	Mrs. Roxa M. Burgess	New Britain	79 Yrs.
1887.			
Jan. 2	Mrs. Caroline Collier	New Britain	62 Yrs.
Jan. 24	Conell Messenger	New Britain	46 Yrs.
Feb. 28	Eugene Magnus	New Britain	53 Yrs.
Mar. 18	Nathan Tolles	New Britain	91 Yrs. 8 Mos.
Mar. 29	Mrs. Jerusha D. Merrill	New Britain	72 Yrs.
Apr. 18	William B. Smythe	New Britain	68 Yrs. 6 Mos.
Apr. 26	Edward Collier	New Britain	63 $\frac{3}{4}$ Yrs.
May 6	Joseph Pass	New Britain	68 Yrs.
May 26	Charles M. Verguson	New Britain	69 Yrs.
June 7	William Parker	New Britain	48 Yrs.
July 5	Mrs. Caroline E. Russell	New Britain	39 Yrs.
July 10	Anna Olivia Malmgren	New Britain	2 Mos.
July 13	Marie Louise Steehomann	New Britain	6 Mos.
July 16	William Frederick Stepler	New Britain	6 Mos.
Aug. 10	Sarah Adelia Norton	New Britain	17 Yrs.
	Last one by Rev. H. L. Stone		
Aug. 27	Howard Cole Noble	New Britain	8 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1887.			
Sept. 2	William B. Webster	New Britain	78 Yrs.
Sept. 20	John B. Parsons	New Britain	77 Yrs. 6 Mos.
Oct. 1	Mrs. Hannah Towers	New Britain	59 Yrs.
Oct. 17	William Watson	New Britain	74 Yrs.
Nov. 1	Henry Stearns	Staffordville, Conn.	77 Yrs. 6 Mos.
Dec. 1	Caroline Kirkland Parker	New Britain	9 Yrs.
Dec. 5	Franklin Latham	New Britain	60 Yrs.
1888.			
Jan. 5	Mrs. Maria L. Bunn	Southington, Conn.	29 Yrs.
Jan. 17	Elizur Tuttle	Bristol, Conn.	82 Yrs.
Jan. 17	Charles Walker	New Britain	63 Yrs.
Jan. 25	George Albert Fenton	New Britain	7 Yrs. 3 Mos.
Jan. 28	Mrs. Emily Belden	New Britain	74 Yrs.
Feb. 4	Infant daughter of Gust Lund	New Britain	3 Days
Feb. 18	Mrs. Mary Anne Bennett	New Britain	23 Yrs.
	Haines		
Feb. 23	Lena M. Wright	Watertown, Conn.	11 Mos.
Mar. 6	Sarah Mary Porter	New Britain	3 Yrs. 6 Mos.
Mar. 10	Gottlieb Gammerdinger	New Britain	61 Yrs.
Mar. 11	Clara Loveland, Normal pupil	Morris, Conn.	19 Yrs.
Mar. 29	Alice Ellen Ford	New Britain	10 Yrs. 6 Mos.
Apr. 10	Katie Margaretta Stepler	New Britain	1 Mo.
Apr. 15	Joseph Cooper	New Britain	63 Yrs.
May 1	Mrs. Mary Ann Latham	New Britain	62 Yrs.
May 18	Mrs. Agatha Langhardt	New Britain	48 Yrs.
June 23	John B. Brink	New Britain	1 Day
July 26	Mrs. Ann Dunbar	New Britain	68 Yrs. 6 Mos.
Aug. 23	Mrs. Julianna H. Preston	New Britain	79 Yrs. 6 Mos.
Oct. 16	Henry A. Loomis	New Britain	72 Yrs.
Oct. 31	Mrs. Harriet Smith	New Britain	73 Yrs.
Nov. 6	Ellen A. Anderson	New Britain	4 Mos.
Nov. 9	John Aymers	New Britain	28 Yrs.
Nov. 16	Mrs. Martha D. Gibbons	New Britain	69 Yrs. 6 Mos.
Nov. 22	George Langhardt	New Britain	47 Yrs.
Dec. 4	Halsey John Norton	New Britain	40 Yrs. 6 Mos.
Dec. 11	John Ellis	Southington, Conn.	72 Yrs.
Dec. 21	Edith D. Noble	Boston, Mass.	29 Yrs.
1889.			
Mar. 13	Charles Henry Barnes	New Britain	45 Yrs.
Mar. 19	Mrs. Augusta N. Bentley	Berlin, Conn.	46 Yrs.
Apr. 6	Mrs. Mary E. Kelsey	Beckley Quarter, Conn.	25 Yrs.
Apr. 18	Wm. L. Humason	New Britain	68 Yrs.
May 7	Mrs. Susan Rosetta (Wright) Burke	New Britain	53 Yrs.
June 19	Lorenzo P. Lee	New Britain	89 Yrs.
June 26	Bertha Olsen	New Britain	3 Yrs. 6 Mos.
July 14	Frederick Charles Scharff	New Britain	4 Mos.
Aug. 5	Mrs. Jane Perks	New Britain	45 Yrs.
	Last one by Rev. Jared Starr		
Sept. 8	Mrs. Lizzie I. Langdon	New Britain	35 Yrs.
Sept. 26	Rosa Paulina Abetz	New Britain	3 Mos.
Oct. 20	William K. Brown	New Britain	20 Yrs.
Oct. 30	Charles Gadsby	New Britain	73 Yrs.
Nov. 27	John Malmquist	New Britain	31 Yrs.
Nov. 30	Wilfred Guite	New Britain	16 Mos.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1889.			
Dec. 2	Edgar Mitchell	Plainville, Conn.	11 Mos.
Dec. 16	Mrs. Abby S. Caldwell	Hartford, Conn.	55 Yrs.
Dec. 16	Thomas Smith	New Britain	68 Yrs.
1890.			
Jan. 3	Jacob Heis	Long Island City, N. Y.	50 Yrs.
Jan. 9	Mrs. Mary A. Clark	New Britain	50 Yrs.
Jan. 22	Eugene M. Pond	New Britain	3 Mos.
Jan. 31	Mrs. Carrie Roberts Ryder	New Britain	47 Yrs.
Mar. 18	George August Hedler	New Britain	8 Yrs.
Mar. 18	Edwin Schruppf	New Britain	2 Mos.
Mar. 27	Charles E. Barnes	New Britain	20 Yrs. 7 Mos.
Apr. 9	Thomas Rowe	New Britain	63 Yrs.
Apr. 25	Mrs. Mary McConkey Lukey	New Britain	42 Yrs.
May 19	Charlotte Ellen Brown	New Britain	18 Yrs.
May 23	Edward H. Chatfield	New Britain	27 Yrs.
May 24	Mrs. Martha J. Pratt	New Britain	49 Yrs.
May 28	Jacob Hetterich	New Britain	52 Yrs.
June 2	Maud Ellen Fisher	New Britain	19 Yrs.
June 13	Mrs. Martha Gladden	New Britain	55 Yrs.
July 3	Thomas Lukey	New Britain	61 Yrs.
July 13	Pearl Lilian Hemingway	New Britain	5 Mos.
Sept. 17	Mrs. Augusta Gammerdinger	New Britain	65 Yrs.
Sept. 19	Otto D. Vogel	New Britain	8 Mos.
Oct. 4	Mrs. Charlotte L. Hooker	New Haven, Conn.	69 Yrs.
Oct. 19	Chloe Philena Bunnell	New Britain	5 Yrs.
Oct. 20	Mrs. Emma N. Burkhardt	New Britain	29 Yrs.
Oct. 27	John James King	New Britain	36 Yrs.
Nov. 3	Gustav Wolski	New Britain	40 Yrs.
Nov. 15	Deilleman Bauer	New Britain	80 Yrs. 6 Mos.
Dec. 8	Richard Kirk	New Britain	63 Yrs.
Dec. 23	Mrs. Grace R. Pratt	New Britain	80 Yrs.
1891.			
Jan. 11	Louis Melvin Sonneson	New Britain	7 Mos.
Jan. 12	Mrs. Jeannette Todd Lee	New Britain	86 Yrs.
Jan. 29	Jennie Rinehold	New Britain	2 Yrs. 6 Mos.
Jan. 31	Bryan Churchill Porter	New Britain	57 Yrs.
Feb. 3	Infant of John E. & Alice M. Hobson	New Britain	7 Mos.
Feb. 7	John Hart	New Britain	42 Yrs.
Feb. 10	Mrs. Ellen M. Tolles	New Britain	70 Yrs.
Feb. 11	Henry Albert Hall	New Britain	3 Yrs.
Feb. 17	Mrs. Mary Post	New Britain	77 Yrs.
Feb. 19	Charles Frank Dietz	New Britain	4 Yrs.
Feb. 27	Mrs. Rosina Rowe	New Britain	71 Yrs. 6 Mos.
Feb. 27	William Frederick Nixon	New Britain	18 Yrs.
Mar. 2	Mrs. Jennie Belle (Simonson) Davids	New Britain	24 Yrs.
Mar. 9	George Francis	New Britain	92 Yrs.
Mar. 12	George Hoffman	New Britain	64 Yrs.
Mar. 19	William Charles Guenther	New Britain	16 Mos.
May 16	Bessie Corinna Wilson	New Britain	3 Yrs.
May 22	Infant of Alex. E. & Lina S. Molander	New Britain	1 Day
May 26	Christian Hess	Long Island City, N. Y.	66 Yrs.
June 1	George Wilson	New Britain	74 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1891.			
June 5	Zadok Morgan	Middletown, Conn.	76 Yrs.
June 5	Henry Seigrist	Berlin, Conn.	9½ Mos.
July 9	Arthur A. Stabert	New Britain	3 Mos.
July 15	John McCormick	New Britain	3 Yrs.
July 17	Margaret Mitchell	Plainville, Conn.	6 Mos.
July 25	William Hanna	New Britain	56 Yrs.
July 27	Walter A. Wheeler	Manchester, Conn.	20 Yrs.
Sept. 21	Joseph Clement Atwood	New Britain	54 Yrs.
Oct. 11	E. Rudolph Gullander	New Britain	30 Yrs.
Nov. 6	Matthew Slaney	New Britain	54 Yrs.
Nov. 16	Mrs. Harriet M. Fenton	New Britain	68 Yrs.
Nov. 25	Moses Gilbert	New Britain	69 Yrs. 6 Mos.
Dec. 12	Grace May Schrupf	New Britain	1½ Mos.
Dec. 28	Mrs. Hattie A. Payne	New Britain	41 Yrs.
Dec. 29	Joseph Champayne	New Britain	50 Yrs. 6 Mos.
1892.			
Jan. 2	Samuel Waldo Hart, M.D.	New Britain	66 Yrs. 6 Mos.
Jan. 4	Willie Augustus Henry Dicker	New Britain	11 Mos.
Jan. 8	Mrs. Katharine Cowley John- son	New Britain	81 Yrs.
Jan. 18	William Hedeler	New Britain	48 Yrs.
Jan. 19	Mrs. Mary Mattes	New Britain	52 Yrs.
Jan. 26	Joseph Beatson	New Britain	28 Yrs.
Feb. 2	Charles R. Scheidler	New Britain	8 Yrs.
Feb. 3	Margaretta Ramm	New Britain	6 Wks.
Feb. 4	Mrs. Susan Boettcher	New Britain	73 Yrs.
Feb. 17	Mrs. Nellie L. Barker	Meriden, Conn.	28 Yrs.
Feb. 23	Harrison E. Whaples	Plainville, Conn.	1 Mo.
Feb. 24	Thomas Walker	Southington, Conn.	34 Yrs.
Mar. 5	Gottlieb Holle	New Britain	53 Yrs. 6 Mos.
Apr. 8	George Dimond	New Britain	63 Yrs.
Apr. 15	Mrs. Emma L. Moulton	Springfield, Mass.	45 Yrs.
May 5	Dorothy Alma Van Pelt	New Britain	3 Mos.
May 9	Pansy Bayer	New Britain	6 Wks.
May 20	N. Wales Sugden	Rocky Hill, Conn.	64 Yrs.
May 27	Mrs. Ellen F. Sugden	Rocky Hill, Conn.	66 Yrs.
May 30	Jesse S. Ford	Southington, Conn.	2 Yrs.
June 23	Edward H. Farrell	New Britain	41 Yrs.
July 7	Walter Broadway	New Britain	3 Mos.
July 27	George Munroe Holland	New Britain	4 Mos.
Dec. 9	Charles Goodwin	New Britain	9 Yrs.
	Last two by Rev. Jared Starr		
1893.			
Apr. 5	Samuel W. Dunbar	New Britain	29 Yrs.
July 3	James Clark	New Britain	65 Yrs.
July 12	Mrs. Martha Goodwin Cors- caden	New Britain	43 Yrs.
Sept. 21	Nathaniel Dickinson	Church St., Berlin, Conn.	76 Yrs.
	Last three by Rev. Jared Starr		
Nov. 27	Mary Tuttle	Bristol, Conn.	77 Yrs.
Nov. 29	Lucy W. Angell	New Britain	82 Yrs.
Dec. 4	Agnes Blair Smith	Norwalk, Conn.	66 Yrs.
Dec. 26	Romaine Walter Palmer	New Britain	6 Mos.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1894.			
Jan. 29	Amanda O. Eno Vail	Simsbury, Conn.	75 Yrs.
Feb. 3	George Tolles	New Britain	75 Yrs.
Feb. 10	Herbert F. Walker	Waterbury, Conn.	3 Days
Feb. 24	G. F. Wood	New Britain	58 Yrs.
Apr. 14	Francis Joseph Webster	New Britain	6 Wks.
May 7	Warren Lillabridge	Berlin, Conn.	92 Yrs.
May 24	Edmond A. Blakslee	Farmington, Conn.	23 Yrs.
June 14	John A. Schmidt	New Britain	74 Yrs.
July 3	Agnes M. Schaffer	New Britain	68 Yrs.
July 7	Jacob B. Gibbons	New Britain	43 Yrs.
July 24	Emma Senior	New Britain	4 Yrs. 6 Mos.
Aug. 26	Margaret F. Coats	New Britain	29 Yrs. 7 Mos.
Sept. 14	Hannah Sanderson	New Britain	31 Yrs. 6 Mos.
Nov. 14	Isabella Hess	Brooklyn, N. Y.	53 Yrs.
Dec. 7	Eugene Magnus	New Britain	33 Yrs.
Dec. 9	Ralph Elliott Chant	New Britain	1 Yr. 11 Mos.
Dec. 21	Andrew McCartney	New Britain	55 Yrs.
Dec. 31	Jane Dunbar	New Britain	54 Yrs.
	Last one by Rev. Henry Mitchell		
1895.			
Jan. 4	Ethel Irene Magnus	New Britain	3 Yrs. 7 Mos.
Jan. 29	George A. Frey	New Britain	36 Yrs.
Apr. 22	William Middleton	New Britain	42 Yrs.
Aug. 26	Clifford C. Bower	New Britain	2 Yrs. 11 Mos.
Aug. 30	Nils Ogren	New Britain	25 Yrs.
Oct. 3	Lizzie Schray	New Britain	39 Yrs. 8 Mos.
Oct. 12	Mattie M. Northrup	New Britain	6 Yrs. 5 Mos.
Oct. 12	Kate Florence Eddy	New Britain	5 Yrs. 9 Mos.
Oct. 16	Flossie Etta Bailey	New Britain	5 Yrs. 5 Mos.
Oct. 17	George Thomas Mitchell	Plainville, Conn.	1 Mo. 4 Days
Oct. 21	Rosie Ethel Steele	New Britain	1 Yr. 7 Mos.
Nov. 12	Mildred Emily Bath	New Britain	1 Yr. 10 Mos.
Nov. 18	Bertha Viola Bates	Waterbury	1 Yr. 2 Mos.
Dec. 22	Mary G. Magnus	New Britain	58 Yrs.
Dec. 27	John McIlwaine	New Britain	66 Yrs.
Dec. 28	John Goodwin	New Britain	10 Yrs. 7 Mos.
Dec. 28	Mary G. Hanna	New Britain	68 Yrs.
1896.			
Jan. 20	Mary Ann Clarke	New Britain	21 Yrs.
Jan. 23	John L. Brooks	New Britain	29 Yrs.
Jan. 31	Emily L. Steele	Berlin, Conn.	60 Yrs. 7 Mos.
Feb. 1	Elias Place	New Britain	61 Yrs.
Feb. 6	John W. Metcalf	New Britain	35 Yrs.
Feb. 21	Alice Watkins	New Britain	21 Yrs.
Feb. 28	Albert St. John Magnus	New Britain	37 Yrs.
Mar. 2	Antoinette Laib	Hartford, Conn.	66 Yrs.
Mar. 13	Joseph Page	New Britain	68 Yrs.
Mar. 28	Charles Frederick Calmbach	New Britain	19 Yrs. 9 Mos.
Mar. 30	Alexander Beatty	New Britain	40 Yrs.
June 3	Herbert Goodison	New Britain	8 Yrs. 5 Mos.
June 25	Julia Jane Eno	New Britain	70 Yrs.
July 14	Charles H. Winchester	New Britain	49 Yrs.
Aug. 4	Mable Hemingway	New Britain	5 Mos.
Aug. 13	Henry Helm	New Britain	6 Wks.
Aug. 18	Nellie Eliza Middleton	New Britain	6 Mos. 5 Days

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1896.			
Aug. 19	Richard Jones	New Britain	67 Yrs. 4 Mos.
Aug. 20	Elizabeth Louisa Fenton	New Britain	5 Yrs. 8 Mos.
Sept. 13	Hannah Kincade	New Britain	71 Yrs.
Oct. 31	Francis L. Goodale	New Britain	61 Yrs. 8 Mos.
Dec. 17	John R. Sedgwick	New Britain	73 Yrs.
Dec. 23	Edward Pickford	New Britain	69 Yrs.
Dec. 30	John Hanna	New Britain	65 Yrs. 9 Mos.
1897.			
Jan. 1	Mary A. Northall	New Britain	40 Yrs. 8 Mos.
Jan. 5	Bertha Frances Wolf	New Britain	1 Mo.
Jan. 18	Maria Johnson	Plymouth, Conn.	86 Yrs.
Jan. 31	Eliza Meigs Heyward	Greenwood, L. I., N. Y.	84 Yrs.
Feb. 28	Henry Thomas	New Britain	28 Yrs.
Mar. 10	Richard Schrey	New Britain	35 Yrs. 11 Mos.
Mar. 17	George Hoff	Hartford, Conn.	32 Yrs.
Mar. 27	Elsie Agnes Davis	New Britain	6 Mos.
Apr. 6	Flora J. Payne	New Britain	8 Yrs. 4 Mos.
May 3	William Crocker	New Britain	50 Yrs.
May 12	Russell Magnus	New Britain	18 Yrs.
June 18	Ella Naomi Church	New Britain	2 Yrs. 8 Mos.
July 3	Edwin Kingsbury	New Britain	15 Mos.
July 24	Eliza Dimond	New Britain	68 Yrs.
Aug. 21	William H. Howe	New Britain	41 Yrs.
Aug. 25	Horace W. Bunting	New Britain	46 Yrs.
Aug. 26	Frank Judd	New Britain	68 Yrs.
Sept. 1	Royal E. Loomis	New Britain	3 Mos.
Sept. 17	Frederick George Hoff	Hartford, Conn.	2 Mos.
Oct. 2	Frank H. Webster	New Britain	41 Yrs.
Oct. 3	Eva May Lockery	New Britain	6 Mos.
Oct. 8	William Nelson Sweet	New Britain	68 Yrs.
Dec. 14	Harold Edward Chant	New Britain	5 Mos.
	Last one by Rev. Nathan T. Pratt		
Dec. 20	Edward Loosey	New Britain	64 Yrs.
1898.			
Jan. 11	Annie E. Fenton	New Britain	48 Yrs.
Jan. 26	Tom Thompson	New Britain	52 Yrs.
Mar. 24	Harriet Dyson	New Britain	83 Yrs.
	Last one by Rev. James Stoddard		
Apr. 1	William Hill	New Britain	63 Yrs.
Apr. 5	Charles Henry Smith	New Britain	49 Yrs.
Apr. 26	Samuel Thomas	Farmington, Conn.	67 Yrs.
May 6	Thomas C. Coscaden	New Britain	53 Yrs.
May 19	Fannie W. Hanna	New Britain	66 Yrs.
June 3	Selina Goodison	New Britain	43 Yrs. 8 Mos.
June 28	Stephen Chester Fenton	New Britain	85 Yrs. 6 Mos.
July 2	Bertha Schmar	Hartford, Conn.	47 Yrs.
July 10	Frederick Henry Rackliffe	New Britain	32 Yrs. 9 Mos.
Aug. 2	Geo. D. Fisk	New Britain	33 Yrs.
Sept. 7	Stanley Dewey Laurie	Hartford, Conn.	1 Mo. 10 Days
Sept. 14	Henry B. Coleman	New Britain	17 Yrs.
Sept. 21	Louisa Seiple	New Britain	89 Yrs. 7 Mos.
Sept. 22	James Harmon Beach	New Britain	79 Yrs. 7 Mos.
Dec. 9	Mary Jane Magson	New Britain	40 Yrs.
Dec. 26	Elizabeth W. Hance	Rumson, N. J.	85 Yrs.
Dec. 27	Kittie S. Roberts	New Britain	8 Yrs. 6 Mos.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1899.			
Jan. 5	Ruth M. Tyler	New Haven, Conn.	10 Mos.
Jan. 8	Thomas D. Gibbons	New Britain	20 Yrs.
Jan. 13	Sarah T. Gladden	East Plymouth, Conn.	76 Yrs.
Jan. 13	Elsie Lavinia Durn	New Britain	15 Yrs. 10 Mos.
Mar. 1	Elizabeth A. Clough	New Britain	39 Yrs. 7 Mos.
June 1	Elizabeth Smythe Frisbie	New Britain	3 Days
June 5	George E. Fisher	New Britain	49 Yrs.
Sept. 11	Mary A. White	Plymouth, Conn.	71 Yrs.
Oct. 23	Ira Henry Matthews	New Britain	6 Wks.
1900.			
Feb. 2	Joseph Walter Tully	Hartford	40 Yrs. 5 Mos.
Feb. 5	Claire Stowe Attwood	New Britain	3 Yrs. 10 Mos.
Feb. 18	Caroline Prentice	New Britain	70 Yrs.
Feb. 18	James Warburton	New Britain	79 Yrs.
Feb. 26	Alfred S. Judd	New Britain	52 Yrs.
Feb. 28	Leslie George Walker	New Britain	8 Mos.
Mar. 3	Henry Smith	New Britain	75 Yrs.
Mar. 30	George Tanner	New Britain	38 Yrs.
Apr. 4	Emeline Amelia Alexander	New Britain	62 Yrs.
Apr. 4	Dorothy Gertrude Allen	New Britain	8 Yrs.
Apr. 8	Frederick Carlton Chase	Claremont, N. H.	77 Yrs.
Apr. 9	Benjamin Banner	New Britain	49 Yrs.
Apr. 10	Alfred S. Judd, Jr.	New Britain	31 Yrs.
Apr. 11	Charles Fisher	New Britain	65 Yrs.
Apr. 16	John Steele	New Britain	76 Yrs.
Apr. 21	Carrie E. Smith	New Britain	50 Yrs. 6 Mos.
Apr. 26	Mary Parker	New Britain	69 Yrs.
May 7	Frank E. Stearns	New Britain	19 Yrs.
May 10	James Cooper	New Britain	64 Yrs.
June 15	Lovetta Clarke	New Britain	11 Mos.
Aug. 5	Edith Fanny Chant	New Britain	8 Mos.
Aug. 9	Cornelius Henn	New Britain	70 Yrs.
	Last two by Rev. Herbert M. Smith		
Aug. 17	George H. Curtiss	New Britain	72 Yrs.
	Last one by Rev. Arthur Randall		
Sept. 14	Alice Amelia Lockwood	Hebron, Conn.	37 Yrs.
	Hooker		
Sept. 23	Lilian Edith Jones	New Britain	1 Yr. 7 Mos.
Oct. 7	Ambrose Beatty	New Britain	70 Yrs.
Oct. 23	Sarah Roberts	New Britain	61 Yrs.
Oct. 24	Baby Senior	New Britain	1½ hrs.
Oct. 26	Esther Maria Yates	New Britain	63 Yrs.
Oct. 25	Cecil Mount	New Britain	6 Mos.
Nov. 8	Caroline K. Parker	New Britain	
Nov. 16	Edward Kitto Curtiss	New Britain	29 Yrs.
Dec. 20	Kenneth Wilbur Stoddard	New Britain	3½ Mos.
Dec. 31	Elizabeth Wheeler	New Britain	16 Yrs.
1901.			
Jan. 1	Burritt North Birge	New Britain	60 Yrs.
Jan. 14	Mary A. Darby	Lexington, Ky.	45 Yrs.
Feb. 18	Benjamin F. Gibson	New Britain	69 Yrs. 7 Mos.
Feb. 21	Oliver W. Fenton	New Britain	80 Yrs.
Jan. 24	Nicholas Trinochetti	New Britain	51 Yrs.
Feb. 28	Ella Beegle Wilkinson	New Britain	
Mar. 9	Catharine Janet Grimes	New Britain	83 Yrs.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1901.			
Mar. 20	Byron Charles Wheeler	New Britain	5 Mos.
Mar. 27	Henrietta W. Rackliffe	New Britain	
Mar. 27	Addin Charles Lewis	New Britain	
May 7	Gertrude May Middleton	New Britain	18 Yrs.
Apr. 27	Margaret E. Adams	New Britain	92 Yrs.
June 6	Thomas Roe Footit	Westfield, Conn.	63 Yrs.
June 10	Martin Luther	New Britain	46 Yrs.
July 18	Jacob F. Simons	Plainville, Conn.	55 Yrs. 10 Mos.
July 20	Oscar Clark	Plainville, Conn.	55 Yrs. 8 Mos.
Aug. 7	Hilda Fletcher	New Britain	12 Yrs.
	Last one by Rev. W. H. Morrison		
Sept. 7	Cordelia N. Parker	New Britain	24 Yrs.
Sept. 13	Lovina Ford Laurie	Hartford, Conn.	40 Yrs.
Sept. 22	Edward Howard Post	New Britain	9 Mos.
Oct. 5	Eliza Emily Gwatkins Alger	New Britain	51 Yrs.
Nov. 25	Frederick C. Schermerhorn	New Britain	14 Yrs.
Dec. 7	Sarah Maria Buel	New Britain	60 Yrs.
Dec. 19	Frank B. Smith	New Britain	53 Yrs.
1902.			
Jan. 10	Prudence Ransom	New Britain	77 Yrs.
Mar. 14	Mary Gwatkins	New Britain	82 Yrs.
Apr. 21	Mary Elizabeth Graham	New Britain	75 Yrs.
Apr. 28	George W. Gregg	New Britain	
Apr. 29	George A. Lewis	New Britain	27 Yrs.
June 13	Robert Dunbar	New Britain	68 Yrs.
June 19	Robert J. Vance	New Britain	48 Yrs.
Aug.	Cecilia Greco	New Britain	36 Yrs.
	Last one by Rev. H. B. Pulsifer		
Oct. 2	Mary Ann Crompton	Windsor Locks, Conn.	71 Yrs.
Oct. 6	Charles Henry Sewell	New Britain	3 Mos.
	Thompson		
Oct. 10	Althea Goodison Manning	New Britain	25 Yrs.
Oct. 31	Gertrude Josephine Sowles	Plainville, Conn.	28 Yrs.
Nov. 1	Alfred Giles	New Britain	42 Yrs.
Nov. 8	Mary E. Logan	Waterbury, Conn.	32 Yrs.
Nov. 11	James S. Clark	New Britain	43 Yrs.
Nov. 23	Caroline Bowman Giles	New Britain	73 Yrs.
Dec. 7	Carl F. Strasburg	New Britain	
Dec. 15	Celia Bassett	New Britain	13 Mos.
1903.			
Jan. 3	Catharine Johnson	New Britain	80 Yrs.
Jan. 7	Caroline Matilda Scaife	New Britain	3 Yrs. 6 Mos.
Jan. 8	Chauncey B. Pomeroy	New Britain	27 Yrs.
Jan. 27	Learned M. Cottrell	Plainville, Conn.	70 Yrs.
Jan. 29	Mary Ann McBrayne	New Britain	
Feb. 4	Harold James Bagshaw	New Britain	1 Yr. 2 Mos.
Feb. 21	Grace Annetta Pfeifer	New Britain	2 Yrs.
Feb. 23	Sarah Wyman	New Britain	65 Yrs.
Mar. 11	Louisa Genise Holmes	Southington, Conn.	63 Yrs.
Mar. 17	Lydia I. Todd	Thomaston, Conn.	77 Yrs.
Mar. 19	Harriet Walker	New Britain	65 Yrs.
Mar. 21	George R. Post	New Britain	79 Yrs.
Apr. 26	Mark Roberts	New Britain	63 Yrs.
Apr. 28	William Wright	New Britain	47 Yrs.
May 3	William George Carson	New Britain	7 Wks.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1903.			
May 27	Adrian Dyckman	New Britain	1 Mo.
June 14	Fanny Hanna Basney	New Britain	36 Yrs.
July 1	Charles Edward Tillotson	Farmington, Conn.	65 Yrs.
July 13	Archik Bedrossian	New Britain	6 Mos.
Sept. 8	Florence M. Humason	New Britain	55 Yrs.
Oct. 22	Mary Fisher	New Britain	60 Yrs.
Oct. 24	Ulysses Grant Bigelow	Near Yarmouth, Nova Scotia	32 Yrs.
Nov. 30	Anna Maria Beach	New Britain	80 Yrs.
Nov. 30	Margaret Kinkade	New Britain	39 Yrs.
Dec. 10	Etta G. Frey	New Britain	44 Yrs.
Dec. 12	Elbridge Willis	New Britain	17 Yrs.
Dec. 16	Tabitha D. Martin	New Britain	64 Yrs.
Nov. 11	Edward S. Adkins	New Britain	53 Yrs.
Dec. 17	Sarah E. Caswell	Hartford, Conn.	53 Yrs.
Dec. 18	Agostino Bertini	New Britain	67 Yrs.
Nov. 17	Louis V. Schutz	New Britain	34 Yrs.
Aug. 2			
Oct. 4	Harriet McCartney	New Britain	80 Yrs.
Aug. 18	Henry Tolles	New Britain	83 Yrs.
Nov. 10	Jeremia Blood	Nashua, N. H.	68 Yrs.
1905.	Thomas Jones	New Britain	39 Yrs.
1904.	James Towers, Sr.	New Britain	76 Yrs.
Feb. 19	Mary S. Stepler	New Britain	
Mar. 1	Frank K. Field	Berlin, Conn.	75 Yrs.
Mar. 2	Nelson P. Payne	New Britain	59 Yrs.
Mar. 12	George W. Camsell	New Britain	49 Yrs.
Mar. 31	Dwight A. Harris	Boonville, N. Y.	46 Yrs.
Apr. 13	William W. Foulkes	New Britain	
Apr. 26	Emily C. Smith	New Britain	
May 11	Joseph Mills	Torrington, Conn.	76 Yrs.
June 2	John Crabtree	New Britain	
June 16	Annie J. Pelton	Portland, Conn.	72 Yrs.
July 2	Baby Dyson	New Britain	4 Days
July 30			
Feb. 23	Charles Neuschulten	Hartford, Conn.	79 Yrs.
Mar. 1	Alfred J. Smith	New Britain	51 Yrs.
Mar. 2	Elmit P. Sagendorf	New Britain	38 Yrs.
Feb. 27	Alice B. Attwood	New Britain	40 Yrs.
Mar. 6	Nellie C. Reed	Torrington, Conn.	47 Yrs. 6 Mos.
Apr. 14	Mary Rebecca Lockwood	New Britain	82 Yrs.
Apr. 14	Thomas C. Lockwood	New Britain	80 Yrs.
Apr. 16	Baby Swain (boy)	New Britain	
May 1	Francis G. Bonnel	Windsor, Conn.	45 Yrs. 5 Mos.
May 9	Samuel Tully	Hartford	75 Yrs. 9 Mos.
May 9	Virgil P. Humason	New Britain	57 Yrs.
May 29	Daniel Goodison	New Britain	
July 17	Sabra Cowles	Kensington	85 Yrs.
July 23	Henry Abram Church	New Britain	8 Mos.
Sept. 2	Harold Emil Tucker	New Britain	6 Mos.
Sept. 14	Thomas H. Porter	New Britain	60 Yrs.
Oct. 1	Ellen White Beatty	Madison, Conn.	
Oct. 4	Eunice Miriam Ward	New Britain	7 Mos.
Oct. 5	Leopold Klett	New Britain	66 Yrs.
Oct. 27	William Thornton	New Britain	80 Yrs. 9 Mos.

BURIALS

	<i>Name.</i>	<i>Place of Interment.</i>	<i>Age.</i>
1905.			
Nov. 8	Thomas R. Footit	Westfield, Conn.	31 Yrs.
Oct. 16	Helen J. Woodward	Hartford, Conn.	33 Yrs.
Nov. 27	Thomas Taylor	New Britain	62 Yrs.
Dec. 2	Mary Maude Simons McCarthy	Plainville, Conn.	30 Yrs.
1906.			
Jan. 6	Ethel May Binning	New Britain	7 Mos.
Jan. 17	Almena M. Kirk	New Britain	65 Yrs.
Jan. 21	Margaret E. Hicks	New Britain	62 Yrs.
Jan. 22	Russell C. Barnes	New Britain	3 Mos.
Mar. 5	Marie E. Rossberg	New Britain	72 Yrs.
Feb. 17	Eleanor Madeline Larson	New Britain	2 Yrs.
Mar. 15	Helen M. Warren	Naugatuck, Conn.	70 Yrs.
Apr. 7	Earl G. Elliott	New Britain	2 Mos.
	Last one by Rev. Jared Starr		
May 9	Margaret May Stolls	New Britain	18 Yrs.
May 25	Elizabeth Jones	New Britain	65 Yrs.
June 9	Robert B. Hurrell	New Britain	68 Yrs.
Aug. 31	Mary A. Carroll	New Britain	53 Yrs.
Nov. 7	Ann Maria Porter	New Britain	70 Yrs.
Dec. 3	Maude C. Waters	New Britain	22 Yrs.

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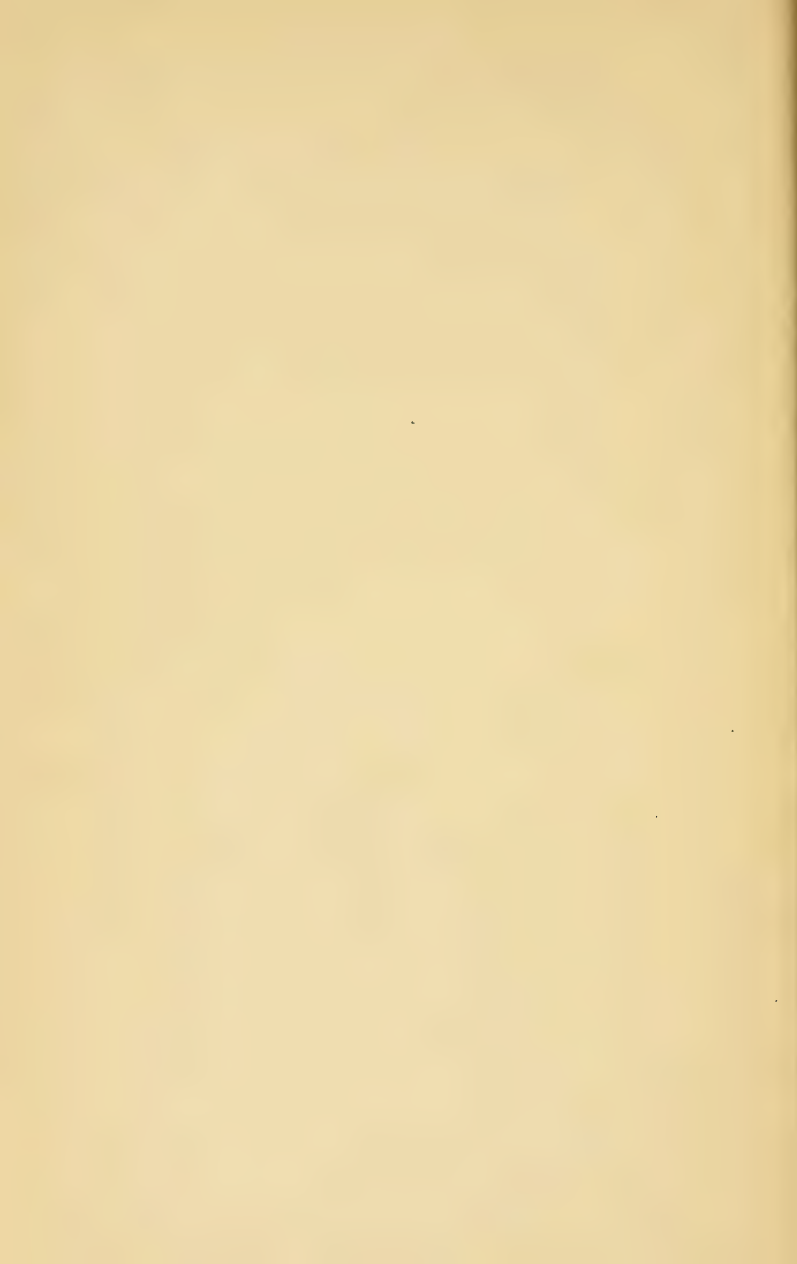
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